



Return
from the Nicene Creed
TO THE GOSPEL
OF THE WATER
AND THE SPIRIT!

(I)

PAUL C. JONG

-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.



TO THE GOSPEL OF THE WATER AND THE SPIRIT! (1)

Return from the Nicene Creed



Hephzibah



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SEOUL, KOREA

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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

Preface

First, I would like to briefly clarify the terminology used in this book.

Historically, the creed was first established at the Council of Nicaea in AD 325. It was later supplemented and expanded at the Council of Constantinople in AD 381, completing the form that the church today generally calls the ‘Nicene Creed.’

Strictly speaking, this AD 381 version should be called the ‘Creed of Constantinople’ or the ‘Niceno-Constantinopolitan Creed.’ However, because this book focuses on the Nicene Creed of 325, which served as its starting point, and its subsequent changes, the expression ‘Nicene Creed’ is used consistently throughout the main text to avoid confusion for the reader.

We ask our readers that when the name ‘Nicene Creed’ appears in this book, you keep in mind the historical background that this creed was subsequently revised and finalized in Constantinople to become the creed of today.

What is the Nicene Creed?

The Nicene Creed, as used by the church today, is a confession of faith that was first enacted at the Council of Nicaea in AD 325 and established through theological supplementation and expansion in AD 381.

The creed that the church currently calls the ‘Nicene Creed’ is, in fact, the form finalized in 381.

This creed was enacted to resolve the theological confusion and

controversies the church faced at the time and to enable the churches throughout the entire Roman Empire to stand under the same faith.

The historical background for the establishment of the Nicene Creed includes several important reasons.

First, there was a need to supplement the early creeds because their statements concerning the Holy Spirit were very brief and incomplete.

Although the church at that time had succeeded in confessing the divinity and consubstantiality of the Son, the debate over the divinity of the Holy Spirit remained unresolved.

Especially as ideas denying the divinity of the Holy Spirit, such as those of the Macedonians, were spreading, it became necessary to formulate a correct faith concerning the Holy Spirit.

Second, it was necessary to conclude the Arian controversy, which had lasted for about fifty years, and for the entire Roman Empire to share a single standard of faith.

In this situation, the Council significantly expanded and organized the existing creed, finalizing it as a complete confession of faith.

The content of the Nicene Creed is composed of sections on God, the Son Jesus Christ, the Holy Spirit, the Church and baptism, and the hope of the resurrection.

God is confessed as God the Father Almighty, Creator of heaven and earth.

It confesses that Jesus Christ is true God, begotten of the Father, who for human salvation became incarnate, suffered and died on the cross, and rose again.

And it is believed that He will come again to judge the living and the dead.

In the Nicene Creed, during its final confirmation process

in 381, the theological confession concerning the Holy Spirit was detailed for the first time.

At that time, it is confessed that the Holy Spirit is the Lord and the giver of life, who proceeds from the Father.

Furthermore, He is confessed as God who, with the Father and the Son, receives glory and worship, and as the one who has spoken through the prophets.

This is an important confession that officially established the divinity and personhood of the Holy Spirit.

This creed also contains a confession regarding ecclesiology and the sacraments. That is, it declares belief in one, holy, and apostolic Church, confesses one baptism for the removal of sins, and declares belief in the future resurrection of the body and eternal life.

In this statement, baptism is defined as a sacrament of the Church for the removal of sins, and it forms the theological foundation of the sacramental system that was being established at the time.

However, what is deleted from this creed is the message, which the early Church importantly proclaimed, that Jesus was baptized by John and washed away the sins of the world.

In other words, there is no mention of the baptism that Jesus received from John.

The evangelical perspective of the early Church—that Jesus was baptized by John, thereby taking upon Himself and washing away the sins of the world—was deleted from the creed, and instead, an understanding of salvation centered on the cross became the structure of the creed.

This creed has great historical significance as a standard of faith that established Trinitarian theology, but at the same time, the deletion of the connecting link of the gospel of salvation—

that Jesus was baptized by John and washed away the sins of the world—became a flaw.

Afterwards, as Scholastic theology, the system of the Seven Sacraments, and the institution of confession became established, the Catholic Church gradually moved away from the structure of the gospel of water and the Spirit that the early Church had preached.

In conclusion, the Nicene Creed is the standard creed that completed the doctrine of the Trinity, but it can be understood as a turning point in theological doctrine where the early Church's understanding of Jesus' baptism was omitted and a doctrinal system centered on the cross was established.

Let us examine the positive aspects of the Nicene Creed

The Nicene Creed was the fruit of the early Church's sincere efforts of faith, born amidst a chaotic church history.

At that time in the 4th century, the Church was under attack externally from the Roman Empire, and internally, it was embroiled in fierce controversies over the essence of Jesus Christ and the divinity of the Holy Spirit.

In this crisis, the Church felt the need to establish through faith a firm truth concerning God the Holy Trinity.

As a result, a single confession of faith was publicly established. This very Nicene Creed contains the earnest intention of the Church of that era to preserve the gospel.

The significance becomes even deeper in that, as the Nicene Creed was finalized in 381, the full divinity of Jesus Christ was declared even more clearly.

This expanded Nicene Creed formalized the confession that “Jesus Christ is true God,” and at the same time, it led the entire Church to publicly accept the faith that the Holy Spirit is also God.

This declaration became the starting point for the establishment of Christology and the doctrine of the Trinity, and it served as an important foundation for theological development within the Church’s tradition.

Furthermore, this creed played a crucial role in formally systematizing the doctrine of the Trinity.

A structure was clearly presented in this creed wherein the Father is the Creator, the Son was begotten of the Father and accomplished the redemptive work for humanity, and the Holy Spirit is God who receives the same glory and worship together with the Father and the Son.

This was an event that presented the direction for systematic theology and the doctrinal system of the universal Church to follow.

At that time, numerous heretical ideas such as Arianism and Macedonianism were emerging within the Church, leading to a situation where faith systems were fragmented by region and leader.

In the midst of this confusion, the Nicene Creed acted as a theological and pastoral shield intended to minimize division by providing the Church with a single, public standard.

Of course, it cannot be denied that political factors were involved, but it clearly contained a communal will to protect, at the very least, “one faith.”

This creed also provided a form of faith that could be publicly confessed in the context of worship and baptism.

The fact that it expanded the simple confession of the early

Church's baptismal question, "Do you believe in God the Father, in the Son, and in the Holy Spirit?", and presented a language by which all local churches could confess the same faith with their mouths, was a significant matter within Christian history.

Finally, the Nicene Creed is positive in that it was not created with the intention of replacing the Bible. This creed is not a document that explains the entire gospel, but merely a statement summarizing the core of what the Church believes, and it was not presented as a tool that gives salvation. Its purpose was solely in "organization" and "protection," and it was limited to establishing the foundational structure of the faith.

In conclusion, the Nicene Creed, while not the gospel of water and the Spirit that gives salvation itself, is significant in that it was a historical attempt by the Church to organize and protect the structure of faith amidst severe theological confusion. The points that it clarified the divinity of Christ and the divinity of the Holy Spirit, that it became the foundation for the establishment of the doctrine of the Trinity, that it sought to prevent the Church from being divided, and that it prepared a form for public confession of faith can be called a clear positive evaluation.

Let us examine the negative aspects of the Nicene Creed

The most essential problem of the Nicene Creed is the fact that the core truth of the Bible—that Jesus had the sins of the world transferred to Him at once when He was baptized by John—was completely deleted from the structure of faith. This deletion was not a simple omission of a single sentence, but

a historical turning point that changed the very word of the gospel of salvation that the early Church believed and preached.

The early Church believed and taught the gospel that Jesus, by being baptized by John, had the sins of the world transferred to Him, washed them away at once, and that salvation was completed through the judgment of sin on the cross.

However, the point is that after the creed was written, the Church emphasized only the cross and proclaimed it with the ministry of baptism—in which Jesus washed away the sins of the world by having them transferred to Him through His baptism by John—deleted.

In other words, the word of the gospel of water and the Spirit came to disappear.

Rather than gaining benefits from the creation of the Nicene Creed, the Church ended up losing the word of the gospel of truth, of water and the Spirit.

As the Nicene Creed was made and proclaimed in AD 325, the Roman Emperor became the head of the Church, and from that time on, the Church became a church belonging to the Roman Empire.

Ultimately, the Nicene Creed became the creed of the Roman Catholic Church, having lost the word of the gospel of salvation that the Lord accomplished all at once by washing away the sins of the world through His baptism by John and by being hung on the cross.

Due to this Nicene Creed, the word of the gospel—that Jesus took upon Himself and washed away the sins of the world by receiving baptism from John the Baptist—came to be treated as a topic that should no longer be spoken of.

Originally, the early Church testified to Jesus' baptism as the core of the gospel, but after the Nicene Creed was established,

the question of the gospel changed.

That is, the standard of faith was completely reversed from the biblical question, “How did Jesus save us from the sins of the world?” to the question, “What creed must we believe and confess?”

In that process, the doctrine of the Nicene Creed, backed by the emperor’s power, established itself as the absolute standard of faith, and those who did not theologically acknowledge the creedal doctrine became subjects of execution.

As the Nicene Creed, not the Word of the Bible, combined with the emperor’s authority, the gospel of truth that the saints of the early Church believed and preached—that Jesus washed away the sins of the world by being baptized by John—was ultimately pushed to the back alleys of history.

Therefore, from that era, people had to place the acceptance of the emperor-acknowledged Nicene Creed above the word of truth that Jesus Christ washed away the sins of the world by having them transferred to Him through His baptism by John.

As a result, the Council of Nicaea came to monopolize the authority to interpret the Bible, and the clergy-centered system was strengthened.

Ordinary church members were degraded into beings who were no longer supposed to directly realize God’s truth through the Bible.

The point is that from that time, many who believed in Jesus were degraded to those who had to submit and obey, pressed by the authority of the emperor and the authority of those who made the Nicene Creed.

This trend became an absolute force in later building the institutionalized faith structure and priest-centered religious system of the Catholic Church.

In the end, they committed the error of making people follow the Nicene Creed they had made as a higher authority than the words of the Bible, which are a collection of the words God spoke.

And the Nicene Creed achieved its purpose of making the Catholic Church dependent on the decisions of the creed they had made.

The point is that this creed was not so much the result of pure theological inquiry, but a product created amidst the political coordination of the emperor and diocesan power.

Due to this, the standard of faith degenerated from the Word of God into a doctrine that one had to obey as the Nicene Creed dictated.

This became a historical turning point that obscured and changed the essence of the church of Jesus Christ that God had established.

This very part is the wrong for which the Catholic Church today must surely repent before God.

This Nicene Creed eventually came to play the role of establishing a ritual system centered on the Seven Sacraments. As a result, the structure was changed so that salvation is not obtained by faith in the word of the gospel of water and the Spirit, but can only be received by passing through the Seven Sacraments defined by the Church.

Such a religious creed ultimately became a doctrine created by those who go against the will of the Triune God to achieve their own purposes.

The word of the gospel of truth by which the Triune God saves sinners from the sins of the world is the gospel in which Jesus, by being baptized by John, washed away the sins of the world, went to the cross, shed His blood, rose from the dead, and

became the Savior of those who believe.

However, the point is that they created and made people believe the doctrine of the Nicene Creed, which is not the truth that Jesus washed away the sins of the world by having them transferred to Him through His baptism by John.

In the end, the standard of salvation also changed from, “Do you believe in the word of the gospel of water and the Spirit?” as in the apostolic age, to “Do you agree with the Nicene Creed?” The point is that faith departed from faith in the words of the Bible and changed into a system of faith in the Nicene Creed.

To sum up all these results, the point is that the Nicene Creed did not believe the word of the core truth of the gospel of water and the Spirit—that Jesus washed away the sins of the world by having them transferred to Him through His baptism by John—but rather played a role in obscuring it.

That creed united the Eastern and Western Churches, but it corrupted the gospel; it established theological doctrines, but it caused the loss of the word of the truth of being born again of water and the Spirit.

In this respect, it can be said that this creed became the decisive watershed that caused the shift from a focus on the word of the gospel of the truth of Christian salvation to a focus on the doctrine of the Nicene Creed.

The baptism of Jesus, which is missing from the Nicene Creed, must be reinserted

The theme of this book is that we must supplement the Nicene Creed by believing in the word of the gospel of truth: that Jesus was baptized by John, had the sins of the world

transferred to Him, and thereby removed them at once. This is not simply a call to revise the existing Nicene Creed. It is to say that the structure of the gospel of Jesus's baptism, which was deleted from history, must be restored to its original place, and that a movement is needed to restore the essence of the gospel that precedes the creed. In other words, the point is not to rewrite the Nicene Creed, but to restore the original form of the gospel of the water and the Spirit, which the creed originally sought to simplify.

That is, the word of truth—that Jesus was baptized by John and thereby cleansed the sins of the world—must be re-included in the Nicene Creed.

The ministry of Jesus being baptized by John and having the sins of the world transferred to Him is not a mere ritual or symbol, but the actual starting point of redemptive history and the event where the sins of the world were transferred to Jesus.

We cannot understand the cross without the ministry of Jesus's baptism by John.

This is because the cross is the penalty for sin, which could not have been carried out without the baptism Jesus received from John.

The cross is the place where the judgment for sin is received, after the sins of the world were transferred to Jesus's body through baptism.

And Jesus's resurrection from the dead is the event that proves the judgment on humanity's sin was complete.

Therefore, being born again is the grace of God that applies to those who believe in the word of the gospel of the water and the Spirit.

The structure of the biblical gospel must follow the sequence: Jesus was baptized by John the Baptist, thereby

having sin transferred to Him; He then bore the judgment for that sin on the cross; and He completed salvation through His resurrection.

If Jesus's baptism by John is omitted from this, the cross becomes a death without a cause.

Conversely, if only the cross is emphasized without the ministry of baptism, salvation solidifies into a mere theological, doctrinal concept rather than an actual event.

The Early Church Fathers clearly knew this fact.

Christian literature and the Church Fathers before the Nicene Creed taught the baptism of Jesus as a central event of the gospel. The Didache records, "He bore our sins at once by being baptized by John in the Jordan River." Tertullian declared, "Baptism is the first act of redemption." Ignatius confessed, "He begot us by water and blood."

These testimonies show that the ministry of Jesus's baptism by John is the beginning of salvation and the substance of the transfer of sin.

Therefore, the deletion of the ministry of Jesus's baptism by John from the Nicene Creed was not a simple mistake but an intentional act.

Therefore, reinserting into the Nicene Creed the word of the gospel of truth—that Jesus was baptized by John and thereby cleansed the sins of the world—is the work of normalizing the creed of faith.

The Nicene Creed was originally created to summarize the truth that the early church had believed, but a crucial element of the gospel was omitted or deleted amidst historical circumstances and political debates.

Therefore, what we intend to do today is not to newly construct the creed, but to correct it so that the creed is realigned with the

Bible and the faith of the early church.

In other words, within the structure of “conceived by the Holy Spirit, born of the Virgin Mary, and was crucified,” the gospel event “was baptized by John and took on the sins of the world” must be returned to its proper place.

This one sentence becomes the decisive key to restoring the word of the gospel of the water and the Spirit to its original place.

This work is not a simple supplementation of a sentence, but a restoration of the church’s identity.

Today, many believers hesitate when faced with the question, “If Jesus was without sin, why was He baptized by John?”

But the Bible says, “*Permit it to be so now, for thus it is fitting for us to fulfill all righteousness*” (Matthew 3:15).

The “*all righteousness*” mentioned here refers to the truth that at the moment Jesus received the baptism of the laying on of hands from John the Baptist, the sins of humanity were transferred to Jesus, who became the Lamb of God.

Therefore, restoring the baptism Jesus received from John by reinserting it into the Nicene Creed is to restore the gospel of the water and the Spirit.

This restoration movement is a ministry that the global church will inevitably have to face in the future.

Now, the question of faith must shift from, “Do you acknowledge that Jesus is God?” to “Do you acknowledge the fact that Jesus took on the sins of the world by being baptized by John?”

When this one sentence is restored, churches worldwide will break away from a recitation-based faith centered on the Nicene Creed and return to the gospel of the water and the Spirit, becoming those who receive the cleansing of sin.

Then, the doctrine of salvation, which until now has only

emphasized the cross within the Nicene Creed, will be restored into the complete gospel—that Jesus went to the cross because He had the sins of the world transferred to Him through His baptism by John.

And the repetitive, sacrament-centered structure will return to its place of proclaiming the grace of redemption completed at once. As a result, the status of believers will be restored from sinner to righteous, and Christian doctrine will find its proper place as a doctrine that explains the word of the gospel of the water and the Spirit.

In conclusion, the reason Jesus’s baptism must be reinserted into the creed is not for simple supplementation, but because it is the path to the restoration of the gospel.

Within this restored structure, the church has the opportunity to return not from “gospel to doctrine,” but to a faith that has received the removal of sin from the gospel of the water and the Spirit.

This becomes the opportunity to return from the Nicene Creed to the gospel of the water and the Spirit.

Therefore, it is also the duty of faith that the 21st-century church must undertake for reform.

It was an exceptionally good thing that the doctrine of the belief in the Trinity was established at the Council of Nicaea.

The public establishment of the Trinitarian faith at the Council of Nicaea was a very important turning point in Christian history.

At that time, the church was in the midst of serious theological confusion, and there was a need to clearly define what

constituted orthodox faith.

In the midst of this, the doctrine of the Trinity was not merely a product of debate, but a theological determination to preserve the Gospel, and was a very right decision that established the standard of faith believed by the church.

In particular, the pre-Nicene church, while surviving amidst persecution and defending its faith, had no leeway to systematize its theology, but when a figure named Arius appeared and asserted that “the Son is a created being and is lower than God,” the situation changed drastically.

This assertion was not simply a modified Christology, but a serious challenge that undermined the foundation of salvation by denying the divinity of Jesus.

The Council, discerning this, proclaimed through a historic declaration, “The Son is of the same essence (homoousios) as the Father.”

This confession of one word was the moment of confessing Jesus Christ not as a created being but as fully God, and it was an event that determined the direction of Christian faith thereafter.

This decision became a shield that protected our faith.

If Arianism had been established as orthodoxy, Jesus would have simply remained as a good teacher or a created being used by God.

In that case, the cross would not be an event of salvation but would have been interpreted as a moral example, and since a created being cannot save another created being, the very power of salvation itself would have disappeared.

However, the Council of Nicaea re-established the truth that “it is possible for Jesus to be the Savior because He is God,” and through this, we have become people of faith who equally

acknowledge and believe in the Triune God—the Father, Jesus Christ, and the Holy Spirit—as our God.

Even from now on, we must believe that Jesus—who was baptized by John, thereby taking upon Himself and cleansing the sins of the world, and went to the cross—became a sufficient savior to be our savior.

This decision holds a meaning beyond merely organizing doctrine; it becomes a confession of faith that affirms the fact that only God can take away sins, and because Jesus is the Son of God, the baptism He received and the blood of the cross become our atoning sacrifice.

The declaration of the Trinity was an event that established a standard for harmoniously understanding the revelation of the entire Bible.

The Bible says that although God exists as the Father, the Son, and the Holy Spirit, He is essentially one God.

However, until before the Council, people struggled and were confused about how to understand this truth.

But the Council of Nicaea responded not by simplifying or excluding this issue, but in a way that respected all the revelations of the Bible.

As a result, the confession, “God is one in essence, but three in person,” was established, and this became an important theological insight that solved the difficult problem of faith of that era.

Furthermore, this decision played a role in protecting the church from division.

If the faith in the Trinity had not been publicly established, different understandings of Jesus and different structures of the gospel would have arisen in each era and region.

The Council of Nicaea established the standard that “the Church

is one, the faith is one, and Christ is one.”

This became a decisive event that protected Christianity, ensuring it could remain a community that shares the same gospel of the water and the Spirit, not a philosophical belief or a regional religious tradition.

Some scholars try to evaluate this decision not as theology but as a political product, but actual historical sources show that it was the result of dedication and sacrifice to protect the faith of truth.

Numerous Church Fathers, including Athanasius, were exiled, misunderstood, and endured pressure and hardship to protect this truth.

For them, the conclusion of the Nicene Creed became about acknowledging and protecting the faith in the Triune God, and on the other hand, it also led to the result of losing the gospel of Jesus taking upon Himself the sins of the world through His baptism by John.

In conclusion, establishing the faith in the Trinity at the Council of Nicaea was not simply a good thing, but a historical victory that protected the early church from losing the roots of the gospel.

Without that decision, Jesus would have remained a mere prophet or a moral model.

However, one thing is that it was also a painful process of losing the word of the gospel of the water and the Spirit—the truth that Jesus cleansed the sins of the world by being baptized by John.

Now, from this point, we must continue our journey with the following questions:

“The Trinity is correct, but why was Jesus’s baptism omitted from within that Trinitarian faith?

And must the Trinitarian faith and the gospel of the water and

the Spirit be in opposition? Or is it right that they should complement each other to fulfill the good will of God?”

This means that the effort of discussing and studying these questions is necessary for us.

We must absolutely believe in the doctrine of the Trinity

When we say that we must absolutely believe in the theological doctrine of the Trinity, it is not a confession at the level of simple doctrinal recitation or agreement with a theological formula.

This statement is an attitude of faith that accepts without distortion the self-revelation of God to which the entire Bible testifies.

This becomes an acknowledgment of the way God revealed Himself and the work by which He saved sinners from sin.

The biblical word does not simply introduce God as one being.

At the same time, it clearly testifies to the personal beings of the Father, the Son, and the Holy Spirit, and their works.

God the Father is the One who established the plan of salvation, the Son Jesus is the One who accomplished His plan with His own body, and God the Holy Spirit is the One who works by actually applying the salvation accomplished by the Son Jesus within those who believe.

Therefore, believing in the Trinity is the faith of truth that accepts God as He is revealed by the biblical word, not partially.

The doctrine of the Trinity is an important framework that shows the order of God's work of salvation.

The word of the gospel of the water and the Spirit is the declaration that Jesus became our Savior by being baptized by John, having the sins of the world transferred to Him, going to the cross, being nailed, and resurrecting from death.

In other words, it is the complete history of salvation accomplished through the cooperation of the Triune God: the Father's plan, the Son's obedience, and the Spirit's application.

The Father planned salvation, and the Son fulfilled God's plan of saving those who believe through the cross and resurrection, by bearing the sins of the world through the baptism He received from John.

The Holy Spirit is guaranteeing that the completed salvation does not become a failure within those who believe.

Therefore, if one tries to understand the gospel without the work of the Triune God, that salvation is reduced to a partial and abstract concept.

However, when we take the Trinity as the framework of faith, our salvation is understood as the complete gospel of salvation accomplished within God's economy and providence.

The Triune God shows that they each had their own work in our salvation.

God is not simply an isolated being alone, but is the God who has existed from eternity as Father, Son, and Holy Spirit.

When the Bible says, "God is love," it is not an emotional expression but a word that reveals the very way of God's being. Therefore, to believe in the Trinity is to believe the fact that we have been invited to God, in the love of God, which is in the plan of God.

This faith also establishes the standard of worship. The early church confessed, "The Father, the Son, and the Holy Spirit receive the same glory and the same worship."

If one does not worship Jesus as God, it is not biblical worship. If one treats the Holy Spirit as merely a power or an emotional inspiration, it is an incomplete faith.

If one worships only the Father and marginalizes the Son and the Holy Spirit, that worship is not complete worship offered to the Triune God.

The Trinitarian faith is the standard that correctly sets the center and direction of worship.

Furthermore, one must believe the doctrine of the Trinity to fully understand the gospel of the water and the Spirit. When Jesus was baptized by John, the Father's voice was heard, and the Holy Spirit descended.

This was evidence showing that the work of salvation—where Jesus Christ is baptized by John to wash away the sins of the world and goes to the cross—is the unified act of the Triune God. The cross and resurrection were also not the events of the Son alone.

The Father predestined the work, the Son obeyed, and the Holy Spirit guaranteed it.

Therefore, the gospel of the water and the Spirit is the Trinitarian gospel, and this gospel cannot be interpreted without the Trinity.

Finally, believing the doctrine of the Trinity is not a theological duty but the dignity of faith.

The reason we believe this doctrine is not because the church decided it, but because God revealed Himself to us.

The Triune God is God's declaration, and it was God's providence revealed within God's plan of salvation.

In conclusion, to believe the doctrine of the Trinity is the faith that accepts God's complete work of salvation—the Father's will, the Son's obedience, and the Spirit's application—as it is.

A faith that does not believe in the Trinity ultimately loses the

blessing of worship, loses the structure of salvation, and loses the center of the gospel.

However, the faith that believes in the Triune God makes one clearly know and confess who God is, in what way God saved sinners, and by whose grace we live.

Therefore, the Trinitarian faith is not an option but a necessity, and not theology but a life confession.

Are the doctrine of the Trinity and the gospel of water and the Spirit connected?

“The gospel of water and the Spirit was the truth of salvation in which the work of the Triune God was revealed. It showed that in saving sinners from sin, God the Father, God the Son, and God the Holy Spirit were at work.”

The Triune God shows that He works identically in the planning, execution, and application of salvation.

God the Father planned salvation before the foundation of the world, God the Son, Jesus, fulfilled that plan in His body through His baptism, the cross, and the resurrection, and God the Holy Spirit applies that fulfilled salvation to those who believe.

Therefore, the gospel of water and the Spirit is not the work of one person of God, but the result of the harmonious cooperation of the Triune God, and the gospel of water and the Spirit shows the order of salvation contained within it through specific events.

The baptism of Jesus was the place where the work of the Triune God was most clearly revealed.

In Matthew 3:13-17, God the Son, Jesus, was revealed as the one who received baptism from John to take upon Himself and remove the sins of the world, and as the one who would be hung

on the cross to receive the judgment for sin, and the Holy Spirit descended like a dove.

And God the Father declared, *“This is My beloved Son, in whom I am well pleased”* (Matthew 3:17).

This scene was a proclamation that the beginning of the salvation of sinners was a work planned together by the Triune God.

In that place, the Father proclaimed, the Son took upon and washed away the sins, and the Holy Spirit anointed.

Therefore, the baptism of Jesus was a revelation that disclosed who the Holy Triune God is, and the reality that showed how salvation begins and bears fruit.

The work of Jesus saving sinners was completed by Him coming to this world as the Savior, taking upon and washing away the sins of the world through the baptism He received from John at the age of 30, and then completing the work of salvation by being crucified on the cross for the judgment of our sins, shedding His blood, and resurrecting from the dead.

This work of salvation was accomplished at once in a single flow of the Father’s will, the Son’s obedience, and the Holy Spirit’s power.

The resurrection was also an event accomplished by the power of the Holy Spirit, and only when that salvation is actually applied to believers through the Holy Spirit does salvation become a reality for them.

Therefore, the gospel of water and the Spirit is the concrete process of salvation that occurs within the hearts of those who believe in the doctrine of the Trinity.

In this regard, without the gospel of the water and the Spirit, the faith in the Trinity remains an abstract doctrine.

The word of the gospel of the water and the Spirit testifies to

explain who the Triune God is.

If we emphasize only the Triune God, faith becomes a system that exists only in the head, and if we emphasize only the gospel of the water and the Spirit, we become unable to know who it is that fulfilled that entire gospel of salvation.

When we know the Holy Trinity God and His works, we can come to know that the gospel of the water and the Spirit is the fruit of God.

The Holy Spirit bears witness to the salvation of those who believe in the gospel of the water and the Spirit.

1 John chapter 5 says that the water, the blood, and the Spirit testify as one, where the water signifies the baptism Jesus received from John, the blood signifies the cross, and the Spirit signifies the One who confirms the salvation that actually comes into those who believe the word of the water and the Spirit.

Faith in the cross without the Holy Spirit is a mere doctrinal system, but the Holy Spirit is the Spirit of God who testifies that those who believe in the water and the blood are the saved.

This means that those who believe in the word of the gospel of the water and the Spirit actually become born again.

This shows that salvation is not a simple understanding or acceptance, but is the living gospel of the water and the Spirit that the Holy Spirit confirms from within.

In conclusion, the faith in the Trinity is not completed without the gospel of the water and the Spirit, and the gospel of the water and the Spirit cannot be explained without the Trinity. The Triune God is the architect of the gospel of the water and the Spirit, and the gospel of the water and the Spirit is the blessed event in which that blueprint was realized in the Holy Trinity God.

The Trinity reveals who the true God is, and the gospel of

the water and the Spirit proves that God gave salvation to those who believe by being baptized by John on this earth to take upon Himself the sins of the world, being crucified on the cross for the judgment of our sins and shedding His blood, and resurrecting from death.

We can see that salvation is accomplished for us when we believe in these two together: the Holy Trinity God and the word of the gospel of the water and the Spirit.

Are the descendants of the Reformers today following the gospel of the water and the Spirit by faith?

To state the conclusion, most churches in the tradition of the Reformation today still remain without a full understanding of the “gospel of the water and the Spirit.”

While they have inherited a tradition of faith that respects the Scriptures, believes in God, and emphasizes salvation, the faith they hold, which clings only to the cross, has a clear difference from the “gospel of the water and the blood” proclaimed by the early church and personally fulfilled by Jesus.

That faith remains within a structure that emphasizes only the cross, and it does not reach the complete structure of salvation that includes all the testimonies of the water, the blood, and the Spirit mentioned in 1 John 5:6.

The Reformers brought about a great spiritual change by restoring the authority of the Bible and re-establishing the truth that salvation is accomplished by the grace of God and not by human merit.

Their contribution cannot be underestimated by anyone, and they sought to tear down the sacrament-centered salvation

theology of the medieval church, which was twisted like darkness, and to restore a faith centered on the Word.

However, they did not restore the entire structure of the gospel. The starting point of the gospel—that the sins of the world were transferred to Jesus when He was baptized by John—in other words, the first step of salvation, was not restored, and the Reformation stopped at a cross-centered theology.

It is more correct to view this not as their mistake, but as a limitation of the era, when theological tools and resources were insufficient.

Since the Reformation, the Protestant tradition has still remained within a faith structure based on creeds such as the Nicene Creed, the Athanasian Creed, and the Westminster Confession of Faith.

They understood salvation within the framework of Jesus' birth, cross, and resurrection, and treated baptism merely as a ritual or an expression of faith confession.

Within this structure, the gospel of the water and the blood has been reduced to the gospel of the blood, and the transfer of sins through baptism has been doctrinally unexplained and marginalized from soteriology.

Because of this, many Protestant believers today have had no choice but to live their entire lives with the identity of a “sinner,” amidst repetitive repentance and guilt.

They have been unable to enjoy the blessing of becoming people of faith who believe that the Lord became the Savior by being baptized by John, having the sins of the world transferred to Him, going to the cross, and receiving the judgment of sin.

They remain in a faith structure centered on the process of fighting against sin, rather than the assurance to be enjoyed within the gospel of salvation that has already been

accomplished.

Because of the cross-centered theology created by the Nicene Creed, many saints today are still repeating questions such as, “Am I truly one chosen by God?”, “Have my sins truly been removed?”, and “I still feel guilty, so am I saved?”

This is because they are holding onto and believing Jesus’ word that being born again is accomplished by the water and the Spirit only as a doctrinal concept, instead of as an actual experience of faith.

As a result, the center of faith has shifted from the reality of the gospel to doctrinal understanding and religious habits.

However, already many believers and churches in this world are returning to the truth of the gospel of the water and the Spirit spoken of in the Bible.

They are restoring the biblical flow—which states that the first starting point of the gospel of the water and the Spirit, which the world had overlooked, was that the baptism Jesus received from John was the moment of the transfer of sins, and the cross was the judgment for those sins.

This is not a mere theological interest but the restoration of the gospel of the water and the Spirit that God has reopened in this age, and it can be said that they are participants in the stream of the second reformation—the “restoration of the gospel of being born again”—which the Reformation failed to complete.

In conclusion, many Protestant traditions today have restored the faith that acknowledges the Word of the Bible, but they have not restored the entire structure of the gospel of the water and the Spirit.

Now God is again revealing before the world the complete gospel that the early church held onto: that is, the gospel of the water and the Spirit, in which sins were transferred at the

baptism Jesus received from John, the judgment of sin was accomplished on the cross, and by His resurrection from the dead, He enabled us to obtain new life.

This indeed is the unfinished task left by the Reformation, and it is the next step of faith that the 21st-century church must surely take on.

What is the final reformation remaining after the 500 years of the Protestant Reformation?

The question we pose today is not simply a conclusion of religious history, but a question that clearly declares the direction of where Christianity stands today and what it must restore in the future.

Now that 500 years have passed since the Protestant Reformation, the final remaining reformation is not the institutional reform of the church, but the restoration of the gospel of the water and the Spirit itself, and the core of that gospel is to recover the gospel of the water and the Spirit, which consists of the baptism Jesus received from John, the cross, and the resurrection.

The Protestant Reformation was a great event that changed the structure of the church and the direction of faith.

The Reformers, including Luther, returned the authority of the church to the Word of God and restored the Word-centered principle that salvation is given not by human works, but by faith in the word of the gospel of salvation.

Through this, the subject of faith shifted from the clergy to the saints, and faith was transformed from being about church rituals to following the Word of the Bible. However, the reformation they achieved was not one that completely restored the structure

of salvation itself.

The structure of the gospel's original form—wherein Jesus took upon Himself the sins of the world by being baptized by John, those sins were judged on the cross, and salvation was completed through His resurrection from the dead—remained unrestored. The Reformation was a starting point that changed the direction, but it was not the completion point that restored the entirety of the gospel.

Therefore, the direction the church must move in today is to return to the faith that believes in the word of the gospel of the water and the Spirit.

After the Reformation, the church demolished the distorted institutions of the Middle Ages, but it still remained within the theological creed and structure of believing only in the gospel of the cross as spoken of in the Nicene Creed.

The church understood the beginning of salvation only as the cross, not the baptism, and baptism was reduced to a symbolic ritual rather than a gospel event.

As a result, we can see that faith was reduced to the belief in being saved only by the gospel of the cross, rather than the faith that believes in the word of the gospel of the water and the Spirit.

The Lord said in John 3:5, *“Unless one is born of water and the Spirit, he cannot enter the kingdom of God.”*

We must focus on what Jesus said.

You are those who have, until now, framed your faith and believed based on the gospel of the cross.

But now, as the Lord said, you “must be born again of water and the Spirit.”

Now, the final reformation is that we must listen to, learn, and believe the word of Jesus that the sins of the world were transferred and washed away through the baptism He received

from John.

The gospel the early church believed and preached is the gospel that Jesus received baptism from John, had the sins of the world transferred onto His body, shed blood on the cross, and rose from death, having perfectly accomplished salvation from our sins.

This is the structure for the removal of sin to which the water, the blood, and the Spirit testify as one.

As the structure of the gospel of the water and the Spirit disappeared, the present 21st-century church became trapped in theological doctrines that, rather than resolving the problem of sin, plunge the problem of sin into confusion.

For them, anxiety remained instead of the assurance of salvation, and a system of religious life was completed instead of the grace of salvation.

Therefore, the final reformation is to move from a faith that rests on creeds back to the word of the gospel of the water and the Spirit spoken of in the biblical Word, and to restore our faith to a believing faith.

Today, many saints confess that they believe in the Apostles' Creed, but the early church proclaimed that Jesus was baptized by John, died on the cross, and was resurrected.

However, your faith now is not a faith that believes in the word of the gospel of the water and the Spirit.

Therefore, the reformation of faith now is a process of being restored from a doctrine-centered structure to a gospel-of-the-water-and-the-Spirit-centered one, and the content of faith must return and be restored to the faith that believes the word of the gospel of the water and the Spirit, not the cross that has been believed until now.

The restoration to the faith that believes in the gospel of the water and the Spirit is precisely the work of restoring the

salvation of the saints.

The reason many believers lose their assurance and wander before the question, “Am I truly saved?” can be said to come from not knowing the word of the gospel of being born again, in which the Lord received baptism from John, had the sins of the world transferred, and washed them away.

It is because Christians living in the 21st century today have not fully known the gospel of the water and the Spirit.

One who does not know that the sins of the world were transferred when Jesus was baptized by John and believes only in the cross becomes a sinner.

But if you wish to no longer remain in the faith of a sinner but to live as one whose sins have been washed away, you must return to the faith given by the word of the gospel of truth, in which the Lord received from John and washed away the sins of the world.

This reformation of faith is not a simple historical reformation but the restoration of the faith that believes in the word of the gospel of the water and the Spirit.

Jesus said that in the last days, the end will come after the gospel of the kingdom has been preached to all nations.

This gospel of the kingdom is the gospel that Jesus was baptized by John, had the sins of the world transferred onto Him, and went to the cross.

Therefore, the reformation that now remains is the work of re-establishing the church of God by faith in the word of the gospel of the water and the Spirit, and according to that faith, to stand as a reformer of the gospel in this last age.

In conclusion, the ministry remaining after the Protestant Reformation is the reformation of returning to the gospel of the water and the Spirit.

God is now saying the same word to the 21st-century church. That is, to turn away from theological doctrines and return to the faith that believes in the word of the gospel of the water and the Spirit as the truth of salvation.

“It is to be saved by returning to the faith of being born again, the faith that believes not only in the cross but also in the baptism Jesus received from John and the blood of the cross.”

The Gospel of the Early Church vs. The Gospel of the Reformation vs. The Gospel of the Last Age

If we compare the gospel of the Early Church, the gospel of the Reformation era, and the gospel of the water and the Spirit that must be restored in the last age, we discover that history is not a simple repeating flow, but a process in which the gospel has been gradually restored.

The gospel of the water and the Spirit that the Early Church preached was the gospel that believed and proclaimed, just as it is, the event of salvation—completed from death to resurrection—in which Jesus was baptized by John, had the sins of the world transferred onto Him and washed them away, and received the judgment for humanity’s sins on the cross.

For the Early Church, the word of truth that Jesus was baptized by John, took on the sins of the world, and washed them away was not a mere ritual but the beginning of redemption where the sins of the world were transferred to Jesus; the cross was the place of punishment where those sins were dealt with, and the Holy Spirit became the evidence that confirms salvation to those who believe in that gospel.

The saints of the Early Church believed in the testimony of Jesus’

baptism, blood, and the Spirit as one gospel, and within that faith, they lived as those who had received the removal of sins. They did not remain in repetitive repentance or a sense of guilt, but became those who lived in the faith that believes in the word of the gospel of salvation already accomplished, and became those who gave thanks to the Triune God.

However, as time passed, Christians, through the Council of Nicaea that occurred in AD 325, became those who believed only in the cross recorded in the Nicene Creed as the gospel of salvation.

This was because, by the emperor's command, those who did not believe in the Nicene Creed faced severe persecution, forcing them to live their religious lives through coerced submission rather than willing obedience.

Therefore, the gospel of the water and the Spirit disappeared from the Nicene Creed, and only the word of the gospel of the cross gradually entered the process of being systematized into a theological doctrine.

When the era of the Reformation arrived, Luther and the reformers tried to tear down the system of faith that Catholicism had corrupted and return to the Bible.

They restored the authority of the Bible and powerfully proclaimed the truth that salvation is achieved not by human works but by faith and grace.

However, the gospel they restored remained within the word of the gospel of the cross that the Nicene Creed speaks of.

The truth that Jesus was baptized by John, had the sins of the world transferred to Him, and they were washed away, remained in the words of the Bible, but because they were steeped in the word of the gospel of the cross which they had believed and followed until now, they could not return to the

word of the gospel that Jesus washed away the sins of the world by being baptized by John.

As a result, the gospel after the Reformation solidified into a structure of “Jesus’ cross and faith,” and the word of the gospel of the water, the blood, and the Spirit, which is the core of the gospel, seemed to be disappearing into history.

The church, built on the faith that believes in that gospel of the cross, became fixed in the doctrine-centered structure created by the Nicene Creed, and believers, living while remaining in repetitive repentance and incomplete assurance within a theological doctrine that considers them “still sinners,” were losing their spiritual power.

Today, we stand before the word of the gospel of the water and the Spirit of the last age.

The gospel of the water and the Spirit that we must believe and follow now is the gospel of truth that the Early Church believed. This gospel has become the word of the gospel in which Jesus is baptized by John and the sins of the world are transferred, those sins are judged on the cross, that salvation is completed from death to resurrection, and the Holy Spirit confirms that fact to those who believe.

In this gospel, we are no longer “sinners” but “sinless children of God, born again of water and the Spirit.”

The baptism Jesus received from John is not a simple ceremony but the substance of redemption, and the Holy Spirit is not the realm of experience but the One who indwells in our hearts, testifying to the truth of the gospel.

The church of the last age must become a community that goes beyond the Nicene Creed or doctrine-centered structures and returns to the gospel of the water and the Spirit spoken of in the Bible.

The gospel of the water and the Spirit must be testified to and preached again before all the nations of the world.

This gospel of the water and the Spirit is the gospel by which God restores our souls, and it becomes the gospel of the truth of faith that prepares for Jesus' second coming.

In conclusion, the Reformation was a movement that restored the Bible.

However, the reformation of the last age that God is now accomplishing is to restore the gospel of the water and the Spirit itself, be born again by faith, and give glory to the Lord.

We must have the faith that Jesus was baptized by John to wash away the sins of the world, was crucified, resurrected from the dead, and became our Lord.

When this gospel is proclaimed to the whole world, the word of truth that God prophesied will be fulfilled in all the world, and it will be for the glory of God.

And the Lord is the One who will come to take us from the world of destruction. Maranatha! Hallelujah! ✉

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SERMON 1

The Church That Lost the Gospel of Water and the Spirit

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The Church That Lost the Gospel of Water and the Spirit

< Galatians 1:6–9 >

“I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel, which is not another; but there are some who trouble you and want to pervert the gospel of Christ. But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed. As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed.”

Today, countless churches are established throughout the world, and numerous sermons are proclaimed within them every Sunday. However, sadly, not all churches preach the Gospel of Water and the Spirit.

People gather in the chapel, praise God, read the Bible, and offer prayers, but it is very common that the very core, the ‘Gospel of Water and the Spirit—the Word about Jesus being baptized by John, dying on the cross, and resurrecting’—is not proclaimed. Apostle Paul said to the Galatian church, *“I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel.”*

Since even the early church saints were easily seduced by a different gospel, so it is not strange that in this present age churches have lost the gospel and are bound by traditions and doctrines.

Today, we must look back at the state of the church that has lost the Gospel of Water and the Spirit, and together examine why a reformation of faith is necessary again.

Paul said there is no other gospel besides the gospel he believed

In Galatians chapter 1, Paul resolutely declared, ‘There is no other gospel.’

The ‘different gospel’ that the Galatian believers had fallen into was a teaching that salvation was incomplete with just Jesus’ baptism, the cross, and the resurrection, and that the works of the Law and circumcision must be added for salvation to be completed.

However, Paul firmly rejected such a teaching. This is because the Gospel of Jesus Christ is already perfect.

Historically, the Church of God also experienced losing the true Gospel of Water and the Spirit through the half-gospel presented in the Nicene Creed.

The early church saints clearly held onto the ‘Gospel of Water and the Spirit’ in their hearts. That is, they believed that Jesus received the transference of the world’s sins by being baptized by John, took the judgment for sin by being crucified, and by resurrecting from the dead, He saved those who believe in Him from their sins.

However, as time passed, some of the Church Fathers began to interpret salvation from a philosophical and ethical perspective,

and the truth of the Gospel of Water and the Spirit was gradually becoming obscured.

Especially after the Council of Nicaea in AD 325, the Gospel of Water and the Spirit of the early church was locked within the dogma of the Nicene Creed as the Gospel came under the political power of the Emperor.

Because the doctrine of the Nicene Creed was a creed that removed Jesus' ministry of taking away the world's sins through the baptism He received from John, for 1,700 years, from that time until now, it has become a creed that obscured the Word of the Gospel of Water and the Spirit given by Jesus.

From that time until now, the Word of the Gospel of Water and the Spirit has become a creed that has vanished from the heads and thoughts of people.

As a result, the church in the 21st century has become believers who only believe in the crucified Jesus and the resurrection. Throughout history, the Word of the Gospel of Water and the Spirit was buried under the doctrine of the Nicene Creed.

Consequently, the Catholic Church became solidified into a religious system dependent on sacraments and tradition.

From that time on, the Word of the Gospel of Water and the Spirit was treated as a gospel that originally did not exist on this earth.

Beloved saints, what is the state of the 21st-century church today? Haven't many churches become groups that still believe they wash away their own sins through 'repentance prayer' or confession?

However, the Word of the Bible says that Jesus saved sinners from their sins once and for all by receiving baptism from John, having the sins of the world transferred to Him, and by being

crucified and resurrecting from the dead.

Today, we must look back at the gospel we ourselves believe. Is what you believe and rely on the Gospel of Water and the Spirit? Or is it your repentance and zeal?

We must have the faith that believes in the Word of the baptism Jesus received from John and the cross.

You should know that the churches of today have lost the Word of the Gospel of Water and the Spirit spoken in the Bible for 1,700 years. This means that 1,700 years have passed since the faith that the early church Christians possessed was lost.

The point at which that faith was lost was from the time when the Nicene Creed was made in this world.

At that time, the Roman Emperor Constantine created the Nicene Creed and caused the early church Christians to lose the Word of the Gospel that they believed—that is, the faith that our Savior Jesus is the Savior who eliminated all the sins of mankind by receiving baptism from John to have the sins of the world transferred to Him, and by being crucified and resurrecting from the dead.

A long period of 1,700 years has passed since then until now. Since it is now the year 2025, exactly 1,700 years have passed since the Nicene Creed was created.

Before the Nicene Creed was made in the world, the gospel that the apostles believed in was the gospel of the water and the Spirit. (Acts 2:38, 1 Peter 3:21, 1 John 5:5-8)

However, after some time had passed, when the Roman emperor Constantine proclaimed the Nicene Creed, the gospel of the water and the Spirit that the apostles of the early church had held onto disappeared from this earth for 1,700 years.

From that time on, the faith of believing in Jesus who was baptized by John, received the sins of the world, washed them

away, and who, by His resurrection from the death of the Cross, became the Savior, disappeared.

Do you not see with your own eyes those who are dying without receiving the remission of sins? In this present age, Christians are dying because they do not know the gospel of the water and the Spirit recorded in the Word of the Scriptures.

Today's Christians are like terminal cancer patients who are spiritually dying. For them to receive the remission of sins before God, they must truly believe the gospel word of truth that causes them to be born again of water and the Spirit.

The Gospel of Water and the Spirit is a blessed gospel message that is more than enough to save you once and for all from the sins of the world.

In this age, those who hold onto the Gospel of Water and the Spirit are people who, though they may be weak at first, can later become ancestors of faith with exceedingly great abundance. Although there are not many who believe the Gospel of Water and the Spirit, the work of life is manifesting in their hearts.

The gospel Word of the water and the Spirit that the Apostle Paul, Peter, and the Apostle John believed in and preached is the gospel Word that we must believe in now.

Therefore, we must throw away the faith of believing in the Nicene Creed, and return to the faith of believing in the gospel Word of the water and the Spirit that the Bible testifies to. This is precisely the reformation of faith that we must do.

When did the early Christians begin to lose the gospel of the water and the Spirit?

Emperor Constantine (reign 306–337) was a figure who made a great turning point in the history of Christianity, but his

influence was twofold. He issued the Edict of Milan in 313, legalizing Christianity, and as a result, believers were no longer persecuted within the Roman Empire and were able to practice their faith freely.

However, at the same time, this freedom became the occasion for the church to lose the pure faith of the gospel of the water and the Spirit that it had preserved for a long time. The faith of believing in the gospel Word of the water and the Spirit, which had been strengthened through the martyrdom and suffering of the early church, disappeared into the back alleys of history due to the institutionalized Catholic doctrines.

In particular, the Council of Nicaea (AD 325), led by Constantine, achieved doctrinal unity by formalizing the doctrine of the Trinity, but at the same time, it was also the event in which the church came under the power of the emperor. The church was no longer a simple community of faith but was transforming into a Catholic religion under the influence of state power.

At that time, the Nicene Creed had the purpose of resolving the Arian controversy, but it became the occasion in which the essential message of the gospel of the water and the Spirit—that through the baptism Jesus received from John the sins of the world were transferred to Jesus, and through believing this the work of the Holy Spirit that cleanses people's hearts was accomplished—disappeared.

In the end, the Nicene Creed became the occasion that fundamentally deleted the ministry of the baptism of Jesus, which the early church had believed and preached, and as a result, the gospel of the water and the Spirit disappeared into the back alleys of history.

The Roman emperor wanted a religion that belonged to the

Roman nation. What he desired was not the gospel Word of the truth of salvation, but rather a single religion through which the citizens of Rome could be united, not fight one another, and live together as one community.

Therefore, he did not need the gospel that Jesus was baptized by John and took upon Himself and washed away the sins of the world; he only needed one religion that merely set forth the Cross.

As a result, Catholicism was born. In this way, the Roman emperor came to accept a religious system that prioritized political compromise and the needs of power over the essence of being born again.

Above all, the greatest change was that the gospel Word of the water and the Spirit, which the Christians of the early church had believed, disappeared.

Until then, the early Christians had risked their lives to keep the gospel of the water and the Spirit and firmly held to their faith, but when Christianity was institutionalized into the Catholic religion of the Roman Empire, that faith was buried under worldly power and a sense of privilege.

In summary, through the era of Constantine, Christianity lost the freedom to believe in the pure gospel Word of the water and the Spirit, and instead became bound to an institutional Catholic religion allied with political power. This brought about a shameful result that should never have occurred in the history of Christianity.

When did the early church lose the gospel Word of the water and the Spirit?

The question, “When did the early church lose the gospel of the water and the Spirit?” goes beyond simply asking about chronology; it becomes an important turning point that asks how the gospel of the water and the Spirit was corrupted.

In the Apostolic Age, that is, in the first century, the gospel Word of the water and the Spirit was preserved in purity. The apostles and the early Christians believed that Jesus had been baptized by John, had the sins of the world transferred onto Him, was crucified and shed His blood, and by rising from the dead became the Savior.

When we look at the Acts of the Apostles, Paul’s epistles, and Peter’s epistles, we can see how clearly this gospel of the water and the Spirit was proclaimed. (1 Peter 3:21, 1 John 5:5–7, Acts 2:38–39)

However, as the Apostolic Age passed and the Patristic Age (2nd–3rd century) came, the gospel Word of the water and the Spirit gradually began to be corrupted. Some of the church fathers tried to interpret the gospel of the water and the Spirit in philosophical and ethical terms.

In the process, the true gospel—that the sins of the world were transferred when Jesus was baptized by John—was no longer conveyed as the powerful Word that governs faith, but was instead changed into a mere religious doctrine of believing only in the Cross. As a result, it eventually degenerated into one among the many religions of the world.

In AD 325, the Council of Nicaea convened under Emperor Constantine became the decisive turning point in this trend. From that time on, the truth of the gospel of the water and the

Spirit that Christianity believed and followed was deleted and doctrinalized under the emperor's political purposes.

In the process, the core of the gospel Word—that Jesus received baptism from John and thereby had the sins of the world transferred onto Him—was officially omitted from the Nicene Creed.

In the end, Christianity was transformed into a religion that emphasized only the Cross, and within the Catholic doctrinal system only a simple ritual remained.

Subsequently, at the end of the 4th century, as Emperor Theodosius proclaimed the Catholic Church the state religion of the Roman Empire, the word of the Gospel of the Water and the Spirit that the early church Christians believed in disappeared, and the Catholic Church took its place, leaving only rituals.

The Word of baptism—that Jesus was baptized by John and received the sins of the world transferred onto Him—was changed into the Catholic ritual of the sacrament of baptism, and institutional rites such as confession and the sacraments took the place of the ministry of Jesus' baptism.

From that time on, the Catholic Church was established not upon the gospel of the water and the Spirit but upon a ritual system centered on the seven sacraments.

In the end, the process by which the early church lost the gospel Word of the water and the Spirit was clearly marked at the time when the Nicene Creed was made.

The decisive turning point at which the gospel Word of the water and the Spirit that the early Christians had believed began to be corrupted into a Catholic form was the Council of Nicaea in AD 325, when the Nicene Creed was created.

Then, at the end of the 4th century, as the Catholic religion was established as the state religion of the Roman Empire, the

essence of the gospel of the water and the Spirit gradually disappeared into history, and the Catholic Church took its place, continuing on up to the present year 2025.

In the 2nd–3rd century, as the Patristic Age began, the gospel of the water and the Spirit gradually began to fade

As some of the church fathers attempted to explain the gospel by drawing in concepts from Greek philosophy—especially Platonism and Stoic philosophy—the truth of the transfer of sins through the baptism of Jesus was gradually pushed to the background.

While the meaning of the Cross continued to be emphasized, the truth of the transfer of sins through baptism appeared to be driven out and lost under the influence of the world’s religions.

In AD 325, the Council of Nicaea, convened under the leadership of Emperor Constantine, became a turning point in the corruption of the gospel of the water and the Spirit. From that time on, Christian doctrine, sacrificed to political compromise and state power, officially excluded the event of Jesus’ baptism from the Nicene Creed.

As a result, the complete link of the Gospel of the Water and the Spirit—“Baptism–Cross–Resurrection”—was broken, and a doctrinal system was completed with only the cross and the resurrection remaining.

After AD 380, with the national establishment of Christianity as the state religion under Emperor Theodosius, Christianity was no longer the gospel based on personal faith but was transformed into a system of the state Catholic religion.

Baptism was institutionalized not as the truth of the transfer of sins, but as the sacramental rite of baptism for entering the church, and salvation was changed into something completed within the sacraments and the authority of the church.

Afterward, through the councils of Constantinople (381), Ephesus (431), and Chalcedon (451) in the 4th–5th centuries, this trend became even more entrenched.

Salvation was solidified as a system determined entirely by the seven sacraments and the institutions of the Catholic Church, and the essence of the gospel of the water and the Spirit—the baptism of Jesus and the transfer of sins—appeared to have disappeared into history.

In conclusion, the perfect gospel of the water and the Spirit, accomplished through Jesus' baptism, the Cross, and the resurrection, appeared to have forever vanished from the stage of history through the Council of Nicaea in the 4th century and the establishment of Catholicism as the state religion of the Roman Empire.

Is the gospel of the water and the Spirit, which the early Christians believed, being proclaimed within 21st-century Christianity?

In the case of the Catholic Church, within its official doctrine, salvation through the Cross and resurrection of Jesus is strongly emphasized.

However, the fact testified by the Scriptures—that Jesus was baptized by John and thereby the sins of the world were transferred onto Him—is scarcely mentioned within their doctrine.

The Catholic sacrament of baptism developed into a sacrament

for the washing away of original sin, but the truth that Jesus was baptized by John and received the sins of the world transferred onto Him is no longer spoken of.

Therefore, the original true gospel Word of the water and the Spirit has been hidden under the Catholic seven sacraments and has remained dormant even within Christianity for 1,700 years.

After the Reformation (16th century), reformers such as Luther and Calvin began to emphasize only the death on the Cross and the resurrection, as proclaimed by Catholicism.

The gospel Word of truth—that Jesus’ baptism by John transferred the sins of the world—was still left out from the doctrinal system of Protestantism as well.

Most Protestant traditions have failed to understand the baptism Jesus received from John as the truth of the Word that transferred the sins of the world onto Him and caused people to be born again through the water and the Spirit.

They ended up becoming those who ignored the ministry of Jesus receiving baptism from John to take upon Himself the sins of the world, while valuing only the blood of the Cross.

Christian theologians began to convey the righteous work of Jesus—who was baptized by John and washed away the sins of the world—only as the beginning point of His public ministry. As a result, although the Cross and the resurrection were certainly emphasized, the work of Jesus’ baptism by John, through which He received and washed away the sins of the world, was ignored and neglected, while they were obsessed only with satisfying their own desires.

Even when we look at Christianity worldwide today, the situation is not much different. In both Catholicism and Protestantism, the officially proclaimed gospel is nothing more than the message that “Jesus died on the Cross and rose again.”

However, another important truth testified by the Scriptures is that Jesus was baptized by John, thereby receiving the sins of the world transferred onto Him, was crucified, died, and rose again to become the Savior.

In other words, today's Christian churches proclaim half of the gospel (the Cross and the resurrection), but the other half—that Jesus was baptized by John and bore the sins of the world in His body for salvation—is ignored and cast aside, making them into worldly religionists.

In conclusion, most Catholic and Protestant churches existing on earth today commit the sin of disregarding the ministry of Jesus by not believing in and not preaching the gospel Word of the water and the Spirit—that of the transfer of sins through Jesus' baptism.

In the 21st century, it has become an age in which only the Cross and resurrection of Jesus are emphasized. As a result, the complete gospel of the water and the Spirit spoken of in the Scriptures can hardly be found within the official church system. Therefore, people who believe in Christianity today end up living as foolish ones who believe in Jesus as their Savior, yet have not had their sins washed away.

Even now, we must recover the faith of believing in Jesus Christ, who became our Savior through His baptism, the Cross, and the resurrection

Even now, we must recover the faith of believing in the true gospel—that Jesus was baptized by John, took upon Himself the sins of the world, and thereby washed away our sins. Is this not so?

We must be those who are saved by believing in the Lord, who

was baptized by John, received the sins of the world transferred onto Him, was crucified, died, and rose again, as our Savior. At present, on this earth, there still remain many who have this faith. Even now, many people all over the world believe in and proclaim the gospel Word of the water and the Spirit given by the Lord.

Jesus was baptized by John, and the sins of the world were transferred onto His body; He bore the sins of the world, was crucified, shed His blood, and died; and by rising from the dead, He now lives as our Savior.

This amazing gospel Word of the water and the Spirit has only been hidden by worldly church doctrines and systems, but within the Word of the Scriptures, the ministry of Jesus' baptism is still preserved exactly as it is.

Therefore, the gospel of the water and the Spirit has by no means disappeared, but has become the Word of salvation of Jesus Christ, who even now waits for us within the Word of the Scriptures.

Therefore, the reformation of faith is not the invention of a new doctrine. It is simply recovering the primitive gospel Word of the water and the Spirit, testified by the Scriptures, and believing it in our hearts.

Just as the Reformer Luther cried out, "Scripture alone," so also the reformation of our faith today must be grounded upon the Old and New Testament Scriptures, and it must again be testified and proclaimed by faith upon the foundation of Jesus' baptism received from John, the Cross, and the resurrection.

True reformation of faith must be rebuilt not upon human thought or religious tradition, but upon faith in the gospel Word of the water and the Spirit recorded in the Scriptures.

And such a reformation of faith is absolutely necessary today.

Salvation from sin does not come from religious institutions or sacraments, but only within the faith of believing in the gospel Word of the water and the Spirit recorded by God. If people today receive into their hearts Jesus Christ—who was baptized by John, thereby receiving the sins of the world transferred onto Him, was crucified, died, and rose again from the dead—as their Savior, then through them the true reformation of faith can begin anew.

God has, in every age, raised up a remnant to begin the proclamation of the gospel of the water and the Spirit (Romans 11:5). Even today, God is beginning the reformation of faith in the same way, through His Word.

In conclusion, the reformation of faith is possible even now. When we believe in Jesus—who was baptized by John, received the sins of the world transferred onto Himself, died on the Cross, and rose again from the dead—as our Savior, apart from church traditions or religious forms, then we will receive salvation. Even in this present 21st century, a true reformation of faith can arise. This is the challenge and calling of faith that God has given in this last age.

Then who must be the very first to participate in the reformation of faith?

It must be the presidents of denominations or the pastors of the Catholic order or Christian churches today who first repent and turn back.

They must return to the faith of believing in Jesus Christ, who was baptized by John, received the sins of the world transferred onto Himself, was crucified, died, and rose again, and who has now become our Savior. And they must do their utmost to labor

together.

The Bible always says that the religious leaders of Christianity must be the first to repent and turn back.

In the Old Testament, when the prophets and priests did not stand upright before God, all the people were led astray.

In the New Testament, when the Pharisees and scribes were bound to the Law and blocked the Word of God that Jesus preached, Jesus rebuked them, saying, *“But woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men; for you neither go in yourselves, nor do you allow those who are entering to go in”* (Matthew 23:13).

It is the same today. Denominational leaders, presidents of general assemblies, and pastors must become those who believe in the gospel Word of Jesus’ baptism by John and the transfer of sins, and who are born again.

The gospel we must cry out today is the gospel of the water and the Spirit. This gospel is the factual truth that Jesus was baptized by John and received the sins of the world transferred onto Him, that He bore those sins and was crucified, shed His blood, and died, and that by rising from the dead, He has now become our Savior.

Pastors must be the very first to realize this gospel Word of the water and the Spirit, and with faith, proclaim it boldly from their pulpits.

The Bible says, *“For the time has come for judgment to begin at the house of God”* (1 Peter 4:17).

The Lord demands repentance first within the church. Therefore, denominations and pastors must turn away from their traditions, institutions, and human doctrines, and return to the gospel of the water and the Spirit testified in the Scriptures.

When this happens, true reformation and revival will arise

within the church, and countless souls will gain new life.

In conclusion, even now pastors must first repent and return to the Lord. And from their pulpits they must not hesitate to proclaim the baptism, the Cross, and the resurrection of Jesus as one gospel.

This is the true reformation of faith that saves the church and saves the world.

Beloved ones, if the church is to be revived today, above all pastors must first repent.

All pastors must be the very first to kneel down and turn back. When Jesus was baptized by John, all our sins were transferred onto Him, and bearing those sins, Jesus was crucified, shed His blood, and died. And by rising again after three days, He has now become our Savior.

Therefore, we must no longer hesitate but boldly proclaim this gospel of the water and the Spirit from the pulpit.

Testifying to the baptism, the Cross, and the resurrection of Jesus as one gospel is the only way to save the church, to save the souls of the saints, and to save this age.

Beloved ones, we must first repent and turn back. And again, we must hold fast to and cry out the gospel Word of the water and the Spirit:

“Jesus was baptized by John and received the sins of the world transferred onto Him, and He died on the Cross and rose again, becoming our Savior!”

This proclamation of the gospel must flow today from our lips, from the pulpit, and into all the world.

This is the true reformation of faith. The Lord even now will be glorified through those who believe in and proclaim this gospel of the water and the Spirit. Amen.

Do those who accomplish the reformation of faith receive the blessing of God’s salvation?

In this age, those who in their hearts accomplish the reformation of faith—that is, those who hold fast to the complete gospel of Jesus’ baptism, the Cross, and the resurrection—will surely receive the blessing of salvation that God has promised.

What is true reformation of faith?

The reformation of faith is to cast aside the half-gospel that has been hidden under human traditions, doctrines, and institutions, and to return to the gospel of the water and the Spirit testified in the Scriptures.

True reformation of faith is to believe in one’s heart that the Lord took upon Himself sins by being baptized, died on the Cross, and rose again.

The gospel of blessing promised in both the Old and New Testaments is the gospel of the water and the Spirit

The Scriptures give a clear promise to those who believe this gospel.

John 1:29 says, “*Behold! The Lamb of God who takes away the sin of the world!*” Those who believe in this gospel of the water and the Spirit receive the remission of sins.

Romans 8:1 declares, “*There is therefore now no condemnation to those who are in Christ Jesus,*” To those who believe in this gospel of the water and the Spirit, there is no longer judgment.

John 3:16 testifies, “*That whoever believes in Him should not perish but have everlasting life.*” Those who believe in this gospel of the water and the Spirit are given eternal life.

Therefore, those who accomplish the reformation of faith enjoy the grace of salvation—namely, the remission of sins, eternal life, and the indwelling of the Holy Spirit.

What is the task we must challenge ourselves with today?

Today, many people live holding on only to religious forms. But those who raise up the reformation of faith in their hearts—namely, those who believe the fact that “Jesus was baptized and took upon Himself my sins, and by dying on the Cross and rising again, saved me”—surely receive the blessing of becoming children of God (John 1:12).

Even in this present age, those who accomplish the reformation of faith in their hearts receive the blessing of salvation that God has promised. Even today, God gives the remission of sins, eternal life, and the grace of the Holy Spirit to those who believe in this gospel of the water and the Spirit.

Beloved saints, what we need today is not new institutions or traditions.

What we must hold fast to is only the gospel Word of the water and the Spirit testified in the Scriptures.

Jesus was baptized by John and received all our sins transferred onto Him; He bore those sins, was crucified, shed His blood, and died. And after three days, He rose again and has now become our Savior.

Therefore, those who raise up the reformation of faith in

their hearts in this age—those who hold fast to this gospel by faith—receive the blessing of salvation that God has promised. To them is given the remission of sins, there is no condemnation, and the authority to become children of God is granted. Moreover, eternal life and the indwelling of the Holy Spirit are promised to them.

Beloved ones, the place we must stand is only upon this gospel of the water and the Spirit. To believe in this gospel, to proclaim it, and to hold fast to it until the end is the reformation of faith given to us today.

Therefore, I bless you in the name of the Lord, that we all may stand firmly upon this gospel, enjoy in our hearts the blessing of salvation that God gives, and become God’s people who boldly testify this gospel to the world. Amen.

Is not the true reformation of faith today to abandon traditional doctrines and return to the gospel of the water and the Spirit?

One of the most serious problems in Christianity today is the wrongly established doctrine of repentance. Many Protestant denominations still teach “the prayer of repentance” as if it were a condition for salvation.

The thought that “one must repent every time a sin is committed in order to be forgiven” belongs to those who do not fully believe in the perfect salvation that Jesus accomplished once for all through His baptism and the Cross.

However, the Bible does not say that remission of sins is obtained through repeated acts of repentance. The Bible clearly declares that remission of sins is obtained by believing in Jesus’ baptism, the Cross, and the resurrection (Hebrews 10:10, John

19:30).

The Catholic sacrament of confession reveals the same problem. Catholicism teaches that the priest removes sins, but the Bible says that the authority to remove sins does not belong to human institutions or priests, but to the baptism of Jesus and the blood of the Cross (Hebrews 9:12, 1 Peter 3:21).

Confession ultimately causes people to depend on man and prevents them from holding firmly to Christ's redemption.

In this way, countless doctrines established within Christian tradition often obscure and distort the gospel of the Scriptures. That is why true reformation of faith is not in holding on to man-made doctrines, but in returning to the gospel testified in the Bible.

That gospel is precisely the event of Jesus being baptized to bear our sins, dying on the Cross, and rising again.

In conclusion, we must now depart from the repentance doctrines of Christianity, the Catholic confession, and all human-made doctrines, and carry out the reformation of faith.

The reformation of faith does not lie in preserving the framework of doctrines, but only in renewing faith through the complete gospel of Jesus' baptism, the Cross, and the resurrection.

Three Turnings for the Reformation of Faith

First, we must turn away from the doctrine of repentance and move toward the faith of believing in the gospel Word of the water and the Spirit.

Today many churches hold on to the doctrine that "one must pray the prayer of repentance every time they sin in order to be

forgiven.”

But the Bible does not say this. The Bible testifies that Jesus bore our sins through His baptism and removed all sins once for all by shedding His blood on the Cross (Hebrews 10:10).

Therefore, we must turn away from repeated acts of repentance and hold fast by faith to the gospel of the water and the Spirit that has already been accomplished.

Second, we must turn away from the doctrine of the sacraments and move toward the gospel of the water and the Spirit.

Catholicism has taught that forgiveness of sins and grace are received through confession and the Mass. But the Bible clearly says that redemption was accomplished not through human institutions but through the baptism of Jesus and the blood of the Cross (Hebrews 9:12).

True reformation of faith is turning away from a faith that depends on sacramental rituals and moving toward a faith that believes in the salvation work directly accomplished by Jesus.

Third, we must turn away from human doctrines and move toward the gospel of the water and the Spirit.

The doctrines and creeds established by denominations, assemblies, and theological traditions have obscured the gospel of truth in the Scriptures. In fact, after the Council of Nicaea, the gospel of the transfer of sins through Jesus' baptism disappeared from the doctrines.

Therefore, we must go beyond man's doctrines and return to the one gospel of Jesus' baptism, the Cross, and the resurrection.

Beloved saints, the reformation of faith is not merely about changing outward institutions, but about renewing the faith of the heart with the gospel of the water and the Spirit.

We must turn away from the doctrine of repentance, the doctrine

of the sacraments, and human doctrines, and hold fast only to the gospel Word of the water and the Spirit testified in the Scriptures. This is the gospel of salvation accomplished when Jesus was baptized and bore our sins, was crucified, died, and rose again. When we firmly hold on to this gospel of the water and the Spirit, the true assurance of salvation will be established within us, and the blessing of God will come upon us. Amen. ☒

SERMON 2

What is the faith

that Watchman Nee,

the Catholic Church, and

Paul C. Jong believe in?

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

What is the faith that Watchman Nee, the Catholic Church, and Paul C. Jong believe in?

< John 20:19–23 >

“Then, the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, ‘Peace be with you.’ When He had said this, He showed them His hands and His side. Then the disciples were glad when they saw the Lord. So Jesus said to them again, ‘Peace to you! As the Father has sent Me, I also send you.’ And when He had said this, He breathed on them, and said to them, ‘Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.’”

How does Watchman Nee believe in John 20:22–23?

Today, there are countless churches established throughout the whole world, and in them, countless sermons are being proclaimed every Sunday. However, unfortunately, not all churches are preaching the gospel of the water and the Spirit. They gather in sanctuaries to praise God, read the Bible, and

offer prayers, but in reality, at the very center, the Word of the gospel of the water and the Spirit—that Jesus was baptized by John, died on the Cross, and rose again—is mostly not proclaimed.

Regarding John 20:22, where the resurrected Jesus told His disciples to receive the Holy Spirit, Watchman Nee interprets this as the event in which the Lord breathed the Holy Spirit into the disciples as life.

He explains that the Holy Spirit, whom Jesus breathed into them, was an inner and essential work — namely, the ministry of the Spirit who supplies life.

In contrast, he distinguishes the event of Pentecost as an external and dispensational work — the work of power coming from above.

In this way, Watchman Nee explains the Holy Spirit in two aspects, as ‘breath’ and ‘wind,’ and emphasizes the order in which the church, under the guidance of the Holy Spirit, publicly declares evangelical discernment.

On the other hand, Paul C. Jong interprets the same passage by connecting it to Jesus’ baptism and the cross, that is, the Gospel of the Water and the Spirit.

He understands this word as the event in which the Lord gave the Holy Spirit as a gift to His disciples, and preaches that the indwelling of the Holy Spirit is not a simple experience or spiritual gift, but a gift of salvation given to those who believe in Jesus’ baptism and the blood of the cross.

Regarding John 20:23, Watchman Nee interprets the authority of the church concerning the remission or retention of sins as the declarative power of the church.

He says that the sovereignty of remission belongs to God, and the church, under the guidance of the Holy Spirit, merely

publicly confirms and declares the state that God has already granted remission.

Furthermore, he explains that this is understood as an ecclesiastical order that discerns and proclaims whether communion is possible and whether one is qualified to participate in the Lord's Supper, and that the ecclesiastical privilege of an individual arbitrarily granting the remission of sins is not recognized.

Conversely, Paul C. Jong preaches that the righteous, that is, those in whom the Holy Spirit dwells, have been given the power to bring about the remission of people's sins, meaning the power to testify to the word of the Gospel of the Water and the Spirit.

He sees the medium for this as the proclamation of the Gospel of the Water and the Spirit, and testifies that when one believes this Gospel, remission of sins and the indwelling of the Holy Spirit are actually realized in the believer.

On the other hand, Watchman Nee, through John 20:22 and 23, emphasized the dual pneumatology of life and power and the declarative authority of the Church, and he saw that the Church bears the role of publicly confirming and declaring, under the guidance of the Holy Spirit, the fact of the remission of sins already accomplished by God.

Paul C. Jong interprets the same passage with a focus on the gospel of the water and the Spirit.

John 20:22–23 says, *“And when He had said this, He breathed on them, and said to them, ‘Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.’”*

He also proclaims that the authority of the remission of sins was given to the Apostles. It shows that the Church has been

entrusted with the role of proclaiming and confirming the fact of the remission of sins already accomplished by God as it preaches the gospel.

In Acts 2:38, the gospel of the remission of sins teaches that as the Apostles preached the gospel of the water and the Spirit, those who believed received the Holy Spirit.

Ultimately, the core teaching of this text directly speaks of the resurrected Lord giving the apostles the authority to grant the remission of sins along with the message of the Gospel of the Water and the Spirit.

Watchman Nee's interpretation distinguishes the Holy Spirit in John 20 from the Holy Spirit in Acts 2, viewing the former as inner life and the latter as outer power, which harmonizes well with the context of the Bible and verses such as Genesis 2:7 and Acts 1:8.

Furthermore, he interprets the authority for the remission of sins as the declarative authority of the church, and by connecting this to Matthew 16:19 and 18:18, he presents a balanced perspective that emphasizes the responsibility and order of the church community.

Conversely, Pastor Paul C. Jong's interpretation speaks of the truth that the authority to grant the remission of sins and the Holy Spirit are given to those who have received the remission of sins within the framework of the apostles' faith, which believes in the Gospel of the Water and the Spirit.

He closely connects this to John 3:5, Matthew 3:13–17, and 1 Peter 3:21. He says this is accomplished through the actual remission of sins and the blessing of receiving the Holy Spirit, which takes place within the Gospel of the Water and the Spirit preached by the apostles. This word is connected with Acts 2:38. He also says that the gospel of the water and the Spirit preached

by the apostles works together with power.

Looking at the overall flow of the Bible, these two interpretations can be said to be complementary rather than mutually exclusive.

It is clear in the Bible that the indwelling of the Holy Spirit came upon the disciples after the resurrection of Jesus, and at the same time, it is also biblically clear that the outward power of the Holy Spirit came at Pentecost.

Therefore, the dual aspects of the Holy Spirit spoken of by Watchman Nee have sufficient biblical persuasiveness.

However, at the same time, the remission of sins is not only the declaration of redemption that God has already accomplished, but also an event that actually occurs in the present when the gospel is preached.

In this respect, Pastor Paul C. Jong's interpretation regarding the apostolic declaration also has biblically valid grounds.

In conclusion, the Bible testifies to these three facts together: that with the resurrection of Jesus the indwelling of the Holy Spirit began; that at Pentecost the Holy Spirit of power and authority came; and that the Church, under the authority of the Holy Spirit, preaches the gospel, proclaims the remission of sins, and bears the role of confirming it.

Therefore, the difference between the two interpretations is merely a difference in emphasis, and it is the most complete biblical understanding to see them not as distortions of the biblical text but as complementary to each other.

From a biblical point of view, when both Watchman Nee's inner and declarative perspective and Pastor Paul C. Jong's perspective of the water and the Spirit and of present application are accepted together, the original message of John 20:22–23 concerning the indwelling of the Holy Spirit and the

proclamation of the remission of sins can be understood most faithfully.

Comparison of Watchman Nee’s and Paul C. Jong’s Views on the Fellowship of the Holy Spirit

Watchman Nee understood the communion of the Holy Spirit as “fellowship in life.” He emphasized that the communion of the Holy Spirit is not a mere gift or emotional experience, but a ministry through which the Holy Spirit works within the church community to actually share the life of Christ.

This core idea is repeated in his writings, such as *The Normal Christian Life* and *The Church Life and Fellowship*—namely, the inward working of the Spirit and mutual fellowship within the church.

He viewed “the communion of the Holy Spirit,” mentioned in 2 Corinthians 13:13, as a real fellowship in which the church, as one body, shares life with one another. He explained that the communion of the Spirit not only signifies intimate fellowship with the Lord, but also enables organic unity and communion among the saints.

Through this, the church becomes a community built as the body of Christ within the working of the Holy Spirit.

Therefore, for Watchman Nee, the communion of the Holy Spirit centers on an internal and actual union manifested in life and in the order of the church.

Pastor Paul C. Jong emphasizes the communion of the Holy Spirit as “the fellowship enjoyed by those who have received the remission of sins through the gospel of the water and the Spirit.”

He says that when a person believes in the baptism of Jesus and the blood of the Cross, the Holy Spirit comes to dwell within them together with the remission of sins, and from that moment, a personal and spiritual fellowship with God begins.

In his sermons and writings, he emphasizes that the communion of the Holy Spirit is not a mere charismatic experience, but a real fellowship that takes place because of the Holy Spirit who dwells in the hearts of those who have received the remission of sins.

This communion of the Spirit is manifested as a spiritual intimacy shared among those who believe in the gospel of the water and the Spirit, and through this, the saints walk with God, proclaim the gospel of the water and the Spirit, and gain the power to carry out the ministry of the church.

Therefore, for Pastor Paul C. Jong, the communion of the Holy Spirit becomes the actual fruit of salvation and the driving force for the proclamation of the gospel.

Both of them understand the communion of the Holy Spirit within the greater framework of the indwelling of the Holy Spirit and the unity of the church community, and they share the commonality of emphasizing it as a life-giving and spiritual fellowship that is deeper than gifts.

However, Watchman Nee emphasizes the communion of the Holy Spirit from an ecclesiological and life-centered perspective, focusing on the church being built as one body by sharing one another's life in the Holy Spirit.

On the other hand, Pastor Paul C. Jong emphasizes the communion of the Holy Spirit from a soteriological and apostolic perspective, stressing that the indwelling of the Holy Spirit begins when one believes in the gospel of the water and the Spirit, and from that moment, personal fellowship with God and the proclamation of the gospel become possible.

In conclusion, both of them understand the communion of the Holy Spirit within the broad framework of the indwelling of the Holy Spirit and fellowship.

However, while Watchman Nee explained the communion of the Holy Spirit by focusing on the internal life-union and order of the church community, Pastor Paul C. Jong emphasized the communion of the Holy Spirit in terms of the actual remission of sins through the gospel of the water and the Spirit, personal fellowship with God, and the driving force for the proclamation of the gospel.

In this way, when comparing the emphasis of the two, it can be summarized that Watchman Nee emphasizes the communion of the Holy Spirit within the existence and structure of the church, whereas Pastor Paul C. Jong emphasizes it within the event of salvation and the practice of evangelism.

What does Watchman Nee express as the faith to receive the Holy Spirit, and how does Pastor Paul C. Jong speak about the faith to receive the Holy Spirit?

Watchman Nee did not see receiving the Holy Spirit as a mere emotional experience or the acquisition of external gifts, but understood it as “receiving the Holy Spirit as inner life.”

He emphasized that the faith to receive the Holy Spirit is the faith that accepts the Holy Spirit as the life that Christ, having already resurrected, breathed into His disciples.

He regarded the Holy Spirit of power that came at Pentecost as an external empowerment for ministry, and therefore emphasized the order of first receiving the inner Spirit (life) and then being clothed with the external Spirit (power).

He also believed that the believer must continually have fellowship with the Holy Spirit who dwells within him and maintain the state of participating in the life of Christ.

Ultimately, for Watchman Nee, the faith to receive the Holy Spirit is a “faith of acceptance and obedience” based on the completed redemption of Jesus, and he emphasized that the work of the Holy Spirit is manifested within the actual fellowship of the church community.

Pastor Paul C. Jong defines the faith to receive the Holy Spirit as “the faith that believes in the gospel of the water and the Spirit.” He explains that believing that the sins of the world were transferred to Jesus through the baptism He received from John the Baptist, and that those sins were judged through the shedding of His blood on the Cross, is the faith by which one receives the remission of sins.

He says that when one truly believes in this gospel of the water and the Spirit, God gives the Holy Spirit as a gift to dwell within the person’s heart.

Therefore, the faith to receive the Holy Spirit is not relying on one’s own merits or efforts, but by relying on the faith that all sins have already been remitted through Jesus’ baptism and the Cross, one receives and enjoys the Holy Spirit as a gift.

He sees that at this time the remission of sins and the indwelling of the Holy Spirit occur simultaneously, and emphasizes that this faith does not end as a one-time event, but leads to a real and practical faith that proclaims the gospel and lives in the Holy Spirit.

Both of them understand the faith to receive the Holy Spirit as “accepting by faith the result of the redemption that God has already accomplished,” and they share the common point of emphasizing that it is not based on human deeds or achievements,

but on the work of salvation that Jesus Christ has accomplished—namely, the faith grounded in the gospel of the water and the Spirit.

However, Watchman Nee emphasizes the order of receiving the Holy Spirit as inner life first and then being clothed with the Holy Spirit of external power, and he explains the faith to receive the Holy Spirit from an ecclesiological and life-centered perspective.

On the other hand, Pastor Paul C. Jong teaches that when one believes in the gospel of the water and the Spirit, the Holy Spirit comes to dwell within them simultaneously with the remission of sins, and he emphasizes the faith to receive the Holy Spirit from an apostolic perspective.

In conclusion, Watchman Nee conveys the faith to receive the Holy Spirit with a focus on the inner union of life and the church, while Pastor Paul C. Jong conveys it with a focus on the actual remission of sins and the indwelling of the Holy Spirit through the gospel of the water and the Spirit.

Pastor Paul C. Jong defines the “faith to receive the Holy Spirit” as “the faith that believes in the gospel of the water and the Spirit.”

He emphasizes that when one believes in their heart the fact that Jesus received baptism from John the Baptist and thereby took upon Himself the sins of the world, and that He completed salvation through His death on the Cross and His resurrection, the Holy Spirit comes to dwell within them.

He explains that receiving the Holy Spirit is not something obtained through repentance, zeal, fasting, or certain experiences, but that when one believes in the already completed Word of the gospel of the water and the Spirit, the Holy Spirit is given as a gift from God.

Through the faith that believes in this Word of the gospel of truth, the remission of sins and the indwelling of the Holy Spirit take place simultaneously, and from that moment, fellowship with God and the communion of the Holy Spirit begin.

He also states that this faith does not end as a one-time event but continues into a present and practical life of proclaiming the gospel of the water and the Spirit and living in the Holy Spirit.

Both of them share the common point that receiving the Holy Spirit is not the result of human deeds but the result of faith based on the redemption of Jesus Christ.

However, while general evangelical churches distinguish between the indwelling of the Holy Spirit and the fullness of the Holy Spirit, that is, the experience of power, Pastor Paul C. Jong teaches that when one believes in the gospel of the water and the Spirit, the indwelling of the Holy Spirit and the remission of sins take place simultaneously.

The two positions show a difference. May you discern your faith through the Word of the Bible.

To summarize, mainstream churches explain the distinction between the indwelling of the Holy Spirit and the filling of the Holy Spirit within the framework of faith transmitted by each denomination: “practicing continuous obedience through faith in the blood of the cross.” On the other hand, Pastor Paul C. Jong states that “believing the Gospel of the water and the Spirit” itself is the truth for receiving the Holy Spirit.

Today, within Christianity, it is taught that the Holy Spirit already indwells when one believes in Jesus Christ, and it is explained that the filling of the Holy Spirit can be sought thereafter through prayers of repentance and obedience.

In contrast, Pastor Paul C. Jong teaches that believing in Jesus’ baptism and the cross—that is, the Gospel of the water and the

Spirit—is the very faith that receives remission of sins and the Holy Spirit as a gift. He emphasizes that through this faith, the remission of sins and the indwelling of the Holy Spirit occurred simultaneously.

Then, how does Catholicism state that one receives the Holy Spirit?

The Catholic Church understands the process of receiving the Holy Spirit as a gradual journey that takes place within God’s grace. The first step of that journey is the Sacrament of Baptism.

According to Catholic doctrine, the first fundamental event of receiving the Holy Spirit is the Sacrament of Baptism. The Catechism of the Catholic Church teaches that through Baptism, sins are washed away, one is newly born as a child of God, and the Holy Spirit comes to indwell. It explains that the Holy Spirit dwells within the believer at this time, and the believer becomes a member of the Church, which is the Body of Christ.

In other words, Catholicism teaches that a person enters into God’s grace and receives the Holy Spirit through the Sacrament of Baptism.

Subsequently, the Sacrament of Confirmation is understood as a sacrament through which the believer receives the Holy Spirit especially strongly. Catholicism views the incident in Acts 8:14–17, where the apostles laid hands on the already baptized Samaritans for them to receive the Holy Spirit, as the basis for the Sacrament of Confirmation.

The Church explains that through the laying on of hands by the Bishop and the anointing with Chrism, the believer receives the “special gift and power of the Holy Spirit,” and teaches that

the grace of the Holy Spirit received at Baptism is more deeply rooted and strengthened through the Sacrament of Confirmation. Furthermore, Catholicism holds that even after Baptism and Confirmation, the believer's grace and fellowship with the Holy Spirit are continually renewed and strengthened through the Sacrament of the Eucharist, the Sacrament of Penance (Confession), prayer, meditation on the Word, and life in the Church community.

In the Catholic understanding, the Holy Spirit is explained as a grace accompanying the believer throughout their entire life, and it is taught that the relationship with the Holy Spirit is continuously deepened through this.

To summarize, through the Sacrament of Baptism, the believer becomes a child of God through the indwelling of the Holy Spirit. Through the Sacrament of Confirmation, the grace of the Holy Spirit received at Baptism is more strongly confirmed, and the believer receives the strength and gifts to carry out the mission of the Church.

Thereafter, it is taught that the believer preserves and strengthens the grace of the Holy Spirit through Mass, the Sacrament of the Eucharist, prayer, and the Sacramental life, and progressively deepens their fellowship with the Holy Spirit.

Catholicism teaches that the Holy Spirit is received for the first time in the Sacrament of Baptism, and the grace and power of the Holy Spirit are further firmly established in the Sacrament of Confirmation. Thereafter, it states that the believer continually deepens their fellowship with the Holy Spirit through Mass, prayer, and the Sacramental life.

How does Pastor Paul C. Jong speak about the faith to receive the Holy Spirit?

Pastor Paul C. Jong consistently emphasizes the faith to receive the Holy Spirit throughout his books and sermons as “the faith that believes in the gospel of the water and the Spirit.”

He connects John 3:5, John 20:21–23, and Acts 2:38 to explain that the remission of sins through Jesus’ baptism and the Cross is the truth that enables one to receive the Holy Spirit.

He stresses that the core of the gospel is believing in one’s heart that Jesus took the sins of the world upon His body through baptism by John the Baptist, that these sins were judged on the Cross, and that salvation was completed through His resurrection from the dead.

Therefore, he teaches that the Holy Spirit dwells in those who have received the remission of sins through this “gospel of the water and the Spirit.”

He emphasizes that receiving the Holy Spirit is not earned through human effort, asceticism, emotional experience, or merits such as fasting or repentance prayers.

Since Jesus already took the sins of the world upon His body through baptism by John the Baptist and completed our salvation by dying on the Cross and resurrecting, he states that the Holy Spirit is bestowed as a gift when a person accepts and believes in the gospel of the water and the Spirit in their heart.

He explains that through the faith that believes in this gospel of the water and the Spirit, one receives the grace of the remission of sins, and the Holy Spirit immediately indwells that person, sealing them as a child of God.

Thus, he states that the faith to receive the Holy Spirit is none other than the faith that believes in the gospel of the water and the Spirit, and the subsequent life is a life lived in the Spirit and

dedicated to proclaiming the gospel of the water and the Spirit.

Pastor Paul C. Jong further explains that those who have received the Holy Spirit preach the gospel of the water and the Spirit and enjoy the communion of the Holy Spirit within the church community. He understands this communion of the Holy Spirit not only as a personal relationship with God but also as a spiritual fellowship among those who believe in the same gospel of the water and the Spirit.

Through this, he teaches that believers become sharers in God's grace and the mission of gospel proclamation.

In conclusion, Pastor Paul C. Jong teaches that the faith to receive the Holy Spirit is a gift of the Spirit given to those who have received the remission of sins by believing in Jesus as the Savior, who took the sins of the world through baptism by John the Baptist, died on the Cross, and resurrected (Acts 2:38–39). In other words, he testifies that the Holy Spirit descends upon those who wholeheartedly believe in the gospel of the water and the Spirit.

What does Paul C. Jong say about the faith by which peace comes to the heart?

Pastor Paul C. Jong teaches that peace of the heart is not a psychological stability that a person creates on their own, nor is it peace that comes from favorable circumstances, but it is the gift of the Holy Spirit that comes when one receives the remission of sins through the faith of believing in Jesus as the Savior—who received baptism from John the Baptist, thereby taking upon Himself the sins of the world, shed His blood and died on the Cross, and rose again from the dead (Acts 2:38–39). He preaches that when one believes in their heart the fact that all

the sins of mankind were transferred to Jesus through His baptism by John the Baptist, that those sins were judged at the Cross, and that redemption was completed through His resurrection from the dead, then and only then the remission of sins is accomplished and the Holy Spirit is received as a gift. At that moment, the true peace given by God comes upon the heart. Furthermore, he teaches that even after receiving the remission of sins, when one stands upon the faith in the gospel Word of the water and the Spirit and lives in the guidance and communion of the Holy Spirit, that peace continues to be sustained.

In the end, Pastor Paul C. Jong defines the faith by which peace comes to the heart as the faith that wholly believes in the baptism and the Cross of Jesus—that is, in the gospel of the water and the Spirit.

He testifies that through this faith, when the remission of sins and the indwelling of the Holy Spirit take place, the true peace given by God comes into that heart.

What is the Gospel of the Water and the Spirit that Paul C. Jong preaches?

Pastor Paul C. Jong, throughout his books and sermons, refers to the “Gospel of the Remission of Sins” as the “Gospel of the Water and the Spirit,” emphasizing that Jesus’ baptism and the event of the Cross were the gospel that actually eliminated the sins of humanity.

He testifies that Jesus received baptism from John the Baptist and thereby took upon Himself the sins of the world, that those sins were judged and punished on the Cross, and that when one believes in the Lord who rose from the dead, salvation and the Holy Spirit come upon the heart.

He teaches that all these works of Jesus are connected as one and that through them the “gospel of the water and the Spirit” has been fulfilled.

He also says that whoever believes this gospel receives the remission of sins, the indwelling of the Holy Spirit, and the peace of God at the same time.

Therefore, through his books he testifies that there are many people today who have heard and believed this gospel and have received in their hearts the remission of sins and the gift of the Holy Spirit.

The gospel of the remission of sins that Pastor Paul C. Jong preaches goes beyond merely declaring that sins are “forgiven.” He says that because Jesus actually bore our sins through His baptism and was judged for them on the Cross, those who believe are able to receive salvation.

He testifies that it is not by human effort, merit, or repeated prayers of repentance, but that at the very moment one believes in the baptism and the blood of Jesus on the Cross, all the sins of the world are removed.

At that time, the Holy Spirit indwells that heart, and the peace of God settles in the heart of the believer.

He also says that all believers must have the mission to proclaim this gospel of the water and the Spirit throughout the whole world.

When the gospel of the water and the Spirit is preached, those who hear it come to believe, and the remission of sins and the indwelling of the Holy Spirit actually take place in their hearts. He teaches that this work of salvation through the water and the Spirit is the very work that Jesus Himself accomplished, and that believers must live their lives upon that faith.

In conclusion, the “Gospel of the Water and the Spirit” that

Pastor Paul C. Jong preaches is the true gospel of truth that declares that Jesus actually removed the sins of mankind through His baptism (water), the blood of the Cross, His death, and resurrection. It contains the message that whoever believes this receives the remission of sins and, at the same time, the indwelling of the Holy Spirit and the peace given by God.

He says that we must become those who believe in the fact that Jesus Christ received baptism from John and thereby took upon Himself the sins of the world, was crucified and shed His blood, and rose from the dead to become our Savior—so that we may receive the remission of sins, the Holy Spirit, and the blessing of peace in our hearts.

We must receive the blessing of becoming those who realize and believe in the gospel Word of the water and the Spirit within the Word of both the Old and New Testaments.

The Lord did not come to this world to save us from sin only through the blood of the Cross, but rather stated that salvation comes to those who believe the truth that He became our Savior by bearing the sins of the world through the baptism He received from John, dying on the Cross, and resurrecting (Matthew 3:13–17, 1 Peter 3:21–22).

Therefore, we must become those who believe in the gospel Word of the water and the Spirit that the Word of God speaks of.

By relying on the Nicene Creed, which was made by men, one cannot meet the righteousness of Jesus Christ, who is the Lord of the true truth of salvation.

I say this to you all with the assurance that the blessing of salvation given by God comes through the faith that believes in the gospel Word of the water and the Spirit. Amen. Hallelujah! We praise the saving work of our Lord Jesus Christ and give thanks to God by faith. ☒

SERMON 3

Jesus' baptism by John

was in order to receive

the transference of the sins

of the world

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

Jesus' baptism by John was in order to receive the transference of the sins of the world

< Matthew 3:13–17 >

“Then Jesus came from Galilee to John at the Jordan to be baptized by him. And John tried to prevent Him, saying, ‘I need to be baptized by You, and are You coming to me?’ But Jesus answered and said to him, ‘Permit it to be so now, for thus it is fitting for us to fulfill all righteousness.’ Then he allowed Him. When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him. And suddenly a voice came from heaven, saying, ‘This is My beloved Son, in whom I am well pleased.’”

How much do we know about the universe?

The range of the universe that we currently know is extremely vast. Scientists estimate that there exists an observable universe with a diameter of about 93 billion light-years.

This is a value calculated by considering the maximum distance

light could have traveled since the Big Bang — that is, the age of about 13.8 billion years — together with the expansion rate of the universe. Within this, it is reported that there exist about 2 trillion or more galaxies and far more stars than that.

According to the current standard model, the universe is composed of about 5% ordinary matter, 27% dark matter, and 68% dark energy.

However, dark matter and dark energy have not been directly observed, and they are only estimated through indirect evidence such as gravity and the rate of expansion of the universe.

By observing the cosmic microwave background radiation that formed about 380,000 years after the Big Bang, we can calculate backward the state of the early universe, but the Planck epoch immediately after the Big Bang still remains an unknown realm.

Our process of understanding the universe more deeply is thanks to the development of observational technology.

Through the Hubble Space Telescope, the James Webb Space Telescope, and large ground-based telescopes, we have become able to observe galaxies at ever greater distances and from earlier times.

In particular, the James Webb Space Telescope has observed galaxies 13 billion light-years away and is revising theories of early universe formation.

In the past, observations were focused on visible light, but now we are grasping the universe three-dimensionally through observations of radio waves, infrared, X-rays, gravitational waves, and neutrinos.

Gravitational wave observations have opened a great breakthrough in understanding extreme phenomena such as black hole and neutron star mergers.

In addition, by using super-large supercomputers and artificial intelligence, we are precisely simulating the formation of the

large-scale structure of the universe, the evolution of galaxies, and the distribution of dark matter, and by matching observational data with theoretical models, we are refining our understanding of the universe.

Still, many unknown areas remain ahead. Dark matter and dark energy make up 95% of the mass–energy of the universe, but we do not know their true nature.

Tasks such as the physics of the early universe and immediately after the Big Bang, the unification of gravity and quantum mechanics at the Planck scale, and the verification of the inflation theory also remain.

In addition, theories such as the multiverse or additional dimensions have been proposed, but they are still impossible or extremely difficult to verify.

In the end, humanity is drawing the map of the universe in more and more detail, but that is nothing more than exploring the shallow coastlines of a vast unknown sea.

As observational technology and theory develop, the depth of our understanding of the universe increases, but at the same time, more questions and mysteries appear.

In this way, the gospel word of the Cross that people have known since ancient times is only a part of the gospel of the water and the Spirit.

We will be able to know that the gospel becomes the perfect gospel of the water and the Spirit only when the word that Jesus was baptized by John, received the transference of the sins of the world, and washed away the sins of the world is added.

About the Geocentric Theory of Aristotle and Ptolemy and the Heliocentric Theory of Copernicus

The geocentric theory presented by Aristotle and Ptolemy regarded the Earth as fixed at the center of the universe, with the Sun, Moon, planets, and stars revolving around the Earth in circular orbits. Aristotle explained that perfect and unchanging celestial spheres surrounded the Earth, and Ptolemy systematized this idea mathematically in the *Almagest*.

To explain the complex planetary motion known as retrograde motion, he introduced epicycles and eccentrics, and this model was accepted as the standard of Western astronomy for about 1,400 years from the Greek period to the Middle Ages.

Such a view of the universe strengthened the idea and religious worldview that humans and the Earth were at the center of the universe and was based on the premise of a harmonious universe consisting of perfect circular motion and unchanging celestial spheres.

In contrast, Copernicus' heliocentric theory claimed that the Earth and other planets revolve around the Sun.

He explained that the Earth also rotates and that it is the Earth that moves, not the celestial sphere, and he systematically presented this in *On the Revolutions of the Celestial Spheres* (1543).

He naturally explained the phenomenon of planetary retrograde motion as an apparent phenomenon caused by the difference in the Earth's orbital speed, and presented a simpler and more harmonious system based on the Sun-centered orbit.

This innovation, through the refinement of observations and calculations, became the starting point of the scientific revolution that led to Kepler's theory of elliptical orbits,

Galileo's telescope observations, and Newton's law of universal gravitation. It brought about a shift in perception that humanity is not at the center of the universe, exerting a great influence on philosophy, theology, and science as a whole.

In contrast to the heliocentric theory, the geocentric theory viewed the Earth as fixed at the center of the universe and required complex epicycles and eccentrics to explain the motion of the planets, reinforcing an anthropocentric and religious worldview.

On the other hand, the heliocentric theory presented a simplified system in which the Earth rotates and revolves around the Sun, naturally explaining the phenomenon of retrograde motion and emphasizing natural laws based on observation and mathematical evidence.

Because of these differences, the geocentric theory represented the Earth-centered view of the universe that continued from ancient times to the Middle Ages, while the heliocentric theory overturned it and established the Sun-centered view of the universe that became the foundation of modern science.

As space science has developed, we have come to realize how much our thoughts can be wrong.

The development of science has revealed the limitations of the “anthropocentric thinking” that humanity has held for a long time.

In ancient and medieval times, people firmly believed in the geocentric theory that the Earth was the center of the universe, but with the research of Copernicus, Galileo, Kepler, and Newton, it was revealed that the planetary system is actually centered on the Sun.

Until the early 20th century, it was thought that the solar system was located near the center of the galaxy, but today we know that the solar system is located not at the center but on the outskirts of the Orion Arm.

In other words, it has been confirmed that the solar system exists much more on the periphery than humans once imagined. Also, in the past, it was thought that there was only one galaxy in the universe, but now it is known that more than two trillion galaxies exist, and we have realized that humanity's position in the universe is becoming increasingly insignificant.

In this way, as science has advanced, human thinking has also been continuously revised.

As technology such as telescopes, satellites, and gravitational wave observations develops, models or theories once considered "correct" are revised within a broader range of observations. The progress from Newtonian mechanics to the theory of relativity is a representative example of this.

The more new discoveries are made, the more it is emphasized that there is much more we do not know than what we do know. Unknown realms such as dark matter, dark energy, and the Planck era are examples of this.

Science emphasizes the point that humans are a part of the laws of nature rather than the thought that humans are the center or the purpose of the universe.

These changes do not mean that past knowledge was completely wrong, but rather show that it is a process of becoming more sophisticated.

Science does not possess perfect truth from the beginning, but is a process of gradually approaching it more precisely through observation and experimentation.

We come to realize that past theories were simple models that

were correct only under certain conditions.

For example, Newton's classical mechanics fits very well at slow speeds and weak gravity, but correction with Einstein's general theory of relativity is needed in situations with strong gravity or speeds close to the speed of light.

Ultimately, the development of space science has led humans to humbly reassess their position and thoughts.

This has shown that the knowledge and worldview of the past were not completely wrong, but were explanations formed within limited information. And through that process, humanity has moved toward a deeper and broader understanding.

As science develops, we realize how imperfect human thought was, while at the same time confirming that human knowledge is becoming increasingly broader and more refined.

Now we must be able to understand not only the blood of Jesus on the cross, but also that Jesus took upon Himself the sins of the world by being baptized by John.

The knowledge of the Bible, which has continued since the Middle Ages, has been steadily accumulated until now. Now is the time for people to look at the words of the Bible based on Jesus' word that one must be born again of water and the Spirit. One of them is that the words of the Bible can only be understood if we return to the gospel word of water and the Spirit from the existing knowledge that 'He saved us only by the blood of the cross.'

In the Middle Ages, only the Latin Bible was distributed, and lay people could not read the words directly.

As a result, people mainly came to believe, through the Nicene Creed established in AD 325, that Jesus became our Savior by being crucified, shedding His blood, and resurrecting from the dead.

Due to this, the interpretation of the Nicene Creed, that “the blood of the cross atones for sin,” has been uniquely emphasized and passed down in church history for the past 1,700 years.

However, now in the 21st century, we have discovered that Jesus became the Savior who took away our sins by receiving the baptism from John, having the sins of the world transferred to Him, being crucified, shedding His blood, and resurrecting from the dead.

People have lived believing only the Nicene Creed for about 1,700 years.

However, I think it is fortunate that we, living in the 21st century, have discovered and come to believe the fact that Jesus, by receiving the baptism given by John, had the sins of the world transferred to Him and washed away our sins all at once, through the words of Matthew 3:13-17.

Just as people believed in the geocentric theory for a long time but eventually realized that the heliocentric theory, in which the Sun is at the center, is the true principle, now, in the realm of faith as well, more and more people are coming to realize the truth of the gospel of the water and the Spirit revealed in the Bible.

As spiritual understanding deepens and the essence of the gospel is revealed in this way, it is truly astonishing that people who truly believe in Jesus Christ and are born again are arising all over the world.

Even today, many people have believed only in the Nicene Creed, but in reality, it was not the faith of the early church.

In other words, it was not the gospel that the Christians of the early church believed in, but a creed of a false gospel made by politicians.

The Nicene Creed was a creed of a worldly religion fabricated by the Roman emperor to achieve his own political purposes. The emperor sought to achieve the unity of the empire under the name of religion.

As a result, he proclaimed the Nicene Creed and established one of the most universal religions in the world. The religion that was born in this way is the Catholic religion.

However, this Catholic religion was the most universal religion that sought to integrate all the religions of this world without inheriting the faith of the early church Christians. Simply put, it was a religion of everyone without any distinctive features.

Kings who coveted worldly power have always created new religions or used specific religions in order to strengthen their royal authority and achieve their political purposes. This is an unchanging fact, both in the past and in the present.

However, after the Reformation in the 16th century, as the Bible was translated into German, the world became a place where anyone could read the Word of God.

Taking this as an opportunity, studies of the original text of the Bible, as well as archaeology, textual criticism, linguistics, and historical context research, began to develop more actively.

What was the gospel of the water and the Spirit that the early Christians believed in the New Testament?

The gospel Word that the early church Christians believed in was as follows:

They were those who believed Jesus, who received baptism from John and thereby took upon Himself the sins of the world, was crucified, and rose from the dead, as their Savior.

In the New Testament, John 3:5 says, “*Jesus answered, ‘Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.’*”

And in Matthew 3:13–17, it is written that Jesus received baptism from John the Baptist and thereby took upon Himself the sins of the world.

Because Jesus received baptism from John and bore the sins of the world, it was fitting that He was crucified, shed His blood, and rose from the dead to become our Savior.

Since Jesus bore the sins of the world once for all through the baptism He received from John, He desired to be crucified, shed His blood, rise from the dead, and thus complete His ministry.

In other words, because there was the ministry of Jesus receiving baptism from John, He could become the Savior of sinners through the ministry of death on the Cross and resurrection.

There was not a single part of Jesus’ ministry—the event of taking on the sins of the world through baptism from John and the event of shedding blood on the cross—that was not important. The ministry of Jesus was absolutely necessary for saving sinners from their sins.

The Word of the Bible clearly shows us the truth of our

being born again.

It is that Jesus received baptism from John and bore the sins of the world in the body of Jesus Christ.

Therefore, Jesus was the one who carried the sins of the world, was crucified, received the judgment for all sins, and fulfilled the ministry of the Savior.

Jesus received baptism from John and took upon Himself the judgment for all the sins of humankind on the Cross in our place, and thus became the Savior of those who now believe.

The work of salvation that Jesus accomplished on this earth was all contained within His baptism, the blood of the Cross, His death, and resurrection.

As we entered the 21st century, we have come to know more clearly the context of the gospel of the water and the Spirit through the study of the original biblical languages such as Hebrew and Greek, as well as through research into historical and cultural backgrounds, and comparison with ancient Near Eastern literature.

Therefore, through the whole Word of the Old and New Testaments, we must clearly understand the limitation of the Nicene Creed, from which the fact that Jesus received baptism from John is excluded.

We can see that only the shedding of Jesus' blood on the Cross was not the entirety of our salvation.

What the gospel of the water and the Spirit says is that because Jesus received baptism from John and bore the sins of the world, He could be crucified, shed His blood, rise from the dead, and become the Savior who removed the sins of the world.

Therefore, through the Word of the Bible, we must know the fact that Jesus received baptism from John, bore the sins of the world, and washed them away, and we must live by the faith that

believes in that fact.

From now on, we must depart from the Nicene Creed that emphasizes only the blood of the Cross of Jesus.

We must be washed from our sins by believing in Jesus who received baptism from John and thereby took upon Himself the sins of the world.

We who live in the 21st century today possess far richer biblical knowledge than people did in the Middle Ages.

And God has given His servants the inspiration of the Holy Spirit so that they may realize the deep Word of truth by which we can be born again of water and the Spirit.

Now we must go beyond the Nicene Creed established in AD 325 and become those who know and believe in the righteousness of the baptism of Jesus Christ and thereby have our sins washed away.

This is the blessing of faith that God has given to us.

In particular, we must know that the Nicene Creed, which emphasized only the blood of the Cross of Jesus, has rather become a stumbling block for those who believe in Jesus to receive the remission of sins.

The Nicene Creed has reduced the righteousness of the baptism of Jesus Christ testified by the Bible and has become an obstacle that has obscured that core truth.

Today, because many believers remain in the faith of believing in the Nicene Creed, they have come to fail to properly encounter the true gospel by which Jesus washed away the sins of humankind — namely, the gospel of the water and the Spirit.

The counterfeit that differs from the gospel of the water and the Spirit revealed in the Bible is precisely the “faith of believing only in the Cross of Jesus” that the Nicene Creed speaks of.

In the world today, a “gospel of the Cross,” which is a

counterfeit different from the gospel of the water and the Spirit, is widely spread.

Jesus said, “If a person is to be born again, he must be born again of water and the Spirit,” but people believe only in Jesus who was crucified as their Savior — which is a counterfeit and not the Word of the gospel of the water and the Spirit.

The Bible leads us to the truth of the gospel of the water and the Spirit by which Jesus received baptism from John, took upon Himself the sins of the world, was crucified, died, and rose again, thereby granting us the remission of sins.

The one who realizes this truth — that the Lord has now saved us from the sins of the world through the gospel of the water and the Spirit — is the one who holds firmly to the Word of the gospel of the water and the Spirit testified by the Bible.

Therefore, we must be born again by faith in the Word of the gospel of the water and the Spirit that the Lord has permitted to all of us, and we must become those who are saved from their sins.

Many people today have lived their lives of faith based on the belief of the Nicene Creed.

As a result, those who believe only in the Cross of Jesus as salvation and try to wash away their sins by themselves through prayers of repentance whenever they sin have become people who, not knowing the righteousness of Jesus, have not reached true faith.

However, this way of faith eventually leads to endless suffering from sin.

Many people, whenever they try to cleanse their sins, end up repeating prayers of repentance, and becoming exhausted and discouraged, they eventually give up their life of faith.

Therefore, the mere confession, “The Lord accomplished our

salvation on the cross,” cannot completely resolve the agony of sin in one’s heart, and one ends up wasting one’s life in a religious practice that has no end in sight.

Now we must have the faith that solves our sins by knowing our sins and turning back, and by believing in the fact that Jesus received baptism from John, took upon Himself the sins of the world into His body, and went to the Cross. Such faith is the faith that leads to being born again of water and the Spirit.

The religious life of struggling every day to be forgiven of one’s sins must have often felt no different from believing in a superstition. Have you not had such a thought yourselves?

At such a time, Jesus Christ has now, in the 21st century, established before you those who testify to the Word of the gospel of water and the Spirit.

The gospel Word testified by the witnesses is clearly recorded in Matthew 3:13–17: *“Then Jesus came from Galilee to John at the Jordan to be baptized by him. And John tried to prevent Him, saying, ‘I need to be baptized by You, and are You coming to me?’ But Jesus answered and said to him, ‘Permit it to be so now, for thus it is fitting for us to fulfill all righteousness.’ Then he allowed Him. When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him. And suddenly a voice came from heaven, saying, ‘This is My beloved Son, in whom I am well pleased.’”*

Why have most Christian denominations today come to be unaware of the Word of the gospel of water and the Spirit?

When we look historically at the question, “Why has the gospel of water and the Spirit disappeared from most denominations today?”, we can see that this is not merely a matter of doctrinal debate, but a very important historical process in church history showing how the gospel of Jesus’ baptism and the Cross has been replaced by man-centered theology.

This process can be examined in five stages from the 1st century AD to the 21st century.

First, the era of the Early Church was a period when the gospel of Jesus’ baptism and the Cross was proclaimed as one.

The apostles clearly testified that Jesus was baptized by John and thereby took upon Himself the sins of the world.

In Matthew 3:15, Jesus said, *“Permit it to be so now, for thus it is fitting for us to fulfill all righteousness.”* and in John 1:29, it was proclaimed, *“Behold! The Lamb of God who takes away the sin of the world!”*

Also, in Acts 2:38, Peter cried out, *“Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins.”* testifying to the gospel of being born again of water and the Spirit.

The baptism of this period was not a mere ritual, but a testimony of the faith of the transfer and cleansing of sin, and the gospel of water and the Spirit was delivered in a very pure form.

However, after the apostles left the world, the Church gradually became organized within the Roman Empire, and philosophical interpretation and mysticism began to infiltrate.

By the time of the Church Fathers, theologians such as Origen and Clement of the Alexandrian School, influenced by Greek philosophy—especially Platonism—began to change the actual fact of the transfer in baptism into a symbolic faith.

From this time, doctrinal interpretation took precedence over faith, and the gospel became philosophized. The event of Jesus' baptism began to be spoken of not as the event in which all the sins of humanity were transferred, but simply as an example of humility.

The Council of Nicaea held in AD 325 was the decisive point at which the gospel of Jesus' baptism was officially removed from doctrine.

When Emperor Constantine incorporated Christianity into the Roman Empire's religion and promoted it as the state religion, the resulting Nicene Creed established the theological definition that "Jesus is true God and true man," but it did not include the truth that Jesus was baptized by John, took upon Himself the sins of the world, and washed them away.

The process of salvation was changed from a "continuity from baptism to the Cross, and from the Cross to the resurrection" to a "process from incarnation to the Cross, and from the Cross to the resurrection."

As a result, the gospel of water and the Spirit was replaced by a human logic-centered Trinitarian doctrine, and consequently, the gospel of water and the Spirit disappeared in history, leaving only a Cross-centered faith.

As the Middle Ages began, the Catholic religious doctrines were institutionalized, and faith centered on the seven sacraments became formalized.

The Roman Catholic Church, based on the Nicene Creed, established the system of the seven sacraments, but baptism was

transformed from a ministry of washing away sins into a symbolic sign of remission, and thus the gospel of baptism, in which sin was actually transferred, disappeared from this earth. After that, as the sacrament of baptism, administered by a Catholic priest, was institutionalized as the path to salvation, the authority of the Church became absolute, overriding the personal faith of the believer.

Therefore, the evangelical truth that “one becomes sinless by believing the word of the Gospel of Water and the Spirit” vanished, and in its place, a formalistic faith took root, asserting that salvation is achieved through the Catholic sacraments of Baptism, Penance, and participation in the Mass.

After the Reformation, reformers such as Martin Luther and John Calvin sought to be saved by faith through the doctrine of “justification by faith,” but they did not see the event of Jesus receiving baptism from John as the core of salvation.

Luther interpreted the sacrament of baptism, spoken of in Catholicism, as a sign of faith, and Calvin defined it only as a sign of the covenant.

As a result, the blood of the Cross was emphasized, but the fact that the sins of the world were transferred to Jesus when He was baptized by John was not proclaimed.

From the 19th to the 21st centuries, evangelicalism, Pentecostalism, and charismatic movements arose, emphasizing the experience of the Holy Spirit, but the actual truth of the gospel of water and the Spirit still remained hidden from their eyes.

Summarizing all these processes, the Early Church had the gospel of baptism and the Cross united as one, but as philosophical interpretation entered during the patristic era, the gospel was symbolized, and at the Council of Nicaea, the gospel

of baptism was doctrinally eliminated.

In the Middle Ages, due to the institutionalization of the Church and the establishment of the seven sacraments, formal sacramentalism took hold, and after the Reformation, the restoration of faith was attempted, but the concept of the transfer through baptism still remained absent, continuing to this day.

Therefore, global Christianity, not knowing the truth that Jesus was baptized by John and took upon Himself the sins of the world to wash them away, has ended up emphasizing only the crucified Jesus and has degenerated into a worldly religion.

In the end, the gospel of water and the Spirit became the lost gospel. However, this gospel must be reclaimed and restored as the gospel of salvation.

Only those who believe that sin was transferred to Jesus through baptism, that the sin was judged on the Cross, and that new life was given through the resurrection can truly enter the Kingdom of God.

Therefore, we have become those who bear the responsibility to reclaim the gospel Word of water and the Spirit of the Early Church by believing that the baptism Jesus received from John to bear the sins of the world washed away the sins of sinners.

The salvation from sin spoken of in the Old and New Testaments was not achieved only on the cross. It proclaims that because of the ministry of Jesus being baptized by John, our sins could be transferred to the body of Jesus Christ and washed away. That is, this Gospel message means that Jesus took the sins of the world upon His body by being baptized by John, and therefore went to the cross to be nailed and resurrected from death, and has now become our Savior.

The series of events—Jesus taking on the sins of the world by being baptized by John, being nailed to the cross, and

resurrecting from death—was one continuous process of salvation.

All of these events were the Word of the Gospel of Water and the Spirit that was within God's plan, and the Word of the Gospel of Truth that causes us to be born again. The fact that the sins of the world were transferred to His body when Jesus was baptized by John has now become the blessing of true salvation for us.

Viewed this way, the Gospel of Water and the Spirit was a much more complete and whole Word of the Gospel than the Nicene Creed's gospel, which says that salvation is obtained only through the blood of the cross.

The Lord is the one who has given us the remission of sins and the gift of the Holy Spirit through the Gospel of Water and the Spirit. This is clearly and certainly testified through the words of John 3:5 and Matthew 3:13–17.

Today, we have an environment that allows us to study the language, background, and context of the Bible far better than before the Nicene Creed was created.

Based on this knowledge, we can be saved by meeting the Lord who not only shed His blood on the cross, but also took the sins of the world through the ministry of being baptized by John, was crucified and shed His blood, and resurrected from death.

When we believe the Word of the Gospel of Water and the Spirit, we can hold a more steadfast faith in being delivered from all our sins.

Then should we not turn away from the faith of the Nicene Creed and return to believe again in the water and the Spirit?

The “Nicene Creed” was established at the council convened by the Roman Emperor Constantine in AD 325, where the claims of the Arians were refuted and Jesus was set forth as “true God and true man,” thereby establishing the doctrine of the Trinity.

However, this creed failed to include the truth of the Word that Jesus was baptized by John, took upon Himself the sins of the world, and washed them away.

When the Catholic religion was recognized as the state religion of the Roman Empire, they sought to create the most universal form of religion to avoid conflicts and disputes with other religions.

As a result, “the Cross and resurrection of Jesus” alone were emphasized as if they were the entirety of salvation, and the gospel truth that Jesus was baptized by John and thereby took upon Himself and washed away our sins was not embraced in their hearts, and they became those who excluded it.

In this way, the gospel truth that Jesus was baptized by John and personally bore the sins of the world was completely excluded from the Nicene Creed.

Since the time they created that creed was AD 325, for about 1700 years until now, the gospel truth that Jesus was baptized by John and washed away the sins of the world has remained excluded from the creed.

They became those who, for 1700 years, excluded the gospel Word of baptism from the Nicene Creed so that those who believed in Jesus would not come to know it.

Whether they did so knowingly or unknowingly, from the

standpoint of believing the truth of the Word that Jesus was baptized by John, took upon Himself the sins of the world, and once for all washed them away, this cannot help but be a truly regrettable matter.

From AD 325 until now, the year 2025, those who have believed in the Nicene Creed have passed through as many as 1,700 years without knowing the truth of the gospel Word that Jesus was baptized by John, took upon Himself the sins of the world, and washed them away.

Until now, those who have wanted to believe in the gospel Word of the water and the Spirit, which is the righteousness of Jesus, must be seen as having suffered harm for 1,700 years at the hands of those who made the Nicene Creed.

Therefore, even now, we must turn away from the faith of believing in the Nicene Creed and become those who give thanks by receiving the remission of sins through the faith of believing in the gospel Word of the water and the Spirit.

From now on, those who wish to believe in Jesus must recover the faith that Jesus was baptized by John, received the sins of the world, was crucified, died, and rose again, and has become our Savior.

Those who only believe in the cross of Jesus today remain people who still have sin, because they hold only to their religious faith without knowing the Gospel of Truth.

Now we must become those who recover the faith that our Lord Jesus Christ, who was baptized by John, took upon Himself the sins of the world once for all, and was crucified, has become the true Savior of sinners.

Those who desire the remission of sins in their hearts must, from now on, firmly hold the faith that the Lord was baptized by John, received the sins of the world, and was crucified to pay the price

of sin and became our Savior.

Are you living by a faith that has been washed as white as snow by believing that Jesus bore the sins of your hearts through the baptism He received from John? Are you living as a people of God who have no sin in your hearts?

Or, even though you believe in Jesus as your Savior, are you living still bound by sin in your heart?

Are you those who strive to wash away your sins through prayers of repentance?

Have you ever received the remission of sins by believing in the truth that the Lord received baptism from John, took upon Himself the sins of the world that were in your heart, and bore them?

If that is not the case, then you are still living a religious life as one who believes in the Nicene Creed and have not yet escaped from it.

Perhaps you have never properly heard until now the fact that Jesus has completely removed our sins of the world through the Word of the gospel of water and the Spirit.

If so, then even now, I hope you will turn back, read Pastor Paul C. Jong's sermon booklet "HAVE YOU TRULY BEEN BORN AGAIN OF WATER AND THE SPIRIT?", and become those who have received the remission of sins.

You are those who have believed in the Nicene Creed, and therefore you are the ones who need the gospel of water and the Spirit.

For those who feel the need for their souls to be saved from sin, it is necessary to learn and believe why the baptism that Jesus received from John was necessary.

It is clear that the Nicene Creed we have known until now has excluded the fact that Jesus received baptism from John and

took upon Himself the sins of the world.

We must know that because we have believed in Jesus without knowing the gospel of water and the Spirit until now, it is true that the sins in our hearts have not been resolved.

Therefore, we must accept and believe in Jesus Christ, who was baptized by John, received the sins of the world, was crucified, died, and rose again, as our Savior.

Only then can we become those who are born again. Only then can we become those who receive perfect salvation from our sins. This is not a simple theological debate. Its purpose is to restore the true faith of salvation by believing in the Word of the “gospel of water and the Spirit,” which was omitted from the Nicene Creed.

The words of the New Testament, Matthew 3:13–17, show the ministry of Jesus receiving baptism from John and thereby taking upon Himself the sins of the world.

The words of the Old Testament, Malachi 4:5, “*I will send you Elijah,*” refer in the New Testament, Matthew 3:15, to John the Baptist. These are the words spoken by Jesus: “*And from the days of John the Baptist until now the kingdom of heaven suffers violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if you are willing to receive it, he is Elijah who is to come*” (Matthew 11:12–14).

The ministry in which Jesus was baptized by John and received the sins of the world into His body was not a simple baptismal ritual but a ministry to transfer all the sins of humanity onto Jesus.

Now we must enjoy peace in our hearts by believing in the Word of the gospel of water and the Spirit, in which Jesus was baptized by John, received the sins of the world into His body, and washed away our sins.

In other words, we must remember that by believing in this Word of truth, we must have the faith of new birth.

And before the Word of the gospel of water and the Spirit, which has caused us to be born again, we must live the rest of our lives with gratitude in faith.

John the Baptist baptized people in the Jordan River, and he was also the one who baptized Jesus. *“Permit it to be so now, for thus it is fitting for us to fulfill all righteousness.”* These words spoken by Jesus testify to the fact that Jesus was baptized by John and thereby received the sins of the world. (Matthew 3:15–16)

The “all righteousness” spoken of here was the Word of truth that Jesus was baptized by John, received the sins of the world, and washed them away once for all.

In the Old Testament, the laying on of hands was the act of transferring the sinner’s sins to the sacrificial offering.

In the same way, Jesus’ baptism by John was the transfer of all the sins of humanity onto Jesus.

The ministry of Jesus’ baptism was the event that showed the truth of fulfilling the Word promised in Leviticus — namely, the prophetic Word that, through the laying on of hands, the sins of the people would be transferred onto the body of Jesus. (Leviticus chapters 1–7)

Because Jesus was baptized by John and received the sins of the world, He went to the Cross, was nailed, died, and rose again from the dead to save those who believe.

This truth was the work of salvation in which Jesus, by being baptized by John, bore and washed away the sins of the world, and Jesus was the One who obeyed the work of actually fulfilling the plan of salvation that God the Father had prepared.

Immediately after Jesus was baptized, the heavens were

opened, the Holy Spirit came upon Him, and the voice of God was heard.

“This is My beloved Son, in whom I am well pleased.” (Matthew 3:17) These words were the words of God the Father Himself acknowledging that His Son, Jesus Christ, who was baptized by John and bore the sins of the world, was the Lamb of God who takes away the sin of the world and who obeyed to fulfill the will of God.

Therefore, the baptism Jesus received from John was not a simple ritual but a work of salvation that revealed His obedience to fulfill the will of God the Father.

In other words, Jesus’ baptism by John was the ministry in which He obeyed God’s plan of salvation to bear and wash away the sins of humanity in His own body, and it showed us the process by which the Word of the gospel of water and the Spirit — the truth — is fulfilled. I hope that all of you will believe this Word and receive the blessing of the remission of sins. (Matthew 3:13–17)

How have you thought about and understood the baptism that Jesus received from John until now?

Have you perhaps thought that Jesus was baptized by John merely to show humility?

You probably did not know that the Old and New Testament Scriptures say that the baptism Jesus received from John was the work by which He took upon Himself and washed away the sins of the world.

The reason you did not know this fact is because you have remained within the faith of the Nicene Creed for a long time, and as a result, you have not realized how important a truth the

baptism of Jesus is.

Therefore, we must ask ourselves the following questions:
“Have I ever deeply thought about the fact that all my sins were transferred to Jesus when He was baptized by John?”

“Have I ever heard the Word that my sins were passed onto the body of Jesus?”

“Have I truly believed that Jesus was baptized by John, thereby taking upon Himself the sins of the world, and because of that, He went to the Cross?”

“Have I ever believed in the gospel of the water and the Spirit?”

The answers to these questions greatly help us to believe more firmly in the gospel Word of the water and the Spirit that Jesus has given us.

Because Jesus was baptized by John and thereby took the sins of the world upon His body, His work of death on the Cross and His resurrection became one complete work of salvation that can never be separated.

This is an unchanging truth forever.

The baptism that Jesus received from John was not a simple religious ritual, but the work of taking upon His body the sins of humanity once and for all.

Jesus Christ was baptized by John in order to bear your sins and mine — the sins of the world. And it was to fulfill all the righteousness of God.

Therefore, we must realize and believe that the baptism, the Cross, and the resurrection of Jesus are the Word of truth that accomplishes our salvation from our sins now, and become God’s people who receive the remission of sins through faith.

Jesus being baptized by John and crucified became the gospel Word of truth that makes us born again of water and the Spirit.

The fact that Jesus was baptized by John, was nailed to the Cross,

and rose from the dead is the gospel of truth that brings true salvation to us who believe in Jesus.

Beloved saints, receive into your hearts the baptism that Jesus received from John and the blood of the Cross. Then your sins will be washed away, and at the very moment you believe, you will stand before God no longer as a sinner but as one who has become righteous. This faith becomes the gospel Word of being born again that you need.

It seems that the time has come to make a reformation of faith that believes in the Word of the gospel of the water and the Spirit.

The Reformation took place in the 16th century, and some of them crossed over to the New Continent, America, to unfold their world of faith. However, we come to realize that the dream they cherished was nothing more than a hope.

They made a resolution to live according to the Word of God with the faith that “wherever the Word of God goes, we will go, and when it stops, we will stop.”

However, deep within their hearts, the influence of the Nicene Creed still remained.

In the end, although they outwardly broke away from the forms of Catholicism, the core doctrine of Catholic faith — the “faith of believing only in the blood of the Cross” — still remained at the center of their hearts.

They lived with the belief that if they only believed in the Nicene Creed, they would be saved. This is because they had already become those who accepted the Nicene Creed created by Catholicism just as it was.

They remained in the faith of believing only in the gospel that Jesus shed His blood on the Cross, just as it is written in the Nicene Creed.

Furthermore, many theologians, including Calvin, Luther, and Zwingli — the representative theologians of Christianity — also ultimately remained within the faith system of the Nicene Creed. As one example, Catholicism used the sacrament of confession as a means to wash away the sins of its believers.

Similarly, today's Christianity has established the doctrine of the prayer of repentance, teaching that when a person commits sin, they must wash it away through a prayer of repentance.

People have been taught that they must believe in this way, and they still follow it to this day. But do many people know that the doctrine of the prayer of repentance and the doctrine of confession are essentially the same?

Not only this, but the Catholic Church has established a doctrine that says original sin is remitted when one receives the sacrament of the Eucharist. Likewise, Christianity has taught that original sin is remitted when one is baptized, and that personal sins are washed away when one offers prayers of repentance.

Therefore, it can be said that today the faith of the Catholic religion and that of the Reformed churches are about 80–90% the same.

In such a state, even if another Reformation were to occur, no change would take place. Therefore, what we need in our hearts is the faith that believes in the Word of truth that Jesus was baptized by John, took upon Himself the sins of the world, and washed them away.

What we must think about deeply is that now we must become those who believe in the true Word of the gospel of the

water and the Spirit and return to the embrace of Jesus.

Then what should we do?

We must return to the Lord who, by being baptized by John, took upon Himself and washed away the sins of the world, and who, by shedding His blood on the Cross, completely paid the price of our sins and saved us.

However, it is doubtful whether today's Christian leaders will truly lay down their vested interests. It is not an easy thing for today's Christians and leaders to return to Jesus.

What we must now remember as most important is the fact that each one must return to Jesus by believing in the Word of the gospel of the water and the Spirit.

We must believe this truth — that Jesus was baptized by John and thereby took upon Himself and washed away the sins of the world — and from ourselves first, bring about a reformation of faith.

Christians today must no longer remain in the faith of believing only in the blood of the Cross.

From now on, we must believe in the work by which Jesus was baptized by John, took upon Himself the sins of the world, washed away our sins, and received the judgment for our sins on the Cross.

Now the time has come for these two religions — Christianity and Catholicism — to undergo a reformation of faith. Only then can we become those who are saved from sin.

Also, our souls must receive the remission of sins in order to participate in the glory of God.

Therefore, we must participate in the reformation of faith by believing in the gospel of the water and the Spirit.

Jesus was baptized by John and thereby took upon His body and washed away the sins of the world, and by being nailed to the

Cross and shedding His blood, He has become our Savior now. We must hold on to this faith and become those who carry out the reformation of faith.

In this era, God is pouring out faith and power upon us who believe in the gospel of the water and the Spirit, so that we may raise a movement of reformation of faith.

Jesus Christ is raising you and me as reformers of faith in this last age.

God will work together with those who have been born again until the day His will is fulfilled throughout the whole world.

Today, the whole world is experiencing many difficulties both spiritually and physically.

Living in such a time, we must all the more live the rest of our lives as those who bring about the reformation of faith by believing in the Word of the gospel of the water and the Spirit, and meet the Lord.

Recently, many pastors and believers from various countries have reported that they have believed in the gospel of the water and the Spirit, received the remission of sins in their hearts, and been transformed, and we cannot help but give thanks and glory to God.

We give even greater thanks to God for the fact that countless people all over the world are longing for this Word of the gospel of the water and the Spirit.

Also, these days many people are downloading our sermon books as e-books, audiobooks, and combined editions.

We have become reformers of faith in this era, preaching the gospel of the water and the Spirit that pleases the Lord.

If you believe the Word of the gospel of the water and the Spirit in your heart, you will come to taste that eternal remission of sins is accomplished in your heart.

We can receive the remission of sins by believing that Jesus was baptized by John and thereby took upon Himself the sins of the world, and by being nailed to the Cross and shedding His blood, became our atoning sacrifice.

God wants us to live by making the faith by which we have received the remission of sins — that is, the Word of the gospel of the water and the Spirit — the nourishment for our spirits. The faith that pleases God is the faith of those who, at this very moment, have received the remission of sins by believing in the gospel of the water and the Spirit.

Within the Word of the gospel of the water and the Spirit is contained the faith that Jesus, through the baptism He received from John and the sacrificial blood He shed on the Cross, has removed our sins.

We must become those who have received the remission of sins by believing in the true Word of salvation — this gospel — which pleases God.

On the other hand, those who still have sin in their hearts but think they will become sanctified in the future must know that God is not pleased with them.

Therefore, we must believe the gospel of the water and the Spirit in our hearts, inscribe God's righteousness in our souls, and have the faith that pleases God.

Now all of us must examine ourselves to see whether we are living with the faith of believing in the gospel of the water and the Spirit that pleases God.

We must not remain as people who simply believe zealously in religious doctrines like the Nicene Creed. We must live as those who have been saved by believing in the gospel of the water and the Spirit that God has given us.

We must deeply reflect once more on whether we truly believe

in our hearts that Jesus was baptized by John, thereby taking upon Himself the sins of the world, and that the work He accomplished by shedding His blood on the Cross is the truth of salvation.

God looks not at the outward appearance of a person but at the center of the heart.

Therefore, we must have a faith that does not merely believe in the Nicene Creed, but a faith that knows and believes in the Lord who, by being baptized by John, took the sins of the world upon His body and by shedding His blood on the Cross removed our sins once and for all.

We must give thanks to God, who is full of love and goodness, with a faith that believes in the gospel of the water and the Spirit.

We must also praise God by faith for the work of the Lord, who became the propitiation for us, and who, by being baptized by John, took upon Himself and washed away the sins of the world. In the future, people will try to have the faith of believing in the gospel of the water and the Spirit, even at the cost of their lives in the last days.

Therefore, we must now live each day by faith for the sake of the reformation of faith. We pray that God will protect us and accomplish His will. Hallelujah! ☒

SERMON 4

In this age,

who are the ones who will

receive the Holy Spirit

of God as a gift?

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

In this age, who are the ones who will receive the Holy Spirit of God as a gift?

< Acts 8:14-24 >

“Now when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them, who, when they had come down, prayed for them that they might receive the Holy Spirit. For as yet He had fallen upon none of them. They had only been baptized in the name of the Lord Jesus. Then they laid hands on them, and they received the Holy Spirit. And when Simon saw that through the laying on of the apostles’ hands the Holy Spirit was given, he offered them money, saying, ‘Give me this power also, that anyone on whom I lay hands may receive the Holy Spirit.’ But Peter said to him, ‘Your money perish with you, because you thought that the gift of God could be purchased with money! You have neither part nor portion in this matter, for your heart is not right in the sight of God. Repent therefore of this your wickedness, and pray God if perhaps the thought of your heart may be forgiven you. For I see that you are poisoned by bitterness and bound by iniquity.’ Then Simon answered and said, ‘Pray to the Lord for me, that none of the things which you have spoken may come upon me.’”

Simon (the magician) who appears in Acts chapter 8 is evaluated as an important negative figure in the history of the Early Church. His influence can be understood in three major aspects.

The Appearance of Simon and the Challenge to the Early Church

According to Acts 8:9–24, Simon was a man who practiced magic in Samaria and was highly respected by the people. Through the preaching of Deacon Philip, he came to believe in Jesus Christ and was even baptized. However, when he saw the Holy Spirit being bestowed, he offered money and said, *“Give me this power also, that anyone on whom I lay hands may receive the Holy Spirit”* (Acts 8:19).

This was a misguided attitude that viewed the gift of the Holy Spirit not as a ‘holy gift from God’ but as a power that could be bartered for with human authority and money.

“Simony” — A Warning Word of the Church

Simon’s act was strongly rebuked by the Apostle Peter. *“But Peter said to him, ‘Your money perish with you, because you thought that the gift of God could be purchased with money! You have neither part nor portion in this matter, for your heart is not right in the sight of God.’”* (Acts 8:20–21).

After this incident, in the history of the Church, the act of trying to buy an office or gift with money came to be called “simony,” and it was repeatedly pointed out as a major problem in medieval church history.

In other words, Simon became an important cause for warning against corruption and degeneration in the Church thereafter.

The Seed of Heretical Thought

According to the records of the early Church Fathers (for example, Eusebius and Irenaeus), Simon did not stop at a mere personal mistake but is known as a figure associated with the early form of the later Gnostic movement.

He claimed himself to be “the Great Power” and deified himself, and by combining this with Gnostic ideas, he was evaluated as having become the root of a heretical movement.

Because of this, Simon can be seen as one who exerted influence outside the Church in spreading spiritual confusion and heretical thought.

Simon left a clear lesson within the early Church that “the grace of God cannot be bought with money.”

Furthermore, his attitude became an example that later warned of the corruption of the Catholic Church (such as the selling of offices and the pursuit of power), and at the same time, he was seen as the starting point of heretical thoughts such as Gnosticism.

Therefore, Simon was not a positive model for the early Church but rather a figure who had to be thoroughly guarded against in order to preserve the Church’s identity and purity.

In Acts 8:14–24, we can see that when Peter and John heard that the people of Samaria had received the word of God, they laid their hands on them and they received the Holy Spirit.

However, this man named Simon, who had made magic his profession, wanted to become such a person himself when he

saw the work of the Holy Spirit manifested through Philip. Simon ultimately tried to give money to Peter and John to receive that power. The magician Simon also wanted to become a person who believed in Jesus and received the Holy Spirit. His heart was not pure, seeking salvation by believing in Jesus. Rather than being interested in believing in Jesus in his heart to obtain salvation, he was a man who sought to receive the Holy Spirit of God to gain material wealth.

The Book of Acts records the work of the Holy Spirit together with the disciples of Jesus. We also call the Book of Acts “the Acts of the Holy Spirit.”

At that time, the people of Samaria accepted the word of God that Philip preached and received Jesus as their Savior.

However, they were ignorant regarding the Holy Spirit.

Therefore, Peter and John went down to them and laid their hands on their heads so that they might receive the Holy Spirit.

The Servants of God Preached the Word of the Gospel about Jesus Christ Even in Samaria

At that time, the people of Samaria were accepting the Word of God.

This could be said to have been a miraculous event, because the Jews were those who had kept their distance from the people living in the region of Samaria.

However, when Philip went to the region of Samaria and preached the Word of God’s gospel, they opened the doors of their hearts and became those who accepted Jesus as their Savior.

Jesus became the Savior who washed away their sins by receiving baptism from John and thereby having the sins of the world transferred onto Him.

The Holy Spirit was the Spirit who came upon those who believed that the Lord, after receiving baptism from John and

having the sins of the world transferred onto His body, was nailed to the Cross, shed His blood, and rose from the dead. Therefore, to those who believe in the Word of the gospel of the truth that Jesus is the Savior of humankind, He gave the blessing of receiving the remission of sins and the Holy Spirit as a gift.

The Catholic Church Says That One Receives the Holy Spirit Through the Sacrament of Confirmation

Is the Sacrament of Confirmation Related to the Pentecostal Church Today?

The Sacrament of Confirmation and the Pentecostal movement today do not have a direct institutional continuity, but they can be seen as having parallels and connections surrounding the “experience of the Holy Spirit.”

1. The Catholic Sacrament of Confirmation

After the sacrament of baptism, the Church institutionalized the experience of the Holy Spirit and established it as one of the sacraments.

In that process, the bishop would lay hands and pour holy oil on the head, teaching that the believers thereby receive the “fullness of the Holy Spirit.”

Thus, the presence and guarantee of the Holy Spirit came to depend on the institutional act of the Church — namely, the procedure of receiving Confirmation.

As a result, the experience of the Holy Spirit came to have the characteristic of being given only in a limited way within the institutional process called the sacrament.

2. The Baptism of the Holy Spirit in the Pentecostal

Movement

In the early 20th century, especially starting with the Azusa Street Revival of 1906, the movement of the Holy Spirit began to spread in earnest.

This movement, unlike the baptism Jesus received from John or the traditional institutional Confirmation of the Church, emphasized the baptism of the Holy Spirit as a direct personal experience.

The presence of the Holy Spirit was understood to be manifested through charismatic phenomena such as speaking in tongues, prophecy, and healing, and through such experiences, believers came to have the assurance that the Holy Spirit had come upon them.

In this stream, the Baptism in the Holy Spirit was not simply identified with the event of salvation but was often considered another special experience given after salvation, a “second experience.”

3. Commonality

In emphasizing the experience of the Holy Spirit after the Sacrament of Baptism, traditional Church Confirmation and the early 20th-century Pentecostal movement show structural similarities despite taking different paths.

Confirmation was established as a sacrament where the Holy Spirit is received through the laying on of hands by a bishop and anointing with holy oil within the institutional framework of the Church. The Pentecostal movement, on the other hand, adopted the direct personal experience of Baptism in the Holy Spirit and charismatic phenomena like speaking in tongues, prophecy, and healing as evidence of the Spirit’s presence.

Although one is an institutionalized sacrament and the other is an experience centered on spiritual gifts, both traditions share the common structural feature of separating ‘Salvation

(Baptism)’ and ‘experience of the fullness of the Holy Spirit,’ thus understanding the experience of the Holy Spirit as a separate stage in the journey of faith.

4. Differences

Both Confirmation and the Pentecostal movement emphasize the experience of the Holy Spirit after Baptism, but they show significant differences in their basis and context.

Confirmation was understood to be received through the anointing with oil and the laying on of hands administered by the bishop, relying on the authority of the Church and the sacraments. This was a normative method for guaranteeing the presence of the Holy Spirit within the Church institution.

In contrast, the Pentecostal movement emphasized individual faith experience, taking charismatic phenomena such as speaking in tongues as evidence of having received the Holy Spirit.

That is, it prioritized the direct experience of the Spirit’s work rather than relying on the institutional authority of the Church. Despite these differences, both traditions possess the structural similarity of separating Baptism and the experience of the Holy Spirit, understanding it as “another experience after salvation.” Therefore, Confirmation and Pentecostalism can be described as two different contexts that present the experience of the Holy Spirit: Confirmation within the institutional and sacramental tradition of Catholicism, and Pentecostalism within the stream of revival movements and charismatism.

5. Theological Connection

From a historical perspective of church history, the Pentecostal Church’s understanding of the “baptism of the Holy Spirit” did not suddenly appear out of nowhere in the revival movements of the 20th century, but rather shares the same lineage as the

continuing longing for the experience of the Holy Spirit that had persisted since the Middle Ages.

After the Reformation, as Protestantism gradually weakened the sacrament-centered pneumatology — namely, the understanding based on baptism and confirmation — the neo-evangelical and Pentecostal movements developed as faith movements that sought to fill that void by directly experiencing the Holy Spirit. Ultimately, just as confirmation institutionally speaks of the “second experience of the Holy Spirit after baptism,” the Pentecostal movement shows the same structure on an individual level.

In other words, in emphasizing the experience of the fullness of the Holy Spirit through the experience of the baptism of the Holy Spirit after receiving salvation through baptism, the Pentecostal understanding of the Holy Spirit can be seen as having inherited the Church’s confirmation in a personal and experiential way.

Conclusion:

The doctrines of confirmation and the Pentecostal Church’s baptism of the Holy Spirit do not have a direct line of succession, but they are similar in that they both have a dual structure that distinguishes between “salvation” and “the experience of being filled with the Holy Spirit.”

The difference is that the institutional sacrament also involves the experiential gifts of the Holy Spirit.

In Catholicism, it is said that receiving confirmation strengthens one’s faith with the help of the Holy Spirit.

However, the Word of the Bible does not say so. The Bible says that one receives the Holy Spirit as a gift at the same time as the remission of sins.

They established the doctrine of “confirmation” based on the event in which Peter and John laid hands on those who believed

in Jesus and they received the Holy Spirit.

This doctrine is based on the words of Acts 8:14–24.

However, the practice today of anointing the heads of those who believe in Jesus and performing confirmation is a foolish act that misunderstands the original meaning of the Bible.

Those who believe in such doctrines are not limited to the Catholic Church but are spread widely even within Christianity. In the end, we must realize that people like Simon the magician continue to appear even within Christianity today.

Furthermore, we must note the fact that many people today also believe that the Holy Spirit is received through the laying on of hands in the Full Gospel stream. The trend within Christianity today that people receive the Holy Spirit when they receive prayer with the laying on of hands has almost become established as a kind of official doctrine.

About the Faith of Receiving the Holy Spirit Spoken by Paul C. Jong!

The Word of the Bible clearly testifies about the faith of receiving the Holy Spirit. It is the faith that believes in the gospel Word of the water and the Spirit.

It is the fact that through the Lord Jesus Christ, who was baptized by John and thereby took the sins of the world upon His own body, was crucified and died, and then was resurrected, we not only have had our sins washed away but also have received the gift of the Holy Spirit. (Acts 2:38–40)

The Old and New Testaments consistently say that the way for a person to receive the remission of sins is when he believes in the gospel Word that Jesus was baptized by John, bore the sins

of the world, and went to the Cross.

And it is written that at the same time as receiving the remission of sins, one receives the Holy Spirit as a gift. (Acts 2:38)

Therefore, we must believe that Jesus was baptized by John, took the sins of the world upon Himself, and was crucified to become the Savior of sinners. The Holy Spirit of God is a gift that comes upon those who have received the remission of sins in their hearts.

In order for us to receive the Holy Spirit as God's gift, we must believe that Jesus, by the baptism He received from John, took upon Himself the sins of the world and was crucified, shedding His blood for us.

Then we will receive the remission of sins and the Holy Spirit as a gift. (Acts 2:38–39)

In other words, for us to receive the Holy Spirit as a gift into our hearts, we must once again believe that Jesus, by being baptized by John, took the sins of the world upon Himself, was crucified, shed His blood, and was resurrected from the dead as our Savior.

Nevertheless, today's Christians mistakenly believe that they must receive the laying on of hands in prayer to be filled with the Holy Spirit.

We must reform such mistaken beliefs and believe in the true Word of truth testified by the Bible.

Such people, without knowing the truth of the gospel that Jesus was baptized by John and washed away the sins of the world, are still those who try to receive the Holy Spirit by human methods.

What we must know is that the Holy Spirit is a "gift" that comes upon those who believe in Jesus, who was baptized by John and washed away the sins of the world, as their Savior.

A gift means receiving something that is given without a price. When we, in our hearts, believe the baptism that Jesus received

from John and the work of His blood as the gospel Word that has washed away our sins and receive the remission of sins, God gives us the Holy Spirit as a gift.

It is precisely this faith of believing in the gospel Word of the water and the Spirit that is the faith by which we receive the remission of sins and the Holy Spirit as a gift.

At that time, the Samaritans lacked knowledge of the truth. So when the apostles examined their faith of receiving the remission of sins and laid their hands on their heads, they were able to see that the Holy Spirit had come upon their hearts.

Even today, in the 21st century, among those who believe in Jesus as their Savior, there are many who suffer confusion in their hearts because they lack knowledge about the truth of receiving the Holy Spirit.

They think, “Why is my life of faith not going well?”

“Why can I not follow the Lord’s Word with faith from all my heart?” — and many such people think that because their faith is lacking, they have become those who have not received the Holy Spirit as a gift.

In order for us to receive the Holy Spirit as a gift, we must be those who have received the remission of sins by believing that Jesus, by being baptized by John and taking upon Himself the sins of the world onto His body, became our Savior through the blood He shed, His death, and His resurrection on the Cross. We must know the fact that when we have received the remission of our sins, we then receive the Holy Spirit as God’s gift. Therefore, even if you desire to become someone who receives the Holy Spirit, without the knowledge of and faith in the gospel of the water and the Spirit, you cannot receive the Holy Spirit as a gift.

There are many people on this earth who claim to perform

the gift of healing. However, even if you desire to receive the laying on of hands from them to receive the Holy Spirit, if the state of your own heart has not received the remission of sins, it is of no use at all.

In order for you to receive the Holy Spirit, you must have the faith that believes that the Lord, by being baptized by John and thereby taking upon Himself the sins of the world, became our eternal Savior through the blood He shed on the Cross.

In order for us to know and believe in the righteousness of Jesus and become those who have received the remission of sins in our hearts, we must have encountered the Lord who was baptized by John, took the sins of the world upon Himself, died on the Cross, and rose from the dead.

We must know and believe in the connection between the laying on of hands and baptism spoken of in the Old and New Testaments through the Word of God.

However, receiving the laying on of hands from those who claim to perform the gift of healing today is no different from the superstitious beliefs spoken of in the world.

We can become people who are born again by believing in the gospel Word of the water and the Spirit.

Those who can know that the Holy Spirit dwells within their hearts are those who know and believe in the truth that Jesus was baptized by John, took the sins of the world upon Himself, and washed them away.

You and I must not become those who are deceived by the delusion of false ones who possess evil spirits.

This is because the devil is already powerfully working in those who do not believe in the gospel Word of God's righteousness.

Jesus, by being baptized by John, took the sins of the world upon His own body.

And by being crucified and dying and rising from the dead, He has now granted eternal salvation and the Holy Spirit as a gift to those who believe.

Furthermore, as evidence that we have been saved, He has given the remission of sins and the Holy Spirit together as a gift.

What is the meaning of what is said in Acts 2:36–38, “Receive the remission of sins, and you will receive the gift of the Holy Spirit”?

“Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ” (Acts 2:36).

Hearing these words, the Jews were pricked in their hearts and were trembling, saying, “What shall we do?” At that time Peter said, “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).

This means that Jesus Christ, who received baptism from John and thereby took upon Himself the sins of the world, was crucified and rose again from the dead, has enabled us to receive the remission of sins and the gift of the Holy Spirit.

It means that by believing in the truth that Jesus took upon Himself the sins of the world through the baptism He received from John, we have come to receive the remission of sins.

Therefore, when we are baptized in the name of the Father and of the Son and of the Holy Spirit, it means that we have accepted the remission of sins by faith in this truth — that Jesus received baptism from John, took upon Himself the sins of the world, was crucified, died, and rose from the dead — and that we are baptized by believing in this truth.

As we know, this is a promise that the Holy Spirit is given as a gift to those who have received the remission of sins.

The Holy Spirit comes to reside in the hearts of those who believe the gospel message of water and the Spirit, because they have received the remission of sins, and the Holy Spirit provides the final confirmation of salvation.

In other words, the remission of sins is the assurance of salvation, and we can say that it is the qualification to receive the gift of the Holy Spirit.

Repentance is not simply shedding tears, but refers to the faith of abandoning one's own righteousness and accepting the remission of sins in the heart by believing in the Word of the gospel of the water and the Spirit given by Jesus Christ, thereby receiving the Holy Spirit as a gift.

It is the truth that when we believe in Jesus, who received baptism from John, offered the sacrifice on the Cross, and rose from the dead, we come to receive the remission of sins and the gift of the Holy Spirit.

Remission of sins can be received when we believe, together with the Cross, that Jesus received baptism from John and took upon Himself the sins of the world — past sins, present sins, and future sins.

How should those who have received the remission of sins and the gift of the Holy Spirit live?

The question, “How should those who have received the remission of sins and the gift of the Holy Spirit live?” speaks of the life of faith of the saints who have been saved from the sins of this world.

It is an unchanging truth that the Holy Spirit comes upon those who have received the remission of sins.

According to Acts 2:38, it is said that those who have received the remission of sins receive the Holy Spirit as a gift.

Therefore, we must know the fact that the Holy Spirit comes upon those who believe that the Lord received baptism from John, took upon Himself the sins of the world, was crucified, and became our Savior.

Therefore, the saints must examine themselves, asking, “Do I truly believe that Jesus received baptism from John, took upon Himself the sins of the world, and went to the Cross to shed His blood and become the Savior?”

We must know that at the same time we receive the remission of sins, we have become those who receive the Holy Spirit as a gift.

The Holy Spirit is the One who enables us who believe to live powerfully as witnesses 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).

We have come to receive the remission of sins by believing in the work that Jesus, by receiving baptism from John, bore our sins once for all and shed His blood on the Cross.

As a result, having received the Holy Spirit as a gift, we have been established to live as witnesses of the gospel. To live having received the remission of sins and the gift of the Holy Spirit means to live a life that proclaims the gospel of the water and the Spirit according to the will of Christ.

How did Jesus' disciples become those who received the Holy Spirit on the Day of Pentecost?

The reason why Pentecost had to be exactly the fiftieth day contains a deep spiritual meaning beyond simple date calculation. First, the word 'Pentecost' itself originates from the Greek word "Pentekoste," meaning 'the 50th day.' In the Old Testament, God commanded them to count seven weeks, that is, 49 days, from the day after the Passover (the Feast of Firstfruits), and to observe the next day, the 50th day, as the "Feast of Weeks" or Pentecost.

This was a feast for giving thanks to God for the first fruits of the grain, and also, in Jewish tradition, this day is regarded as the day when Moses received God's Law on Mount Sinai after the Exodus event.

However, this point in time, the fiftieth day, precisely coincides with a very important redemptive historical event in the New Testament.

Before the Passover came, Jesus received baptism from John, whereby the sins of the world were transferred to His body, thus becoming our Savior through the faith that believes in the Lord who was crucified, shed His blood, and was resurrected from death.

Because Jesus received baptism from John and had the sins of the world transferred to Him, He told the disciples in advance that He would be crucified and rise from the dead, and promised to send the Holy Spirit. *"And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father"* (Acts 1:4).

Exactly 50 days from the day Jesus received baptism from John and was resurrected from death on the cross, while the

disciples were gathered and praying in the upper room of Mark, the Holy Spirit descended like tongues of fire.

This became the day the Holy Spirit descended upon the disciples on the Day of Pentecost mentioned in the New Testament.

In the Old Testament, Pentecost was the day for offering the first fruits of the harvest, but in the New Testament era, it became the day for the Holy Spirit to descend.

Also, if the Old Testament Pentecost was the day the Law was given, the New Testament Pentecost became the day the Holy Spirit was given.

The law of salvation, which is not the Law engraved on stone tablets by God, was now engraved on the hearts of people through the Holy Spirit, and this speaks of the transition from the covenant of the Law to the new covenant of the Spirit.

The 50th day, which is the day after seven times seven, or 49 days, signifies a new day of grace. Therefore, God made this day the Feast of Pentecost in the Old Testament, and by choosing that day to send the Holy Spirit in the New Testament, He spoke of a new era opening in God's timetable—the Age of the Spirit.

Ultimately, the reason Pentecost had to be on the 50th day is that God's history of redemption is completely fulfilled only when two decisive events—the giving of the Law in the Old Testament and the descent of the Holy Spirit in the New Testament—occur precisely on that day.

This day, therefore, connects the first fruits of the harvest with the first fruits of salvation, the stone tablets of the Law with the heart tablets of the Spirit, and the Old Covenant with the New Covenant, showing it was a providence of salvation meticulously aligned with God's plan.

God kept His promise precisely.

Thus, on the Day of Pentecost, the disciples were filled with the Holy Spirit and began to boldly preach the gospel.

From that day onward, the era of preaching the gospel of water and the Spirit has continued.

We have been able to receive the remission of sins by believing that Jesus is the Savior who took the sins of the world upon His body through baptism by John, was crucified, shed His blood, and resurrected from the dead.

And we must remember that those who believe the gospel message of water and the Spirit became recipients of the gift of the Holy Spirit at the same time as they received the remission of sins in their hearts.

And on the Day of Pentecost, there was the work of the Holy Spirit, who descended upon those gathered in the upper room.

However, today, we must know the fact that the Holy Spirit is poured out as a gift upon those who believe the gospel preached by the apostles—that is, upon those who have received the remission of sins by believing in Jesus, who received baptism from John, had the sins of the world transferred to Him, and was crucified.

Those who live today in the 21st century must receive the remission of sins by believing in the Word of the gospel that Jesus received baptism from John, took upon Himself the sins of the world, and washed them away.

We can become the recipients of the gift of the Holy Spirit when we receive the remission of sins by believing the gospel message of water and the Spirit. We can become those who receive the remission of sins and the Holy Spirit in our hearts by believing in Jesus' baptism and His work on the cross.

In the New Testament era, God gave the Holy Spirit as a

gift to those who received the remission of sins by believing in water and the Spirit.

And the Holy Spirit became the one who dwells in our hearts as our Master.

This work of the Holy Spirit has continued from the time God saved us from the sins of the world once and for all and gave us the Holy Spirit as a gift, up until this 21st century.

God gave the Holy Spirit as a gift to those who received the remission of sins by believing in the righteousness of Jesus, making it a token of their salvation.

Therefore, the Holy Spirit works with and accompanies the gospel message of water and the Spirit that God has given us in our hearts.

Consequently, from the moment we received the remission of sins, He allows us to receive understanding when we hear God's Word.

When we do the work of preaching God's gospel in God's church, we also come to realize, "This is what God is pleased with!"

The Holy Spirit is the one who works with the born-again, enabling them to bear the fruit of the Spirit.

The gospel message of the remission of sins is absolutely necessary for those who believe in Jesus to receive the Holy Spirit as a gift

For all of us to receive God's Holy Spirit as a gift, we must realize that Jesus received baptism from John, had the sins of the world transferred to Him, was crucified and shed His blood, and resurrected from the dead to become the Savior of those who now believe.

At that time, the Lord grants us the remission of sins and the gift of the Holy Spirit in our hearts simultaneously.

We become recipients of the Holy Spirit as a gift when we receive the remission of sins by believing in the righteousness of Jesus. This is the truth.

We can only become recipients of both salvation and the Holy Spirit as a gift simultaneously by believing in the work of Jesus, who received baptism from John and had the sins of the world transferred to Him, and by believing in Jesus as the Savior who suffered the penalty on the cross.

The reason Christians today do not fully understand the Holy Spirit is that they have believed the Nicene Creed.

They do not fully know that Jesus received baptism from John, took the sins of the world upon Himself, and washed them away.

Therefore, we must quickly become believers in the righteousness of Jesus Christ, the Savior who received the sins of the world upon His body through baptism from John, and bore the judgment for our sins on the cross. Through this faith, we must become those who are saved from our sins.

Then we become the recipients of the Holy Spirit as a gift.

Peter is speaking to us about the gospel of truth through which we receive the remission of sins and the gift of the Holy Spirit

Look at the message Peter is delivering through Acts 2:38: *“Peter said to them, ‘Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of your sins. And you will receive the gift of the Holy Spirit.’”* The background of this verse is the event where the people of Israel did not recognize Jesus Christ, the Messiah, and shouted, “Crucify him!”

However, upon hearing Peter’s sermon, they were pricked in their heart and were seized by fear and lamentation, asking, “Brothers, what shall we do?” (Acts 2:1–37).

At that time, Peter said to them, “You did this in ignorance, but now repent and turn back so that your sins may be wiped away.”

Peter preached precisely, saying, “*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 truth of the gospel that Peter is testifying to is that Jesus received baptism from John, had the sins of the world transferred to His body, was crucified, shed His blood, and resurrected from the dead, thereby granting the remission of sins and the gift of the Holy Spirit to those who believe.

Peter is saying that we receive the remission of sins and the gift of the Holy Spirit by believing in Jesus Christ as the Savior.

Therefore, those living in the 21st century must receive the remission of sins in their hearts and the gift of the Holy Spirit by believing in the baptismal work of Jesus, whom Peter believed in—Jesus who received baptism from John and bore the sins of the world—and by believing in the blood of the cross.

We can receive the remission of sins and the Holy Spirit in our hearts by believing in the work of the Lord, who received baptism from John, took the sins of the world onto His body, was crucified, shed His blood, and said, “It is finished.”

Here, the fact that remission of sins and the Holy Spirit were given as gifts and are received by faith teaches us an important truth of salvation even now.

The Holy Spirit is a gift granted only to those who have received the remission of sins.

Therefore, we were able to receive remission of sins in our hearts by believing in Jesus as our Savior, and thus we were able to become those who could receive the Holy Spirit as a gift from God.

The Holy Spirit is the gift of remission of sins that God gives to those who believe in Jesus, who received baptism from John, bore the sins of the world, and went to the Cross to pay the full price for sin.

“And you will receive the gift of the Holy Spirit” — this was precisely the faith of the Apostle Peter.

The Holy Spirit was given as a gift along with the remission of sins to those who believe in the fact that the Lord received baptism from John, took the sins of the world upon Himself, and shed His blood on the Cross.

We must become those who believe that the Lord received baptism from John, took upon Himself the sins of the world, and by shedding His blood on the Cross has become the Savior of those who believe now.

Only those who believe in the baptism of Jesus and the blood of the Cross as their salvation can enter the ranks of those who are born again.

Because we have received remission of sins in our hearts, we are able to receive the Holy Spirit as a gift.

The Holy Spirit is a precious gift from God that is granted only to those who have received remission of sins by faith.

Jesus received baptism from John and thereby took the sins of the world upon His body, was crucified, shed His blood, died, and rose from the dead, and thus has become our Savior now. Therefore, those who believe in this amazing work of salvation of Jesus now become those who have received the remission of sins and the Holy Spirit as a gift.

We must become those who, by faith in this Word of the gospel of salvation, receive remission of sins and the Holy Spirit as a gift in our hearts.

Therefore, we are no longer sinners before God, but must become righteous people who please God by believing in Him. At this very moment, we must ask the Lord to give us such faith.

The Lord does not dwell in the faith that believes in the Nicene Creed.

We must know and believe that the Lord dwells only in those who believe that He received baptism from John, took upon Himself the sins of the world, and went to the Cross as their Savior.

Therefore, if you now feel that you lack faith in such a Word of the gospel of truth, please refer to and read Paul C. Jong's sermon book, *HAVE YOU TRULY BEEN BORN AGAIN OF WATER AND THE SPIRIT?* (<http://www.bjnewlife.org>)

Has the Holy Spirit come as a gift into your hearts now as you believe in the Word of the gospel of the water and the Spirit?

Yes, that is correct. The Lord has given the Holy Spirit as a gift to those who have received the remission of sins. Therefore, Jesus Christ and the Holy Spirit have now become the One who always dwells together in our hearts.

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

The Holy Spirit is the One who always dwells together with Jesus.

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,”*

The faith of the Apostle Peter was clear. Jesus received baptism from John and thereby took the sins of the world upon His body, was crucified, died, and rose again, and by this gave eternal remission of sins to those who believe.

We now need faith that Jesus has become our Savior through water and the Spirit.

“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” (1 Peter 3:21).

The truth of salvation accomplished by Jesus—who received baptism from John, took upon Himself the sins of the world, and was crucified—is not a gospel Word given only in the age of the Early Church.

This gospel is still God’s eternal Word of salvation that applies to us today in the New Testament era, in other words, to those of us living in the 21st century.

The Lord said to Nicodemus in John 3:5, *“Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God” (John 3:5).*

This Word is spoken to all of us even now. We must realize in our hearts the Word of truth that we must be born again of water and the Spirit.

This truth is the faith that believes in the Word of truth that Jesus, through the baptism He received from John, took the sins of the

world upon His body and washed away our sins. Through this faith, we must become those who have received remission of sins and have received the Holy Spirit as a gift. Now we must become people of faith who believe that Jesus received baptism from John, took upon Himself the sins of the world, went to the Cross, shed His blood, died, and rose again from the dead, and that this Jesus is now our Savior.

Peter said, “Be saved from this perverse generation.”

In Acts 2:40 it is written as follows: *“And with many other words he testified and exhorted them, saying, ‘Be saved from this perverse generation.’”*

Peter said, “Be saved from this perverse generation.”

If you want to become someone who receives the remission of sins and the Holy Spirit in your heart, you must abandon the faith of believing in the Nicene Creed that has deceived us for as long as 1,700 years.

And you must have faith that our Savior Jesus received baptism from John, thereby transferring the sins of the world onto His own body, was crucified and died, and rose again from the dead. (Matthew 3:13–17)

You must believe that the Holy Spirit is the One who comes as a gift from God into the heart of the one who has received the remission of sins by believing in the ministry of the baptism that Jesus received from John.

In the New Testament, Acts 2:41 records as follows: *“Then those who gladly received his word were baptized; and that day about three thousand souls were added to them.”*

Just as this Word says, even today you must know the fact that

those who believe in the Lord who received baptism from John to bear the sins of the world and was crucified are arising in various places all over the world.

Even in this age, those who want to believe in Jesus Christ as their Savior must abandon the faith that believes only in the Cross as shown in the Nicene Creed, and believe in Jesus who received baptism from John, thereby transferring the sins of the world onto His own body, was crucified, and rose again from the dead.

Those who believe this truth must become those who believe in their hearts that the Lord has given the remission of sins and the Holy Spirit as a gift.

To those who believe that the ministry of baptism that Jesus received from John, together with the blood of the Cross, is the truth of salvation, the Holy Spirit comes into their hearts as a gift and works together with the believers.

What if you are still those who do not know and believe in the gospel of the water and the Spirit?

If you are still those who do not know and believe in the gospel of the water and the Spirit, the responsibility lies with you because you have only been believing in Jesus crucified on the cross, as presented in the Nicene Creed.

We must all believe in Jesus' work of washing away our sins by being baptized by John.

And we must be those who believe that because Jesus took upon Himself all the sins of the world through the baptism by John, He went to the cross as the price, shed His blood, died, and was resurrected from death to become the Savior of those who now believe.

You must know the fact that there are many in this world who believe only in the cross, as presented in the Nicene Creed, and thus live as sinners without having their sins resolved.

Therefore, in order for us to be saved from our sins and receive the Holy Spirit, we need the faith that knows and believes in the gospel of the water and the Spirit.

Salvation must be received through the faith that believes that Jesus washed away the sins of the world by having them transferred to Him through the baptism by John, and took the judgment for sin on the cross in our place.

You must know the fact that the gospel Jesus gave to humanity is the gospel of the water and the Spirit, not the “gospel of the cross presented in the Nicene Creed.”

If you only know Jesus who suffered under Pontius Pilate and was crucified, without knowing the baptism Jesus received from John, you are those who do not understand Jesus’ words, “You must be born again of water and the Spirit.”

The Bible clearly testifies: it testifies that Jesus became our Savior for us who now believe by receiving the sins of the world transferred to His body through the baptism by John, being crucified, dying, and resurrecting. Therefore, we must believe this fact.

We could know and believe through the words of the Bible that because the Lord was baptized by John, He went to the cross and shed His blood to become our Savior.

Are you currently trying to wash away your transgressions with a prayer of repentance, like those who receive confession in the Catholic Church?

However, you cannot be washed of your transgressions with such religious faith.

You must know that you cannot be washed of the sins in your

heart through confession or a prayer of repentance with the faith that believes in the man-made Nicene Creed.

The one who has washed away all my and your sins is Jesus Christ.

If Jesus had not taken upon Himself the sins of the world through the baptism He received from John, been crucified, shed His blood, died, and resurrected from death to become the Savior of those who now believe, we could never receive the remission of sins.

We received the remission of sins through the faith that believes in the gospel word that Jesus Christ bore the sins of the world through the baptism He received from John, was crucified, and resurrected from death.

All of you must become those who long to receive the remission of sins through the faith that believes in Jesus' righteousness. The reason is that Jesus became the Savior of sinners by receiving the sins of the world transferred to His body through the baptism by John, being crucified and dying, and resurrecting from death.

Acts chapter 2 verse 41 tells us this: *“Then those who gladly received his word were baptized; and that day about three thousand souls were added to them.”*

The apostles, with faith in the Lord—who became our Savior by receiving the sins of the world transferred to His body through the baptism by John, being crucified, and resurrecting from death—preached this gospel to others as well.

The Bible records that after hearing this gospel, the word of truth that Jesus bore the sins of the world by receiving baptism from John and went to the cross, three thousand believers were added on that day alone.

We must remember the fact that people came to believe in Jesus'

baptism and the blood of the cross as the gospel of salvation.

Today, we are preaching the gospel all over the world by believing in the gospel word of the water and the Spirit.

If so, how many people in this age are being born again, receiving the remission of sins by believing the gospel of the water and the Spirit in their hearts? Only God knows that.

Let us look at Acts chapter 2 verse 42 together. *“And they continued steadfastly in the apostles’ doctrine and fellowship, in the breaking of bread, and in prayers.”*

This verse means that the saints of the early church all united and put their efforts together to live a life of proclaiming the gospel word.

They received the apostles’ teaching, fellowshiped with one another in faith, shared food, and became those who devoted themselves to prayer.

They lived a life of proclaiming Jesus’ gospel word of righteousness on this earth, and now they have returned to the Lord and are resting.

The early church saints received the remission of sins in their hearts by believing that Jesus is the Savior who took upon Himself the sins of the world through the baptism He received from John and was nailed to the cross, and they were embraced by the Lord after living a life of gospel proclamation through the power of the Holy Spirit.

Since the early church era was a time when transportation was inconvenient, those who preached the gospel walked on foot to proclaim God’s gospel word, that is, the gospel of the water and the Spirit.

However, today we live in an age where we proclaim the gospel word of the water and the Spirit throughout the world through literature ministry.

Today, many people in the 21st century are in deep spiritual confusion.

The reason for that is that they first knew and believed the Nicene Creed.

The Nicene Creed was made in AD 325, and the gospel word of the water and the Spirit—that Jesus took upon Himself the sins of the world through the baptism He received from John, was crucified, died, and resurrected—is the gospel word that was made in AD 33.

So even now, those who believe in the Nicene Creed say, “I believe in Jesus,” yet they are living in a sinful state.

This is because they only know the Cross of Jesus and have not known that the Word of the gospel of the water and the Spirit is the true gospel of salvation.

Those who believe in the Nicene Creed say with their lips, “I have received the remission of sins,” but since sin remains in their hearts, they have become people who live in fear of standing before God.

These people, too, if they want to receive the true remission of sins and the fullness of the Holy Spirit as the Bible speaks of, must become those who have received the remission of sins by faith in the Lord who received baptism from John, took the sins of the world, was crucified, died, and rose again.

However, today many people, after the establishment of the Nicene Creed, claim to believe in the gospel of the Cross, yet they continue their religious lives while remaining in a sinful state.

Many people, having not encountered the true salvation — that is, the gospel of the water and the Spirit — live as those who have not received the remission of sins in their hearts. They are practicing a vain religious life like the religious people of the

world.

God wants these people to turn away from the faith that remains in the Nicene Creed and return to the true faith that believes in the Word of the gospel of the water and the Spirit.

This is why today many people go to fasting prayer centers, trying to wash away their sins through prayers of repentance. Why is that?

The reason they fast like that is to receive the remission of the sins in their hearts. And it is to receive the Holy Spirit.

They desire to receive the Holy Spirit through the laying on of hands, but as time passes, they come to realize that all their efforts are in vain.

The reason is that their faith is a religious faith dependent on emotions.

Therefore, they must no longer be those who believe in Jesus emotionally, but must believe that the baptism Jesus received from John, by which He took the sins of the world, and His crucifixion, death, and resurrection are the works for our salvation, and thereby receive the true remission of sins in their hearts.

Therefore, we must carry out not a religious reformation, but a reformation of true faith.

Those who want to achieve the true reformation of faith must become those who accept the Lord Jesus Christ — who received baptism from John, took upon Himself the sins of the world, and was crucified — as their Savior.

To such people, the Lord has given the remission of sins and the Holy Spirit as a gift in their hearts.

These people still exist even in the 21st century, and they are the born-again children of God who shine like the stars in the heavens.

Since God has given them the remission of sins and the Holy Spirit as a gift, we too must live following the path of faith they have walked.

The will of God the Father toward us is clear: that we become the people of God by being saved through faith in Jesus Christ, who received baptism from John, took the sins of the world, was crucified, died, and rose again from the dead. Therefore, we must become people of faith who believe in the gospel of the water and the Spirit, which is the will of God. We must remember the fact that even in this age, those who believe in the gospel of salvation are rising up in various places and giving glory to God.

Jesus wants there to be many children all over the world who believe in Jesus Christ — who received baptism from John, took upon Himself the sins of the world, was crucified, died, and rose again — as their Savior. Therefore, we must become those who believe in the fact that Jesus received baptism from John, bore the sins of the world, and went to the Cross. Also, as those who have received the remission of sins and the gift of the Holy Spirit from God, we must become those who spread this gospel to the world.

When we believed in the righteousness of Jesus and received the remission of sins, the Holy Spirit came into our hearts as a gift. The Holy Spirit remains in our hearts until the day of the Second Coming of Jesus, causing us to devote our bodies and hearts to the proclamation of the gospel so that we may not be stained by the world. Therefore, through the Holy Spirit who dwells in our hearts, we come to feel even more deeply how amazing and precious the

Word of the gospel of the water and the Spirit — the truth of the gospel of salvation that we have believed — truly is.

One thing we clearly know is this:

When a person receives the remission of sins from his sins, he must believe in the Word of the gospel of the water and the Spirit. There is only one way for us to receive the remission of sins in our hearts. That truth is the Word of the gospel of the water and the Spirit.

We must become those who believe in this fact — that Jesus Christ received baptism from John, took the sins of the world onto His own body, was crucified, shed His blood, and rose from the dead, and has now become our Savior.

By believing this truth of the gospel of salvation in our hearts, we become those who receive the remission of sins and the Holy Spirit as a gift. When we have faith in the Word of the gospel of the water and the Spirit, only then do we become those who are saved from their sins and those in whom the Holy Spirit dwells.

Within the Word of God that we believe and preach, there is clearly contained the Word of truth that has saved you from the sins of the world.

Therefore, we must firmly believe the truth that we can receive the remission of sins and the gift of the Holy Spirit within the faith of believing in the Word of God.

When we abide in this faith, we will fully enjoy the blessings of God.

However, today most people around the world think, “If I believe in the Cross of Jesus, I will be saved,” and then believe, “I must receive the laying on of hands to receive the Holy Spirit.” Such a faith is not the true faith spoken of in the Bible but merely a superstitious faith commonly found in worldly religions. Therefore, we must bring about a reformation of faith in our

hearts — a faith that believes in the Word of the gospel of the water and the Spirit.

We must know that God is the One who gives the Holy Spirit as a gift to those who have received the remission of sins, and we must become those who believe this fact in our hearts. This is because the Holy Spirit is the Spirit of God who comes into the hearts of those who have received the remission of sins. Jesus received baptism from John, took upon Himself the sins of the world, shed His blood on the Cross, died, and rose again. It is into the hearts of those who believe in that Jesus as their Savior that the Holy Spirit comes. The Lord is still the One who gives the remission of sins and the Holy Spirit as gifts to those who believe in the Word of the gospel of the water and the Spirit.

We must clearly know what it means to believe in the Nicene Creed in this age, and the faith of believing in the Word of the gospel of the water and the Spirit given by the Lord must take root in our hearts. We must become those who believe in the gospel — that Jesus received baptism from John, took upon Himself the sins of the world, and was crucified — in our hearts now, and thereby bring about a reformation of faith.

Also, as those who believe in the gospel of the water and the Spirit, we must live in this world while hoping for the day when we will stand before the Lord and waiting for the Lord's second coming. All of us, as true reformers of faith, must fulfill the mission of being evangelists of the gospel of the water and the Spirit, transforming people's hearts in the remaining days of our lives.

I will conclude today's message here. Hallelujah!
We give thanks by faith to our Lord Jesus Christ, who has saved

us from the sins of the world and given us the remission of sins and the Holy Spirit as gifts. Hallelujah! Amen! ✉

SERMON 5

Enter through --- **the narrow gate**

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

Enter through the narrow gate

< Matthew 7:13–23 >

“Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. Because narrow is the gate and difficult is the way which leads to life, and there are few who find it. Beware of false prophets, who come to you in sheep’s clothing, but inwardly they are ravenous wolves. You will know them by their fruits. Do men gather grapes from thornbushes or figs from thistles? Even so, every good tree bears good fruit, but a bad tree bears bad fruit. A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Therefore by their fruits you will know them. Not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of My Father in heaven. Many will say to Me in that day, ‘Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?’ And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness!’”

What is the Faith Believed by Each Christian Denomination Worldwide?

Christianity throughout the world stands under one name,

yet each denomination differs in its focus regarding what it believes, its view of salvation, its understanding of the Church, and its interpretation of the sacraments.

These differences have arisen from the diversity of historical backgrounds and theological interpretations.

Below is a historical and theological description of the central faith content of the major Christian denominations.

The Catholic Church believes in Jesus Christ as God and teaches that the grace of salvation is conveyed through the tradition and the Scriptures of the Church.

It sees salvation as being completed through faith and works, that is, through the sacraments and obedience.

It acknowledges the Pope as the vicar of Christ and teaches that the seven sacraments—baptism, confirmation, Eucharist, penance, marriage, holy orders, and anointing of the sick—are channels of salvation.

Furthermore, it understands the Church as one, holy, catholic, and apostolic community and believes that the work of redemption continues in the Holy Spirit.

The Eastern Orthodox Church possesses a tradition similar to that of the Catholic Church but does not acknowledge the authority of the Pope.

It regards theosis (divinization), in which human beings partake in the divine nature of God through His grace, as the essence of salvation.

The sacraments are understood as the real presence of the Holy Spirit, and worship is considered a mystery in which heaven and earth are united as one.

In addition to the Bible, it also regards the traditions of the early Church Fathers as having the same authority as the foundation of faith.

Protestantism holds to the principles of “Faith Alone (Sola Fide), Grace Alone (Sola Gratia), and Scripture Alone (Sola Scriptura)” as the basis of salvation.

It believes that salvation is received not through human deeds or merit but solely through the atoning sacrifice of Jesus Christ on the Cross.

The sacraments are understood as symbols and signs of faith, and Protestantism rejects the Catholic concept of sacramental efficacy.

However, the points of emphasis differ among denominations. Lutheranism emphasizes justification; the Reformed Church (Presbyterianism) centers on the sovereignty of God and the doctrine of predestination.

Methodism values sanctification and the fruits of a holy life, while the Baptist Church emphasizes “believer’s baptism” based on an individual’s confession of faith.

Pentecostal and Charismatic movements practice faith centered on the baptism of the Holy Spirit, speaking in tongues, healing, and spiritual gifts.

The Anglican Church represents a synthesis of Catholic tradition and Protestant doctrine.

It adopts the ‘threefold principle’ of Scripture, Tradition, and Reason as the standard of faith, recognizing baptism and the Eucharist as important sacraments while rejecting papal authority.

It maintains a liturgical form of worship while also continuing the Protestant tradition of preaching.

Evangelicalism emphasizes the absolute authority of the Bible, the atoning sacrifice of Jesus Christ on the Cross, and being born again.

It places personal conversion and the preaching of the gospel at

the center of faith, valuing worship centered on the Word and personal confession of faith more than the sacraments. Although it is divided into various branches such as Pentecostal, Reformed, Baptist, and Methodist, the common core is “faith in Jesus Christ as the Savior.”

Liberal theology and modern theology understand the Bible not as absolute truth but as a historical record of faith. They interpret miracles, the resurrection, and the work of the Holy Spirit as symbolic events, and seek to expand the gospel into a principle for humanity’s moral growth, social justice, and realization of peace. Such theology tends to understand Jesus not as the Savior, but as a model figure for humanity.

Finally, the evangelical faith that emphasizes the gospel of the water and the Spirit centers on the belief that Jesus received baptism from John, thereby taking the sins of the world upon His own body, shed His blood on the Cross, died, and rose again, thus eternally washing away all the sins of humankind. Baptism and the Cross are not separate events but are connected as one gospel event of salvation, and salvation is considered to be given perfectly and immediately through faith. The Holy Spirit is given as the evidence of that salvation, and this gospel faith emphasizes believing in the work of Jesus rather than relying on human deeds or emotions.

How was the gospel symbolized?

The history of the gospel becoming symbolized does not simply show a change in theology, but reveals the process by which God’s work of salvation gradually became philosophized

and institutionalized within human understanding.

The baptism and the Cross of Jesus were originally one complete event of salvation, but as time passed, their meaning was transformed into symbols and institutions.

The period of the Early Church was the time when the apostles and disciples directly preached the words of Jesus and believed in baptism and the Cross as one event of salvation.

They clearly proclaimed the gospel that Jesus received baptism from John, took the sins of the world upon His own body, and atoned for those sins on the Cross.

To them, the gospel was not merely a doctrine or ritual but an actual event of the remission of sins, and being “born again of water and the Spirit” was proclaimed as the core of salvation.

However, after the apostles passed away and the Church Fathers’ era began, the gospel started to be influenced by philosophy and apologetics.

The early Church Fathers tried to explain the gospel through Greek philosophy and logic, and as a result, the experiential essence of the gospel was gradually shifted into theoretical interpretation.

Baptism was partially transformed from being the actual means of the remission of sins into a ceremony of entering the community of faith, and the gospel began to be understood in the form of a “mystical ritual.”

Beginning with the Council of Nicaea in AD 325, the gospel entered the path of doctrinal formalization.

The Council clearly distinguished the divinity and humanity of Jesus and established the doctrine of the Trinity, but the event in which Jesus was baptized by John and took upon Himself the sins of the world was excluded from the Creed.

From that time, baptism came to be regarded only as a symbol

of the Holy Spirit, and the focus of faith was reduced from the union of baptism and the Cross to a Cross-centered faith. As the gospel was systematized around doctrines and creeds, it gradually changed from the actual event of salvation into a declaration of faith.

When the papal authority was strengthened in the medieval Catholic era, the gospel became further institutionalized and was transformed into a sacrament-centered structure.

The Church established itself as the only channel of grace, teaching baptism as a rite for washing away original sin and the Eucharist as a ceremony in which the sacrifice of the Cross was repeatedly reenacted.

The essence of the gospel changed from “faith” to the “performance of rituals,” and salvation was regarded as something granted only through the Church. As a result, the gospel was gradually replaced by symbols and ceremonies, and the meaning of the actual event of redemption became obscure.

In the era of the Reformation, Luther, Calvin, Zwingli, and others criticized the distorted doctrines of medieval Catholicism and cried out for “Scripture alone” and “faith alone.”

They initiated a reform movement to restore the gospel back to the Bible.

However, the vicarious meaning of baptism was not recovered. Baptism was limited merely to a sign of faith, and the shedding of blood on the Cross was emphasized as the sole basis of salvation.

Although the gospel returned once again to being “faith-centered,” the actual redemptive meaning of baptism remained reduced to a symbol.

In the modern and contemporary church era, the center of the gospel gradually shifted toward personal emotions,

experiences, and social ethics.

Theology became more specialized, and the gospel was interpreted in terms of psychological comfort and moral teaching.

Baptism came to be regarded merely as an initiation ceremony, and the Cross began to be understood only as a symbol of love and devotion.

As a result, the Gospel was replaced not by the actual event of the remission of sins, but by the ‘meaning’ and ‘symbols’ felt by humans.

In this way, when we look at the historical flow of the gospel, we see that in the era of the Early Church, baptism and the Cross were one connected, actual event of salvation. However, as time passed, the gospel became philosophized and doctrinalized, and through the Middle Ages, it followed the path of ritualization and symbolization.

After the Reformation, the gospel returned to the Bible once again, but it still remained a partial gospel — that is, a faith centered only on the Cross — and by the modern era, it had been weakened even into psychological and cultural interpretations. Ultimately, the gospel was transformed “from an event into a symbol.”

Human beings reduced God’s work of redemption to a matter of intellectual understanding, and as a result, the power of the gospel became buried within theological concepts.

Today, Christianity remains not in “the gospel of the water and the Spirit,” but in “the symbolic gospel of the Cross alone.”

The restoration of the true gospel lies in once again believing these two events — that Jesus was baptized by John and took upon Himself the sins of the world, and that He was judged for those sins on the Cross — as one complete event of salvation.

When viewed along the timeline, in AD 30, during the era of the Early Church, the gospel was proclaimed as an actual event.

After the Council of Nicaea in AD 325, the gospel began to be doctrinalized.

From AD 500 to 1500, during the Middle Ages, the gospel became fixed as a ritual centered on the sacraments, and in the Reformation era of AD 1500, it was transformed into a symbolic gospel.

Then, entering the modern age of the 2000s, the gospel was transformed into psychological and cultural interpretations.

In the end, the gospel that the Early Church proclaimed was “the actual event of salvation accomplished through the unity of baptism and the Cross,” but the gospel that the Church proclaims today has remained as a “symbolic faith.”

Therefore, to restore the essence of the gospel, we must return to the faith that believes in the baptism and the Cross of Jesus as one complete redemptive event.

The Actual Gospel of the Early Church

The actual gospel of the Early Church is a key theme in restoring the origin of faith, which in many denominations today is understood merely as a symbol.

The gospel that the Early Church preached was not a short statement such as “Jesus died on the Cross for our sins,” but a real and experiential gospel that believed in Jesus’ baptism, the Cross, and the resurrection as one continuous redemptive event.

At that time, the apostles and disciples proclaimed the gospel centered on the Word of “being born again of water and

the Spirit.”

In John 3:5, Jesus said, *“Unless one is born of water and the Spirit, he cannot enter the kingdom of God.”*

The Early Church accepted this word not as a mere metaphor or symbol but as the actual condition of salvation.

To them, “water” referred to the event of Jesus being baptized in the Jordan River, and “Spirit” referred to the indwelling of the Holy Spirit that came through the death and resurrection of Jesus on the Cross.

That is, “water” meant the event of the transfer of sin, and “Spirit” meant the result of redemption, in which the sins transferred were judged on the Cross and completed through the resurrection.

Therefore, the gospel of the Early Church was one complete event of salvation in which the baptism, the Cross, and the resurrection of Jesus were inseparable.

The baptism of Jesus was understood as the actual event in which the sins of humankind were transferred onto Jesus.

In Matthew 3:15, Jesus said, *“Permit it to be so now, for thus it is fitting for us to fulfill all righteousness.”*

The Early Church interpreted this verse not as a mere example of obedience, but as the event that completed the righteous procedure of God’s salvation.

It was believed that when Jesus was baptized by John the Baptist, all the sins of humankind were transferred onto His body.

John the Baptist, as the last priest belonging to the Aaronic lineage of the Old Testament, fulfilled the role of transferring the sins of humankind to Jesus, just as under the Law, sins were transferred to the sacrificial offering through the laying on of hands.

Leviticus 16:21 states, *“Aaron shall lay both his hands on the head of the live goat, confess over it all the iniquities of the*

children of Israel, and all their transgressions, concerning all their sins, putting them on the head of the goat,” which shows the original pattern of this event.

The Early Church regarded this event — that the sins of humankind were transferred through the baptism of Jesus — as the starting point of the gospel.

The Cross of Jesus was the actual judgment of God upon the sins that had been transferred.

Because Jesus bore all the sins of humankind upon His body through baptism, the blood He shed on the Cross was the righteous judgment of God upon those sins and the act of perfect atonement.

Isaiah 53:5 says, *“But He was wounded for our transgressions, He was bruised for our iniquities”* foretelling that the sacrifice of Jesus would be the reality of atonement.

The Early Church testified to the blood of Jesus not as a mere symbol but as the actual evidence of atonement.

To them, the blood of the Cross was not simply a sign of death, but the actual result of the sins that had already been transferred through baptism being judged.

In other words, they understood that without baptism, the death of the Cross could not be directly connected to the sins of humankind.

The resurrection of Jesus was the event that testified to the completion of the remission of sins and the coming of the Holy Spirit.

Romans 4:25 says, *“who was delivered up because of our offenses, and was raised because of our justification.”*

The Early Church regarded the resurrection not merely as a miraculous event but as God’s confirmation that the remission of sins had been completely accomplished.

Furthermore, the resurrection was the point at which the indwelling of the Holy Spirit began, and the record in the Book of Acts that the disciples received the Holy Spirit was because they had believed in the gospel of Jesus' baptism and the Cross in their hearts.

The structure of the gospel in the Early Church was clear. First, through the baptism of Jesus, the sins of the world were transferred to Him (Matthew 3:13–17); second, through His death on the Cross, the sins that had been transferred were actually judged and atonement was accomplished (John 19:30; Isaiah 53:5–6); third, through the resurrection, justification was confirmed and the presence of the Holy Spirit began (Romans 4:25; Acts 2:32–33); and fourth, they testified that those who believed in this gospel were born again of water and the Spirit and received the remission of sins (John 3:5; Mark 16:16).

The gospel of the Early Church shows a clear difference from today's symbolic gospel.

The Early Church understood baptism, the Cross, and the resurrection as one inseparable event of salvation, but many denominations today have reduced baptism to a mere ritual of faith confession, centering only on the blood of the Cross.

In the Early Church, baptism was the actual transfer of sin and the starting point of salvation, but in the modern church it has degenerated into a symbolic act.

Also, the Cross in the Early Church was the judgment of the sins that had been transferred, but today it is understood merely as a symbol of the remission of sins.

Therefore, the gospel of the Early Church was a real and experiential gospel of complete remission of sins, whereas

today's gospel has become a partial and conceptual symbolic faith.

In conclusion, the gospel of the Early Church was the event in which Jesus received baptism and took upon Himself the sins of the world, was judged in place of those sins on the Cross, and accomplished righteousness through His resurrection.

They called this gospel “the gospel of the water and the Spirit,” and testified that those who believed in it received the remission of sins and the Holy Spirit as a gift.

This gospel was the actual gospel that the Early Church proclaimed, and it is the truth of salvation that we must recover today.

How Was the Actual Gospel of the Early Church Omitted from the Apostles' Creed and the Nicene Creed?

The actual gospel of the Early Church—that is, the perspective that regarded Jesus' baptism, crucifixion, and resurrection as one continuous salvific event—gradually weakened or was omitted within the formal creedal confessions of the Apostles' Creed and the Nicene Creed as time went on.

This change can be understood not merely as a theological regression but as a historical process that arose from differences in the literary purposes, polemical contexts, and liturgical structures of the Church at that time.

First, the early writings after the period of the Early Church placed greater focus on the practice of baptism by the faithful rather than on the redemptive meaning of Jesus' own baptism. Didache 7 provides detailed instructions on the concrete manner

of administering baptism—for example, the kind of water to be used or the threefold pouring—but does not interpret the redemptive significance of Jesus’ baptism in the Jordan River in a theological sense.

In Justin Martyr’s *Apology*, chapter 61, he also emphasized the necessity of repentance and fasting before baptism and the procedure of being “washed with water in the name of the Father, Son, and Holy Spirit,” yet he did not connect Jesus’ own baptism to the event of redemption.

Tertullian’s *On Baptism* likewise highly valued baptism as “the sacrament of water that washes away sins and leads to eternal life,” but the main concern remained centered on the theology of believers’ baptism and church regulations.

Within this trend, the weight of the early writings came to rest more on the believers’ baptism than on Jesus’ baptism, and as a result, the viewpoint that “the baptism of Jesus is the starting point of the transfer of sins” found little room to develop into a central clause in the public creeds.

While the meaning of baptism was discussed in sermons and commentaries through biblical passages like Matthew 3:15, the creed was a genre with an essentially different purpose.

In the case of the Apostles’ Creed, its origin lay in the baptismal interrogations used during baptismal rites.

The Old Roman Creed, the primitive confession of faith of the early Roman Church, developed between the 6th and 8th centuries into a form close to the present one.

Because the purpose of this confession was to ask catechumens, prior to baptism, to affirm the main points of faith, it was not intended to describe the detailed processes or theological mechanisms of redemption.

Thus the text concisely summarizes the grand flow of salvation—“Incarnation – Passion – Cross – Resurrection –

Second Coming”—and does not directly mention the event of Jesus’ baptism.

In the end, rather than referring to the baptism of Jesus itself, the Apostles’ Creed functioned as a framework of faith confessed through the act of baptism.

In the case of the Niceno-Constantinopolitan Creed (381 AD), its purpose was much more clearly defined.

In the 4th century, the greatest issue facing the Church was the Arian controversy, whose core question was how to define the divinity and humanity of Jesus Christ.

The Council focused on establishing the Trinitarian doctrine, affirming that “the Son, as true God, possesses the same essence as the Father.”

Therefore, the text of the Creed confesses the central redemptive events—“the Son was incarnate of the Virgin Mary through the Holy Spirit, was crucified for us, and rose again”—but it does not mention the baptism of Jesus in the Jordan.

It merely includes the clause, “We acknowledge one baptism for the remission of sins,” which refers not to Jesus’ baptism but to the sacramental baptism of the Church.

In other words, this Creed, as the product of doctrinal controversy, concentrated on defining “the nature of the Son,” while the theological meaning of Jesus’ baptism as “the beginning of the transfer of sins” was not a topic of discussion.

Ultimately, the reasons why the event of Jesus’ baptism was omitted from the Creeds can be summarized as several functional factors.

First, the difference in genre and purpose.

Since the Creeds were intended as concise statements of essential truths to address schisms or heresies within the Church, the detailed inner logic of the redemptive process—namely, that

the transfer of sin occurred in baptism, that the sin was judged on the Cross, and that righteousness was completed through the resurrection—was left to the domains of exegesis, preaching, and catechetical instruction.

Second, the influence of liturgical structure.

The Apostles' Creed was rooted in the threefold interrogative structure of the baptismal rite (“Do you believe in the Father? Do you believe in the Son? Do you believe in the Holy Spirit?”); therefore, the event of Jesus' baptism did not naturally fit into this framework.

Third, the focus of theological debate.

The main battleground of the 4th-century councils was the question of Christ's divinity and humanity, and thus the inner logic of sin-transfer through baptism was not among the central issues.

Viewed in this way, the Apostles' Creed and the Nicene Creed preserved the “core framework of the gospel”—Incarnation, Cross, Resurrection—but the theological meaning of Jesus' baptism in the Jordan, that is, the starting point of the redemptive drama as “the baptism that fulfills all righteousness,” was classified as a detail beyond the intended scope of the Creeds and therefore omitted.

This should be understood not as a deliberate denial but as a structural abbreviation arising from differences in genre and theological task.

In other words, the actual gospel of the Early Church remained alive in the sphere of preaching and biblical exposition, but within the formal structure of the official Creeds—summarized as concise confessions reflecting the focus of doctrinal controversies—the redemptive meaning of baptism was displaced from its central position.

In Matthew 7:13, the words “*Enter by the narrow gate*” spoken by Jesus refer to what kind of faith?

In Matthew 7:13, the exhortation of Jesus, “*Enter by the narrow gate,*” is not a mere moral warning or ethical teaching but an invitation to salvation that reveals the essence of true faith. This saying points to the righteousness of God—which cannot be attained by human effort or religious deeds—the gate of salvation that can be entered only through Jesus Christ. From the evangelical perspective of the Early Church, this “narrow gate” signifies the gate through the gospel of the water and the Spirit, that is, the gate of God’s righteousness opened through the baptism, the Cross, and the resurrection of Jesus.

This saying belongs to the concluding part of the Sermon on the Mount, and through this passage, Jesus warned against hypocritical faith and false belief.

Jesus said, “*For wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. Because narrow is the gate and difficult is the way which leads to life, and there are few who find it*” (Matthew 7:13–14).

This emphasizes that the true way of salvation may seem narrow and difficult by human standards, but only those who accept the righteousness of God by faith can pass through that gate.

The “*narrow gate*” that Jesus spoke of symbolizes the way that leads into the righteousness of God.

When Jesus was baptized by John in the Jordan River, He said, “*Permit it to be so now, for thus it is fitting for us to fulfill all righteousness*” (Matthew 3:15).

That baptism was the very event in which all the sins of humankind were transferred onto the body of Jesus.

Therefore, the command “*Enter by the narrow gate*” means to

believe in and enter into the righteousness of God, which Jesus accomplished by taking upon Himself the sins of humanity through His baptism and by atoning for those sins on the Cross.

On the other hand, the “*wide gate*” symbolizes human righteousness and effort.

The way of trying to obtain salvation through one’s own deeds and religious rituals is the wide gate.

Many walk on this path, but it ultimately leads to destruction.

Paul clearly stated in Romans 10:3, “*For they being ignorant of God’s righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God.*” making it clear that humanity cannot approach God through human righteousness.

The saints of the Early Church did not receive this word as a mere parable or warning.

They understood the command “*Enter by the narrow gate*” as a call to salvation — “Be born again of water and the Spirit.”

When Jesus was baptized in the Jordan River, the sins of humankind were transferred to Him; on the Cross, those sins were judged by God; and through the resurrection, righteousness was accomplished.

Therefore, believing in this gospel was the faith that entered through the narrow gate.

The Early Church preached this gospel — that “Jesus Christ was baptized by John to bear our sins, shed His blood and died on the Cross, and through His resurrection made us righteous” — as the narrow gate, that is, the gospel of the water and the Spirit.

However, today many people confess that they believe in Jesus, yet if that faith is not built upon the united gospel of the baptism and the Cross, they still remain in the faith that enters through the “wide gate.”

To enter through the narrow gate does not mean merely making a religious decision or having zealous faith, but it means the faith that truly believes the baptism, the Cross, and the resurrection of Jesus as the actual events of salvation.

Only those who accept the gospel that Jesus bore the sins of the world through His baptism, that those sins were judged on the Cross, and that through His resurrection the righteousness of God was accomplished, can enter through that narrow gate.

Ultimately, the words “Enter through the narrow gate” are an invitation to believe in the transfer of sins through the baptism of Jesus, the atonement on the Cross, and the righteousness completed through the resurrection.

That gate is indeed narrow and few find it, but at the end of that way are the remission of sins, the indwelling of the Holy Spirit, and eternal life.

This is precisely the gospel of the water and the Spirit that the Early Church believed and proclaimed, and the true faith that enters into the narrow gate of God’s righteousness.

The Wide Gate and the Narrow Gate

In today’s passage, Matthew 7:13, Jesus says, “Enter through the narrow gate.”

This statement is not merely a moral warning or a call for religious decision, but a declaration of salvation that reveals which of the two ways humanity must choose.

God has set before humankind two gates:

one is the wide gate — the way of the Law — and the other is the narrow gate — the way of the Gospel.

Outwardly, both speak of “faith,” but the content and direction of that faith are completely different.

Jesus commanded us to choose the narrow gate that leads to life.

The wide gate is the way based on human deeds and efforts. By nature, humans have the desire to become righteous by themselves.

The illusion that keeping the Law will make one righteous before God is precisely the wide gate.

However, by human effort, no one can reach the perfect righteousness of God.

This way may outwardly appear pious and religious, but in the end, it is the path of establishing one's own righteousness, and its end is destruction.

This is why Jesus said, *“for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it.”*

In contrast, the narrow gate is the way that leads into the righteousness of God.

When Jesus was baptized by John the Baptist in the Jordan River, He said, *“Permit it to be so now, for thus it is fitting for us to fulfill all righteousness.”*

This was not a mere act of obedience but the event in which He was completing the righteousness of God for the salvation of humankind.

When Jesus was baptized, the sins of humankind were transferred onto His body, and He bore all the sins of the world. Then, on the Cross, those sins were judged, and through His resurrection, the righteousness of God was fulfilled.

Therefore, the narrow gate is the gate through which one enters by believing in the way of the gospel that was accomplished through the baptism, the Cross, and the resurrection of Jesus.

This gate cannot be opened by human deeds.

Through human goodness, religious devotion, or legalistic righteousness, no one can ever pass through that gate.

Only those who believe in the gospel that Jesus took upon Himself our sins when He was baptized in the Jordan River, that He bore the judgment for those sins on the Cross in our place, and that He accomplished righteousness through His resurrection can enter through that narrow gate.

The words of Jesus, “*Unless one is born of water and the Spirit, he cannot enter the kingdom of God*” (John 3:5), point precisely to this truth.

The Early Church did not receive these words as a mere warning but as an invitation to the gospel.

They understood the command “Enter through the narrow gate” as a call to “Be born again of water and the Spirit.”

Believing in the gospel that through the baptism of Jesus sins were transferred, that on the Cross those sins were judged, and that through the resurrection righteousness was accomplished—this was the faith that entered through the narrow gate.

Those who had this faith lived with the assurance of the remission of sins, enjoyed the indwelling and peace of the Holy Spirit, and lived a humble life by abandoning their own righteousness and living by the righteousness of God.

Even today, many people confess that they believe in Jesus, but if that faith is not built upon the gospel of Jesus’ baptism and the Cross, they still remain at the wide gate.

The wide gate is the path of religious faith, remaining in human righteousness and doctrinal zeal, but the narrow gate is the gospel of redemption, the gate of salvation opened by God.

To enter through the narrow gate does not mean merely making a religious decision, but approaching God with the faith that believes the baptism, the Cross, and the resurrection of Jesus as

the actual events of salvation.

Ultimately, the words “Enter through the narrow gate” are an invitation of the gospel to enter into the righteousness of God. Through the baptism of Jesus, the sins of humankind were transferred to Him; on the Cross, those sins were judged; and through the resurrection, the righteousness of God was completed.

Only those who believe in this gospel enter through the gate that leads to life.

That gate is narrow and few find it, but at the end of that way are the remission of sins, the gift of the Holy Spirit, and eternal life.

The conclusion of this sermon is gathered into one confession:

“Lord, let me enter not through the wide gate but through the narrow gate. I believe that Jesus was baptized in the Jordan River to bear my sins, and that He bore the judgment for those sins on the Cross in my place. Let me live in obedience to the righteousness of God within this faith. Amen.”

What Is the Gospel That Leads to Life?

The “gospel that leads to life” spoken of in the Bible is not a mere religious belief or an emotional love for Jesus, but the faith that believes in the actual event of salvation that Jesus Christ Himself accomplished — namely, the gospel of the water and the Spirit.

Only this gospel is the true gospel that delivers people from sin and death and leads them to eternal life, and within it, the righteousness of God is perfectly revealed.

First, the center of the gospel of life lies in the righteousness

of God. The Apostle Paul said in Romans 1:17, “*For in it the righteousness of God is revealed from faith to faith;*”

The gospel that leads to life is not based on human righteousness or good deeds.

It is the gospel established solely upon the fact that Jesus completely fulfilled the righteousness of God.

Human beings cannot obtain salvation through their own deeds; they are justified only within the righteousness of God that Jesus Himself accomplished.

Therefore, the gospel is not something completed by human effort, but the gospel of God’s righteousness, in which God Himself accomplished salvation and allows us to receive it by faith.

This gospel of life is concretely revealed as “the gospel of the water, the blood, and the Spirit.”

1 John 5:6 records, “*This is He who came by water and blood—Jesus Christ.*”

The baptism of Jesus, the blood of the Cross, and the Holy Spirit who came through the resurrection are one inseparable redemptive event.

The baptism of Jesus was the event in which the sins of the world were transferred onto the body of Jesus, and the Cross was the event in which those transferred sins were completely atoned for under the judgment of God.

And the resurrection was the event that confirmed that the atonement had been perfectly accomplished, granting eternal life to believers through the coming of the Holy Spirit.

These three events never exist separately, but are united as one complete gospel.

The moment Jesus was baptized by John, He bore all the sins of humanity.

The words of Matthew 3:15, “*Permit it to be so now, for thus it is fitting for us to fulfill all righteousness.*” show the very beginning of that redemption.

On the Cross, Jesus personally bore the sins that had been transferred through that baptism and shed His blood, dying under God’s righteous judgment.

That blood was not a mere symbol but the evidence of atonement in which God’s judgment upon the sins of humanity was actually completed.

And through the resurrection, Jesus overcame sin and death and accomplished righteousness.

This resurrection was not a mere miracle but the beginning of a new life in which, together with the fulfillment of salvation, the Holy Spirit came to dwell in those who believe.

Therefore, the gospel that leads to life is the gospel of the water (baptism), the blood (Cross), and the Spirit (resurrection), and the faith that believes in these three events as one is the faith that leads to life.

Legalistic faith is based on human deeds and efforts, but the gospel of life is the faith founded upon the baptism and the work of the Cross of Jesus.

Legalistic faith seeks the remission of sins through human efforts such as repentance, fasting, and repeated prayers, but the gospel of life accepts the remission of sins by believing that the sins were already transferred through Jesus’ baptism and completely judged through the Cross.

Thus, legalistic faith remains in constant anxiety and repeated repentance, whereas the gospel of life enjoys the assured remission of sins and the peace of the Holy Spirit.

If the way of the Law is the zeal to establish one’s own righteousness, the way of the gospel is the way of life that bears the fruit of gratitude and a holy life.

Jesus Himself demonstrated this gospel of life.

When He was baptized in the Jordan River, He bore all the sins of humanity upon His body.

And on the Cross, He received the judgment for those sins on our behalf and fulfilled the righteousness of God.

By His resurrection, He confirmed that the remission of sins had been completely accomplished, and by the power of that resurrection, He gave the Holy Spirit to those who believe, granting them eternal life.

This order of redemption — bearing sins through baptism, judging sins through the Cross, and giving life through the resurrection — is the gospel that leads to life.

There is clear evidence in those who believe in this gospel. First, the sense of guilt disappears from the heart, because there is the assurance that Jesus has already borne all sins.

Second, the Holy Spirit indwells within. By believing in the baptism and the blood of Jesus, the Holy Spirit dwells in the one who has no sin and gives peace.

Third, one comes to desire to preach the gospel. The one who has received life gains a heart that wishes to share that life.

Fourth, life becomes filled with the Word and thanksgiving. One no longer lives under the fear of the Law, but lives in freedom and joy within the grace of God.

Ultimately, the gospel that leads to life is “the gospel of the water and the Spirit.”

Those who believe in this gospel—that Jesus received baptism in the Jordan River, shed His blood and died on the Cross, and accomplished righteousness through His resurrection—are already those who have passed from death to life.

Just as Jesus said, “Narrow is the gate and difficult is the way which leads to life,” this way may appear narrow and hard in the

eyes of the world, but only this way is the true way of salvation and the way that leads to eternal life.

In summary, the gospel that leads to life is the gospel of the baptism, the Cross, and the resurrection of Jesus.

Through Jesus' baptism, our sins were transferred to Him; on the Cross, those sins were judged; and through His resurrection, life was perfected.

Those who believe in this gospel have already passed from death to life and will enjoy eternal life within the righteousness of God. This is the true gospel that the Bible testifies to—the gospel that leads to life.

What does it mean when He said, ‘The gate that leads to destruction is wide’?

The words of Matthew 7:13, “*For wide is the gate and broad is the way that leads to destruction, and there are many who go in by it.*” are not merely a moral warning that people of the world commit sins.

The purpose for which Jesus spoke these words was to warn of the outcome of those who leave the way of the gospel — the way of salvation that God has appointed — and go instead on the way of faith made by themselves, that is, the way that relies on the Law and on religious deeds.

The wide gate signifies all the ways by which people try to achieve salvation according to their own righteousness, and this saying of Jesus was His declaration that destroyed the law-centered faith and formal religious belief that oppose the gospel.

Jesus said, “*Enter by the narrow gate,*” presenting the way that leads to life.

Yet at the same time, He said that there exists “a wide gate.” This wide gate is not the gate opened by God but the gate made by man.

Outwardly, it appears to be a gate of faith, but within it lie self-righteousness, deeds, and religious effort.

In Romans 10:3, Paul warned, *“For they being ignorant of God’s righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God.”*

This is precisely the essence of the faith of the wide gate.

Within that gate are included all attempts to become righteous by keeping the Law or to gain salvation through one’s own piety and works.

This path appears attractive to many people, because it is a faith they can practice by their own ability. People pray, give offerings, serve, and fast to show their piety, but when all those acts are directed toward the satisfaction of their own righteousness, that way becomes a path that excludes the righteousness of God.

Jesus said that this way “leads to destruction.”

The wide gate symbolizes human-centered faith, legalistic effort, and the religious form of faith, and at its end, there awaits not life but destruction.

Theologically speaking, the wide gate represents the way of the Law.

Human beings, by nature, have a tendency to try to become righteous by themselves rather than depend on God.

Therefore, they seek salvation by keeping the Law, but that way can never lead to God.

In contrast, the narrow gate is the way of the gospel.

This way is established not by human works but by the righteousness of God — that is, through the baptism and the

Cross of Jesus.

When Jesus was baptized in the Jordan River, He took upon Himself the sins of the world, and by receiving judgment for those sins on the Cross, He fulfilled the righteousness of God. The one who believes in this gospel is the one who enters through the narrow gate.

The “wide gate” that Jesus spoke of includes not only the pagans outside the world but also those within religion.

Those who claim to believe in God yet do not know the true way of the gospel belong to this group.

Jesus said, “*Not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of My Father in heaven*” (Matthew 7:21).

Some prophesy in the name of Jesus, cast out demons, and perform mighty works, but because they do not believe in the gospel of Jesus’ baptism and the Cross, the Lord says to them, “*I never knew you.*”

This is the end of the religious faith that has entered through the wide gate.

Therefore, the contrast between the “wide gate and the narrow gate” does not simply refer to the difference between good and evil.

It shows the difference between the Law and the gospel, between human righteousness and God’s righteousness, between religion and faith.

The wide gate is the way centered on man, while the narrow gate is the way centered on God.

The wide gate depends on works and effort, but the narrow gate is based on faith and grace.

The wide gate is a gate made by man, but the narrow gate is the gate that Jesus Himself opened.

The wide gate symbolizes the Law, self-righteousness, and religious formality, while the narrow gate symbolizes the righteousness of the gospel through the baptism and the Cross of Jesus.

Ultimately, the wide gate ends in the failure of the way that seeks to justify oneself, but the narrow gate leads to life through the remission of sins and the indwelling of the Holy Spirit.

From a gospel perspective, the wide gate signifies a faith that rejects the gospel of the water and the Spirit.

God accomplished His righteousness through the baptism and the Cross of Jesus.

However, many regard baptism as a mere symbol or seek to be acknowledged by God through their deeds and efforts.

Some say, "It is enough to believe only in the Cross," but if one does not believe that Jesus, by receiving baptism, took upon Himself the sins of the world onto His body, then even the blood of the Cross cannot be connected to one's own sins.

Ultimately, such faith remains in self-righteousness, and its end leads to destruction.

In conclusion, the wide gate is the gate of religion, and the narrow gate is the gate of the gospel.

Jesus said, "*I am the door. if anyone enters by Me, he will be saved, and will go in and out and find pasture*" (John 10:9).

Jesus Himself is the door that leads to life.

Yet that door is never wide.

Only those who believe in the gospel of Jesus' baptism and the Cross can enter through it.

Human religious efforts, doctrinal rituals, and moral deeds may appear like the narrow gate, but in the end, they are the wide gate, and their end is not life but destruction.

In summary, the wide gate is the gate of salvation made by

man—the way that seeks to become righteous through self-righteousness and religious works.

But the narrow gate is the gate of salvation opened by God—the gate of the gospel of the water and the Spirit, in which Jesus received baptism in the Jordan River to bear our sins, was judged for those sins on the Cross, and through His resurrection accomplished righteousness.

Only those who enter this gate by faith are led to life.

This is the very reason Jesus said, “Enter through the narrow gate,” and it is the core of the gospel that reveals the true way of salvation.

The gospel of the water and the Spirit was the Word of truth that saves us from all sin.

This is because Jesus Christ is the Savior who loves us and has delivered us from all our sins.

Jesus Christ is our Savior, our God, and our Bridegroom.

Because Jesus Christ was baptized by John to take away our sins and was crucified to save us, we must keep this gospel by faith.

Let us hold fast to the faith that believes in the Word of the gospel of the water and the Spirit that the Lord has given us. Hallelujah! Praise be to our Lord.

What Is the Didache?

The Didache is one of the most important documents of the Early Church, and its name in Greek means “The Teaching.” Its full title is The Teaching of the Twelve Apostles, and it is a precious record showing how the teachings of the gospel delivered by the apostles were actually practiced in the life of the Church.

It is estimated to have been written around the end of the 1st century, approximately between AD 70 and 120, and is regarded as one of the oldest catechetical manuals of the Church that existed almost contemporaneously with the New Testament.

The Didache contains the Early Church's patterns of worship, the regulations for baptism and the Lord's Supper, ethical guidelines for the believer's life, and the principles of church organization and mission—practical contents for living the life of faith.

In other words, the Didache can be called the Early Church's practical guidebook and life manual that shows how the apostolic teaching of the gospel was carried out in the actual life of the Church.

The content of the Didache is largely composed of four parts.

First, The Teaching of the Two Ways contrasts the way of life and the way of death, teaching how a Christian ought to live.

It includes moral exhortations such as "Love your enemy" and "Keep away from greed and fornication."

Second, The Regulations for Church Rites present concrete instructions regarding baptism, prayer, and fasting.

Baptism is to be administered "in the name of the Father, and of the Son, and of the Holy Spirit," and, if possible, to be conducted in running water—that is, in living water.

It also teaches the faithful to recite and pray the Lord's Prayer three times a day.

Third, The Regulations on the Eucharist contain in detail the thanksgiving prayers of the Early Church for the Eucharist; unlike today's Eucharistic service, it emphasizes gratitude and the meaning of communal fellowship rather than the shedding of Jesus' blood.

Fourth, The Instructions Concerning Apostles, Prophets, and

Church Leaders provide practical counsel on the criteria for distinguishing true apostles from false prophets, the principles of Sunday worship and offering, and the manner of appointing bishops and deacons in the Church.

From a theological perspective, the Didache is a transitional document bridging the Apostolic Age and the Patristic Age, showing the simple and practical form of faith of the Early Church.

This period was before complex doctrinal controversies such as the Trinity or the divinity and humanity of Jesus Christ arose; therefore, the Didache focused more on life and practice rather than on theological debates.

In particular, its detailed records concerning baptism and the Eucharist are regarded as highly valuable historical sources for understanding how the worship and sacraments of the Church developed after the New Testament period.

When the Didache is compared with the Nicene Creed, the difference in the character of the two documents becomes clearly visible.

The Didache, a document from the late 1st century, dealt with practical Christian living and the regulations of the Church, whereas the Nicene Creed, established in AD 325, is a doctrinal confession of faith emphasizing the divinity of Jesus Christ and the Trinity.

The Didache's understanding of baptism was a simple practical instruction centered on repentance and transformation, while in the Nicene Creed, baptism took the form of a formal confession rather than a theological definition.

Furthermore, the Didache emphasized ethics, thanksgiving, and communal worship, but after the Nicene Creed, the Church gradually developed into an institutional and doctrine-centered

form of worship.

The Didache had been forgotten for a long time. However, in 1873, a monk of Constantinople named Philotheos Bryennios discovered this document among ancient manuscripts, bringing it back to light.

Afterwards, the Didache was included in the Apostolic Fathers and is now recognized as a very important early Christian document in theological studies.

In summary, the Didache is a practical guidebook showing how the apostolic teaching of the gospel was carried out in the actual life of the Early Church, vividly conveying the worship, baptism, Eucharist, and ethical faith of the Church of that time. Even today, the Didache remains a precious resource that helps us understand the pure form of faith of the Early Church and leads us back to the essential life of the gospel.

How are the baptism and the Eucharist in the Didache connected to or different from the Gospel of the Bible (especially Jesus' baptism and the cross)?

The understanding of baptism and the Eucharist presented in the Didache is a valuable record showing the actual faith life of the Early Church, but it has a clear difference from the depth of the redemptive gospel testified in the Bible.

The Didache is a document that emphasizes the practice of faith, ethical life, and the order of the community, containing the 'application of the gospel in life,' but its theological focus differs from the gospel centered on 'the righteousness of God and the redemptive event' testified in the Bible.

First, when we look at the understanding of baptism, the Didache regarded baptism as a symbol of the remission of sins and a sign of repentance.

It teaches that baptism should be administered “in the name of the Father and of the Son and of the Holy Spirit,” and that, if possible, it should be done with running water, but if there is not enough water, it may be poured on the head.

Baptism is presented as meaning that the one who has repented begins a new life before God, and it was understood as an act of confession of faith and ethical conversion.

In contrast, in the gospel of the Bible, baptism appears not as a mere symbol but as an actual event of redemption.

Jesus’ receiving baptism from John was not simply to set an example, but it was a historical event in which He took upon Himself the sins of the world onto His body.

In Matthew 3:15, Jesus said, “*Permit it to be so now, for thus it is fitting for us to fulfill all righteousness,*” and at that very moment, the Bible testifies that the sins of mankind were transferred to Jesus.

Therefore, the essence of biblical baptism is not a symbol of repentance but the transference of sin and the starting point of salvation, the redemptive event in which the righteousness of God is fulfilled.

While the Didache focused on human repentance and piety, the gospel of the Bible emphasizes God’s redemptive plan and the work of atonement.

The understanding of the Eucharist also shows differences between the two traditions.

The Eucharist in the Didache is described as a communal meal centered on thanksgiving (εὐχαριστία, eucharistia).

Within it appear expressions such as “We give thanks for the fruit of the vine” and “We give thanks for the bread of life,” yet

there is almost no mention of the blood of Jesus on the Cross. The Eucharist was understood primarily as a communal meal symbolizing thanksgiving to God and the unity of the Church.

In contrast, the Eucharist in the Bible is not a simple meal of thanksgiving, but a rite of faith commemorating the redemptive event accomplished through the flesh and blood of Jesus.

Jesus said, “*And He took bread, gave thanks and broke it, and gave it to them, saying, ‘This is My body which is given for you; do this in remembrance of Me.’ Likewise He also took the cup after supper, saying, ‘This cup is the new covenant in My blood, which is shed for you.’*” (Luke 22:19–20), thus placing the center of the Eucharist on the blood of atonement.

The Eucharist in the Bible is the confirmation of the remission of sins, the table of grace where believers remember and participate in the sacrifice of Jesus Christ by faith.

Therefore, while the Didache understood the Eucharist as an expression of communal thanksgiving and unity, the Eucharist of the Bible is established as an actual commemoration of redemption and atonement.

To summarize the theological differences between the two traditions: the Didache focused on ethics, repentance, and the practices of the community, whereas the gospel of the Bible centers on redemption, the remission of sins, and salvation through faith.

The Didache’s understanding of the gospel emphasized the teachings and exemplary life of Jesus, but the gospel of the Bible emphasizes the redemptive work completed through the baptism and the Cross of Jesus.

The Didache tended to view good deeds and a devout life as the basis of salvation, but the Bible declares that “a person is

justified by faith,” placing the ground of salvation solely on the work of Jesus Christ and the faith that believes in Him.

Theologically speaking, the Didache preserved the practical form of the gospel, yet it did not clearly contain the fundamental events of the gospel — namely, the redemptive meaning of Jesus’ baptism and the Cross.

Therefore, although it is a valuable guide for the faith life of the Early Church, it is insufficient to reveal the complete gospel of redemption.

Conversely, the gospel of the Bible stands at the center as the actual redemptive event in which the righteousness of God was fulfilled through the baptism and the Cross of Jesus.

Salvation is not achieved by human repentance and effort, but is given through faith in the work of Jesus Christ.

In conclusion, while the Didache was a document that emphasized the external practice of the gospel — that is, human deeds and attitudes of life — the gospel of the Bible centers on the internal truth of the gospel, namely faith and the essence of redemption.

The Didache taught “how one ought to live,” whereas the Bible proclaims “what one must believe.”

Therefore, the source of salvation lies not in human works, but in the righteousness of God completed in the baptism and the Cross of Jesus Christ. ☒

SERMON 6

Concerning the ministry of --- **Jesus Christ and** --- **John the Baptist!**

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

Concerning the ministry of Jesus Christ and John the Baptist!

< Malachi 4:5-6 >

“Behold, I will send you Elijah the prophet Before the coming of the great and dreadful day of the Lord. And he will turn The hearts of the fathers to the children, And the hearts of the children to their fathers, Lest I come and strike the earth with a curse.”

< Matthew 11:12-14 >

“And from the days of John the Baptist until now the kingdom of heaven suffers violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if you are willing to receive it, he is Elijah who is to come.”

Why did Jesus speak about the ministry of John the Baptist at the beginning of the four Gospels?

John the Baptist was a person who stood on the boundary between the Law and the Gospel. He was the last prophet of the Old Testament and at the same time the one who opened the door of the New Testament, pointing to the turning point from the age of the Law to the age of the Gospel.

Jesus' receiving baptism from John was the fulfillment of the Word of the Law concerning the sins of mankind.

This baptism was not a mere ritual, but the work of salvation in which the sins of mankind were transferred to Jesus through John, and through this, God's plan of salvation began to be realized.

The event of Jesus' being baptized by John was the starting point for accomplishing the righteousness of God.

In Matthew 3:15, Jesus said, "*Permit it to be so now, for thus it is fitting for us to fulfill all righteousness.*" This word shows that the baptism of Jesus was not a mere religious act, but the first step toward the fulfillment of God's righteousness—that is, the completion of the salvation of mankind.

Therefore, the mention of the ministry of John the Baptist at the beginning of the Gospels serves as an introduction proclaiming that Jesus was not merely one who performed miracles but the Savior who fulfilled the righteousness of God.

The baptism of repentance by John and the baptism of remission of sins by Jesus are essentially different.

John's baptism was a baptism symbolizing repentance, but the baptism that Jesus received was the work of salvation to bear upon His body the sins of all mankind.

The placement of the ministry of John the Baptist at the beginning of the four Gospels was to show how important his ministry was.

God always opens the way of repentance before opening the door of salvation.

The ministry of John the Baptist was the ministry of a servant of God who exposed the sins of man and caused them to kneel before the righteous work of Jesus Christ.

Therefore, Jesus' mention of the ministry of John the

Baptist at the beginning of the four Gospels became the announcement of the beginning of Jesus' public ministry.

When God sent John the Baptist to this world, what was the reason He sent him six months ahead of Jesus?

God sent John the Baptist into this world six months before Jesus in order to fulfill what had already been prophesied in God's providence.

By sending John six months earlier, God revealed that he was the one who would carry out the mission of being "the one who prepares the way of the Lord."

As prophesied in Malachi 3:1 and Isaiah 40:3, John the Baptist appeared as "the voice of one crying in the wilderness," being called to prepare the way for the coming of the Messiah.

He preached the baptism of repentance to the people and urged them to turn their hearts back to God.

Therefore, this six-month period was a time of spiritual preparation, in which the soil of human hearts was plowed.

Through that period, God caused people's hearts to be prepared by repentance so that they might be ready to receive Jesus Christ as their Savior.

Secondly, John the Baptist's being born before Jesus became the dividing point between the age of the Law and the age of the Gospel.

John the Baptist, as the last prophet of the Old Testament, became the one who gave baptism to Jesus Christ, who came into this world in the New Testament age, thereby transferring the sins of the world to Him.

He, as the last prophet under the Law, became the one who laid his hand on Jesus and gave baptism to Him, transferring the sins of the world onto His body.

On the other hand, Jesus came into this world as the Savior of sinners; by receiving baptism from John, He took upon Himself the sins of the world and, by shedding His blood on the Cross, became the Redeemer of sinners.

Through the ministry of John the Baptist, the event of the sins of the world being passed onto Jesus became the decisive work that fulfilled the righteousness of God.

As it is written in Romans 3:20, the Law makes one conscious of sin, and by John the Baptist laying his hand on the head of Jesus and baptizing Him, the sins of the world were transferred to Him; and by being crucified and shedding His blood, He became the Savior of those who believe.

Third, the ministry of Jesus began on the way that God had prepared beforehand.

Because John the Baptist cried out the baptism of repentance at the Jordan River, Jesus was able to begin the work of fulfilling the righteousness of God on the very path of ministry that John had paved

In Matthew 3:15, Jesus said, *“Permit it to be so now, for thus it is fitting for us to fulfill all righteousness.”*

If Jesus had not received baptism from John, He would not have been able to take upon Himself the sins of the world, and therefore, He could not have fulfilled the righteousness of God. God is always the One who begins His will with the word of prophecy and completes it through its fulfillment.

God caused the work of salvation of Jesus Christ to be accomplished on the foundation of the spoken prophecies.

Fourth, God allowed the gracious work that *“The voice of*

one crying in the wilderness” should first resound upon this earth.

The ministry of John the Baptist was the voice crying out repentance, and the ministry of Jesus’ being baptized by John became the work of the Savior who took upon Himself the sins of the world, was crucified, and shed His precious blood to remove the sins of humankind.

God ordained that after the ministry of repentance, Jesus would receive baptism from John, take upon Himself the sins of the world, go to the Cross, and by shedding His blood become the Savior.

If John the Baptist cried out, “Repent,” then Jesus, by receiving baptism from John, took upon Himself the sins of sinners, went to the Cross, and shed His precious blood, becoming the Savior of those who believe.

Therefore, sinners cannot reach the salvation that the Lord has given without first turning from their sins, and only those who humble their hearts can receive the gospel Word of God’s righteous salvation.

Fifth, the relationship between John the Baptist and Jesus is like that of the representative of the earth and the representative of heaven meeting together to accomplish the will of God.

In Luke 1:76–79, John the Baptist is described as “*the prophet of the Most High*,” and Jesus is described as “*the dayspring from on high*.”

John the Baptist was like the morning star that appears in the dark night to announce the coming of a new light, and Jesus came as the righteous Savior who shines upon the whole world. By sending John the Baptist first into this world, God made known to the world that the Sun of righteousness was soon to rise.

As it is written, “*With which the Dayspring from on high has visited us;*” (Luke 1:78), John the Baptist fulfilled his mission as the star that awakens the darkness before the light of Jesus appeared.

Jesus came to this earth as the Messiah to accomplish the will of God, and John the Baptist was the servant of God who was sent into this world six months earlier than Jesus to carry out the priestly ministry representing humankind.

God desired to accomplish His will through these two ministries. John the Baptist, as a human being, faithfully fulfilled the final priestly mission that had been entrusted to him.

And Jesus, as the Son of God conceived by the Holy Spirit, received baptism from John the Baptist, took upon Himself the sins of the world, was crucified, shed His blood, died, and rose again, thus becoming the eternal Savior of those who believe.

God the Father sent John the Baptist six months earlier than Jesus and entrusted him with the final mission of the priesthood. And by Jesus’ receiving baptism from John, He took upon Himself the sins of the world, and by being crucified and shedding His blood, He became the Savior of sinners.

John the Baptist, as the greatest among those born of women, baptized Jesus Christ, who came as the Lamb of God.

Through that baptism, Jesus took upon Himself the sins of the world onto His body and fulfilled all the righteousness of God.

Thus Jesus clearly revealed that He is the Messiah of humankind.

God sent John the Baptist six months earlier than Jesus in order to fulfill the word of God’s prophecy.

John the Baptist was the one whom God sent to this earth, and he became the one who prepared the way for the Messiah.

Jesus was baptized by John, took upon Himself the sins of the world, and by being crucified and shedding all His blood, He

revealed that He had become the Savior of sinners.

Why did John the Baptist have to be born as a descendant of the house of Zechariah?

There was a reason why God caused John the Baptist to be born into the family of the high priest Zechariah.

It was because, in order for John the Baptist to carry out the duty of the last priest of the Old Testament, it was necessary that he be born from the lineage of the high priest — a choice determined by bloodline.

This was for the purpose of connecting the priestly system of the Old Testament with the voice crying in the wilderness of the New Testament.

This fact becomes even clearer when we connect the background of John the Baptist's birth with the baptismal ministry of Jesus.

First, the reason John the Baptist had to be born from the priestly family of Zechariah was to fulfill the word of prophecy that God had spoken through the prophets.

John the Baptist was the one who was to carry out the mission of a priestly successor within the sacrificial system of the Old Testament.

John's father, Zechariah, was a priest of the division of Abijah, and his mother, Elizabeth, was a descendant of Aaron (Luke 1:5). This shows that John the Baptist belonged to the legitimate lineage of the high priests.

Through John the Baptist, God intended to accomplish the fulfillment of the prophetic promise — that is, the “sacrificial law of the transfer of sins” prefigured in the priestly system of the Old Testament.

In the Old Testament, the high priest was the one who laid

his hands on the head of the sin offering to transfer the sins of the people to it (Leviticus 4:27–31).

In the age of the Old Testament, only the high priest had the authority to lay his hands on the head of the sacrificial animal and transfer the sins of the people onto it.

Therefore, God caused John the Baptist to be born into the lineage of the high priest so that he might carry out the mission of transferring the sins of the world onto the body of Jesus.

The ministry of Jesus receiving baptism from John in the Jordan River was the work of transferring the sins of mankind onto Jesus to remove them.

The words, “*When all the people were baptized, it came to pass that Jesus also was baptized; and while He prayed, the heaven was opened*” (Luke 3:21), show that Jesus, by being baptized by John, took upon Himself the sins of the world.

Secondly, John the Baptist was the last priest of the age of the Law and the one who, in the age of the New Covenant, was acknowledged by Jesus as the greatest among those born of women.

In the Old Testament, the priest laid his hands on the head of the sacrificial offering to transfer the sins of his people, and in the New Testament, John the Baptist baptized Jesus, thereby transferring the sins of mankind onto His body.

Thus, John the Baptist became the one who fulfilled the mission of the last priest of the sacrificial system of the Old Testament.

In Luke 16:16, Jesus said, “*The law and the prophets were until John. Since that time the kingdom of God has been preached,*”

John the Baptist was born into the priestly family of Zechariah because he was the servant whom God had sent to fulfill this word.

Thirdly, John the Baptist held the office of a high priest

because he had to be qualified to baptize the head of Jesus. Although Jesus was God, He came in the body of a man and had to fully obey the will of God the Father in order to fulfill the prophetic word written in the Law.

Therefore, Jesus' going before John and willingly receiving baptism was an act through which He took upon Himself all the sins of the world at once.

The words, "*Permit it to be so now, for thus it is fitting for us to fulfill all righteousness*" (Matthew 3:15), mean that, just as in the Old Testament the sins of the sinner were transferred to the sacrificial offering through the laying on of hands, Jesus, by being baptized by John, received the sins of the world, was crucified, and shed His blood, thereby saving those who believe in Him from their sins.

Because John the Baptist was born as a descendant of the priestly family of Zechariah, and because Jesus was the High Priest of the Kingdom of Heaven, it was possible for Him to become the Savior by taking on the sins of sinners, in obedience to the will of His Father, through the ministry of being baptized by John.

Fourthly, the lineage of John the Baptist was the family of Zechariah, who had inherited the line of the high-priestly office before God.

His father, Zechariah, heard good news from the angel Gabriel while burning incense in the Temple (Luke 1:8–13).

This scene shows that the Old Testament era, when sacrifices were offered with the burning of incense inside the Temple, had ended, and now a new era of grace had begun.

This tells us that God no longer desires the sacrifices offered with the blood of sacrificial animals of the Old Testament, but that it has become the era where Jesus Christ, who received the transfer of the world's sin through baptism by John, saved sinners from sin by being crucified and shedding His blood.

It demonstrates the fact that Jesus Christ became the Savior by receiving the transfer of the world's sin through baptism from John the Baptist and shedding His blood on the cross.

Fifthly, this process of Jesus receiving the transfer of the world's sin also did not proceed in a disorderly manner, but was accomplished within the prophetic word of God's covenant.

Since John the Baptist was born as a descendant of the priestly family and baptized the head of Jesus at the age of 30, it was recognized as an act fulfilling all the prophetic words promised by God.

As a result, God immediately opened the heavens, and the Holy Spirit descended on Jesus like a dove (Matthew 3:16).

This was God the Father personally testifying that the ministry of John the Baptist and the ministry of Jesus Christ were both works of salvation fitting the will of heaven.

Ultimately, we must know that God caused John the Baptist to be born into the family of the High Priest Zechariah so that he could, as the representative of humanity, carry out the work of transferring the sins of the world onto the head of Jesus.

If the priests of the Old Testament era transferred the sins of the people by laying hands on the sacrificial offering, in the New Testament, John the Baptist completed the prophetic word by administering baptism to Jesus, thereby transferring the sins of humanity onto Jesus' body.

And because Jesus Christ received that transfer of sin, He was crucified, shed His blood, resurrected from the dead, and thus completed the eternal atoning sacrifice for humanity, demonstrating that He is the true God of truth.

Why did Jesus want to be baptized by John the Baptist?

This question is a very central one that reveals where and how the work of Jesus' salvation began.

The question of why Jesus had to be baptized by John is the same as showing through what process the righteousness of God was fulfilled in this world.

It was because Jesus, by receiving baptism from John, took upon Himself the sins of the world and intended to become the Savior of sinners by shedding His precious blood on the Cross.

First, the reason Jesus was baptized by John the Baptist was to transfer the sins of mankind onto His own body.

In Matthew 3:15, Jesus said, *“Permit it to be so now, for thus it is fitting for us to fulfill all righteousness.”*

Here, “all righteousness” refers to the righteousness of God's redemption — that is, it means that Jesus received baptism from John to take upon Himself the sins of the world in order to remove the sins of sinners.

Just as in the Old Testament the high priest laid his hands on the sacrificial offering to transfer the sins of the people, John the Baptist was the one appointed to carry out the mission of transferring the sins of mankind onto Jesus.

By being baptized by John in the Jordan River, Jesus took upon Himself the sins of the world onto His body. Therefore, Jesus' baptism by John was not a mere formal ritual.

It was to show the actual redemption in which all the sins of mankind were truly transferred onto the body of Jesus through baptism.

After this event, John the Baptist could proclaim, *“Behold! The Lamb of God who takes away the sin of the world!”* (John 1:29).

This shows that John the Baptist himself carried out the priestly office of transferring the sins of mankind onto Jesus.

Secondly, the baptism of Jesus was the work that fulfilled the atonement sacrifice of the Old Testament. In the Old Testament, in order to receive the remission of sins, one had to lay hands on the sacrificial offering to transfer the sin (Leviticus 4:27–31; 16:21).

However, in the time of Jesus, it was not a sacrifice inside the tabernacle, but through the baptism that Jesus received from John the Baptist in the Jordan River that the sins of the world were transferred onto the body of Jesus.

The baptism that John gave to Jesus was not a mere symbol of repentance, but the act of transferring the sins of the world through the laying on of hands.

In the Old Testament, the priest laid his hands to transfer the sins, but in the New Testament, John had to baptize Jesus to transfer the sins of the world.

In this way, Jesus took upon Himself all the sins of the world, and as the price for those sins, He shed His blood and bore death on the Cross.

Thirdly, Jesus Christ, who received the baptism that John the Baptist administered, was the One who participated in and obeyed the work of fulfilling all the righteousness of God.

Although Jesus was fundamentally without sin, in accordance with God's plan of salvation, He humbled Himself and obeyed the work of receiving the transfer of the world's sin onto His body through baptism from John the Baptist, the representative of humanity.

The words, "*Permit it to be so now, for thus it is fitting for us to fulfill all righteousness.*" speaks of Jesus humbling Himself and standing in the position of the Lamb of God.

Jesus Christ is the one who took on the sins of humanity through baptism and stood in the position of the Lamb of God by shedding His blood on the cross.

The righteousness of God was the work of salvation accomplished within God's plan.

Fourthly, the baptism that Jesus received from John was the work that revealed the truth of salvation — that He would bear the sins of the world, be crucified, and shed His blood.

Romans 6:3 says, "*Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death?*" When Jesus was baptized by John, His being immersed in the water spoke of death, and His coming up out of the water spoke of resurrection.

The baptism that Jesus received from John speaks that Jesus took upon Himself the sins of the world and washed them away.

In other words, the work of the baptism that Jesus received from John was the ministry in which He bore the sins of the world to save sinners from sin, shed His blood on the Cross, and Himself became the Savior of sinners.

Fifthly, the baptism Jesus received from John was the fulfillment of God's covenant, achieving the will of heaven on earth.

As soon as Jesus was baptized and came up out of the water, the heavens were opened, the Holy Spirit descended like a dove, and the voice of God was heard from heaven, saying, "*This is My beloved Son, in whom I am well pleased*" (Matthew 3:17).

This scene shows that the Triune God—the Father, the Son, and the Holy Spirit—were all completing the work of humanity's salvation together. That is, Jesus Christ receiving baptism from John showed the process by which God's covenant of salvation was fulfilled.

From that time on, Jesus, having received baptism from John and taken on the sins of the world, became the Savior to those who believe by being crucified and shedding His blood.

Lastly, the baptism Jesus received from John made Him the Lamb of God who takes away the sin of the world.

Jesus Christ eventually shed His blood on the cross and completely paid the price for the sins of humanity once and for all, thus saving those who believe.

Therefore, the baptism Jesus received from John in the Jordan River became the truth of salvation that brought true salvation to believers by receiving the transfer of the world's sin, being crucified, and shedding His blood.

The reason the authors of the Four Gospels recorded these two events at the beginning was precisely this.

Ultimately, Jesus' receiving baptism from John the Baptist was the process of transferring the sins of humanity onto His own body.

The ministry of Jesus Christ receiving baptism from John was to demonstrate the righteousness necessary to fulfill God's righteousness. It was also to accomplish the purpose of shedding the atoning blood on the cross.

The baptism Jesus received from John was the means of transferring the sins of humanity onto Jesus' body and granting the remission of sins to those who believe through the shedding of sacrificial blood.

The ministry of John the Baptist appeared as the ministry of crying out for repentance and of baptizing Jesus—why did it have to be so?

This question, “Why did God cause John the Baptist to cry

out for repentance and at the same time to baptize Jesus?” is a very important question that deals with the fundamental structure of the gospel.

These two ministries of John the Baptist were by no means separate, but showed the point of intersection within God’s plan of salvation where the Law and the Gospel, human repentance and God’s righteousness meet.

In other words, the ministry of John the Baptist was not a mere religious movement, but necessarily had to be so as the channel of the truth of salvation through which the sins of mankind were transferred to Jesus.

First, John the Baptist’s cry for repentance made people aware of their sins.

God sent John and made him cry out, “*Repent, for the kingdom of heaven is at hand*” (Matthew 3:2).

This cry was not merely a call for moral renewal, but the performance of the work of the Law.

The Law reveals human sin (Romans 3:20), and makes those who regard themselves as righteous realize their helplessness and sinfulness, leading them to look only to God’s salvation.

And the cry of John the Baptist fulfilled precisely that role. He warned the people of Israel, saying, “*Therefore bear fruits worthy of repentance, and do not think to say to yourselves, ‘We have Abraham as our father’*” (Matthew 3:8–9).

That is, through the mouth of John the Baptist, God exposed the sin of man and humbled their hearts to prepare them to receive the Messiah.

Because a sinner cannot enter into the salvation that Jesus gives without first undergoing repentance.

Therefore, the cry of John the Baptist was a part of the process

by which the righteousness of God was fulfilled.

Second, the baptismal ministry of John was the channel for the transference of sin.

If the ministry of John the Baptist had ended only with the cry for repentance, it would have remained within the function of the Law.

However, God established him as “the one who baptizes,” because baptism was the work of God’s salvation that signified the transference of sin.

In the Old Testament, the priest laid his hands on the offering to transfer the sins of the people (Leviticus 4:27–31).

In the New Testament, John the Baptist baptized Jesus and transferred the sins of the world to Him (Matthew 3:13–16).

The baptism of John was not a mere ritual, but was to fulfill the prophecy concerning the laying on of hands in the Old Testament.

Thus, John the Baptist became the one who, by baptizing Jesus, transferred the sins of the world to Him.

After completing this work, John the Baptist bore witness of Jesus, saying, “*Behold! the Lamb of God who takes away the sin of the world!*” (John 1:29).

That declaration showed that the ministry of repentance of John the Baptist served as the bridge that connected to the ministry of salvation of Jesus.

Third, repentance and baptism were the connecting link between the Law and the gospel of the water and the Spirit.

The reason God caused John the Baptist to cry out for repentance was that mankind could not accept the gospel of salvation without first realizing their sins.

Jesus said, “*I have not come to call the righteous, but sinners, to repentance*” (Luke 5:32).

Repentance is the human response of realizing sin and turning back, and baptism was the righteous act that transferred the sins of mankind to Jesus so that they might receive the remission of sins.

God connected these two processes through John the Baptist and Jesus.

Therefore, the ministry of John the Baptist was the process of transferring the sins of the world to Jesus, and Jesus, having taken upon Himself the sins of the world, was crucified and shed His blood, becoming the righteous sacrifice who saved sinners. Therefore, we must, by faith, believe in the ministry of John the Baptist and the righteous work of salvation of Jesus, so that we may receive the remission of our sins and become those who receive the blessing of God.

Fourth, the two ministries of John the Baptist were like plowing the field of the heart and sowing the seed of the gospel. John the Baptist's proclamation of repentance was like plowing up the hardened hearts of people.

He broke their religious pride and formal faith and made them humbly bow down before God.

And when he baptized Jesus, he sowed the seed of salvation by transferring the sins of the world onto His body.

The repentance proclaimed by John the Baptist was the plowing of the field, and the baptism of Jesus was the act of receiving the sins of mankind onto His body.

Thus, these two ministries were necessary to accomplish one inseparable work of salvation.

God appointed John the Baptist as the last priest of the Old Testament.

John the Baptist was born as the son of the high priest Zechariah and was the one who carried out the final mission of the Old

Testament priesthood, given by God.

His ministry of repentance served to reveal the sins of the people and to lead them to Jesus.

His work connected the prophetic words of the Old Testament with Jesus Christ of the New Testament, accomplishing the will of God the Father.

If people regard John the Baptist as a failure of faith, what kind of result would it bring?

This question is not simply about evaluating the personal faith achievement or failure of John the Baptist, but it is something that has a decisive and profound influence on understanding the root of the gospel and the work of God's salvation.

If people see John the Baptist as a failure of faith, that means they are denying the plan of salvation that God established, and eventually it leads to the result of denying the very beginning of the gospel itself.

Since the ministry of John the Baptist was the process of transferring the sins of the world to Jesus Christ, his ministry as the first step of the gospel was never something personal, but it became a decisive matter in understanding and believing in God's great work of salvation.

First, to regard John the Baptist as a failure is to deny the work of salvation that God Himself established.

When God accomplished the work of saving mankind from sin, He never did it without any plan.

Within His plan of salvation, God beforehand gave the words of prophecy through the prophets of the Old Testament, and He fulfilled all things according to those words.

The order in which God saves us from sin begins with the proclamation of repentance by John the Baptist, then the transfer of sin through the baptism of Jesus, the shedding of blood and death on the Cross, and finally the history of the blessing of the remission of sins that comes upon those who believe in His resurrection.

Among these, the first step was the ministry of John the Baptist baptizing Jesus.

Therefore, if people call John the Baptist a failure, they become like those who pull out the first button of God's plan of salvation. Then they cannot pass their sins over by faith in the word of the baptism that Jesus received from John, and thus they end up remaining sinners.

In that way, they become cursed lives, religious people who know and believe only in the Cross of Jesus.

Jesus said, *“Permit it to be so now, for thus it is fitting for us to fulfill all righteousness”* (Matthew 3:15).

This word reveals the process by which God's righteousness is fulfilled through the baptism that John the Baptist performed on Jesus.

Therefore, to regard John the Baptist as a failure is to deny 'all the righteousness of God'.

Secondly, those who see John the Baptist as a failure become those who cut off the link between 'the Law' and 'the Gospel of water and the Spirit'.

John the Baptist was the last priest of the Law and the one who baptized Jesus' body, thereby fulfilling the office of the Old Testament's last priest.

Jesus said, *“The law and the prophets were until John. Since that time the kingdom of God has been preached, and everyone is pressing into it”* (Luke 16:16).

The moment you mistakenly regard John the Baptist as a failed believer, you become someone who loses the ladder that allows one to cross over to the Gospel of salvation that saves us from the curse of the Law.

Jesus received the world's sin imputed through His baptism by John, was crucified, shed His blood, and became the true Savior for us.

We must become those who are saved by believing in this act of John the Baptist imputing the sin of the world to Jesus' body through baptism and the sacrifice of Jesus being baptized and shedding His blood on the cross.

Thirdly, a faith that views John the Baptist as a failure soon becomes an act of disparaging Jesus' baptismal ministry.

Jesus was baptized by John the Baptist because He was taking the sins of mankind upon His body through the transfer.

However, if John the Baptist is said to be a failed person, then his ministry becomes meaningless to you, and you become someone unrelated to Jesus.

In that case, you become a person who does not believe in the efficacy of sin-bearing through Jesus' baptism by John, and your sins remain in your heart.

Consequently, your faith becomes a dead faith, and the shedding of Jesus' blood and His death on the cross become the Gospel word of truth that has no meaning for you.

Asserting John the Baptist's failure soon becomes an act of denying Jesus' baptism and His entire work of atonement.

When John the Baptist proclaimed, "*Behold! The Lamb of God who takes away the sin of the world!*" (John 1:29), he was able to boldly testify that Jesus was the Lamb of God who takes away the sin of the world because he believed in the ministry of baptism that he performed.

This word is precisely because John the Baptist's ministry became true salvation in Jesus Christ, who is the Lamb of God.

Fourthly, the one who views John the Baptist as a failure will result in holding onto human righteousness instead of God's righteousness.

John the Baptist's ministry was the starting point for fulfilling the Old Testament sacrificial law of transferring human sin to Jesus.

However, if they view him as a failure, people will be the ones who try to fill that void with their own righteous acts and prayers of repentance.

In that case, it will degenerate into a "worldly religious faith of salvation through self-repentance and resolution" instead of the "Gospel of water and the Spirit that makes one righteous by faith."

This is precisely the spiritual ignorance that is taking place among many religious people today.

People say that they believe in the Cross of Jesus, yet they do not know or believe the fact that Jesus received baptism from John and took upon Himself the sins of the world.

As a result, they have become those who still bear their own sins and live with them. They have become people who, through their prayers of repentance, try to make themselves righteous.

Fifthly, one who sees John the Baptist as a failure becomes one who distrusts the ministry of righteousness of Jesus.

Jesus Himself highly praised the ministry of John the Baptist. He said, "*Among those born of women there has not risen one greater than John the Baptist*" (Matthew 11:11).

Jesus did not call him a failure, but rather said that he was the greatest among all the prophets. Then why do you call John the Baptist a failure?

From whom did you learn such a wrong belief? Did you learn it from God? Or did you learn it from those who believe in the Nicene Creed?

From whomever you learned it, such belief and knowledge have fallen into the sin of slandering John the Baptist, whom Jesus is praising.

Now, I hope that you acknowledge your wrong belief, return to the ministry of John the Baptist which the Lord acknowledges, have your sins washed away, and become the people of God.

John the Baptist, as the last priest of the Old Testament, was the one who, by giving baptism to Jesus, transferred the sins of the world onto the body of Jesus.

John the Baptist was the one who brought the age of the Law to an end and fulfilled the ministry of opening the age of the gospel. But if people call him a failure, that is to deny the very words and evaluation of Jesus Himself, and it ultimately leads to opposing Jesus.

In the end, a faith that sees John the Baptist as a failure becomes one who cannot receive the salvation that Jesus gives. If one denies his ministry, the connecting cord between the Old Testament and the New Testament becomes severed.

Moreover, a faith that emphasizes only repentance makes one's life a cursed life that cannot receive the remission of sins. One becomes a person who does not believe that Jesus is the Savior of sinners.

As a result, one ends up becoming a religious person who emphasizes only the doctrines of worldly religion, not the gospel of water and the Spirit.

Therefore, seeing John the Baptist as a failure of faith gives birth to a serious crime that overturns the providence of God.

If that happens, the righteousness of God disappears and human righteousness enters, and one becomes a believer of repentance who has no assurance of salvation.

John the Baptist was never a failure. He was a servant whom God established, and was the one who directly gave baptism on the head of Jesus.

It is that without his ministry, the work of saving sinners from sin—by taking on the sins of the world through the baptism Jesus received and shedding blood on the cross—also could not have been completed.

Jesus Christ, by receiving the baptism given by John the Baptist, took on the sins of the world at once, was nailed to the cross, and by shedding His precious blood, became the true Savior for those who believe.

Was John the Baptist faithful to his ministry?

Was John the Baptist a faithful person in his ministry? Such a question goes beyond the dimension of simply evaluating one person's life and is of great help in understanding whether God accomplished the work of salvation within His word of prophecy. The Bible clearly testifies to the ministry of John the Baptist at the beginning of the four Gospels.

John the Baptist was a person who completely, and faithfully, carried out the mission entrusted to him by God.

His ministry is not evaluated by human success or worldly glory, but within God's word of prophecy, it became a work that was acknowledged.

Firstly, John the Baptist was a messenger whom God sent directly. His mission was not something that originated from

human decision or zeal, but was a ministry that began according to God's plan and prophecy.

In Malachi 3:1, God said, "*Behold, I send My messenger, And he will prepare the way before Me.*" and John 1:6 testifies, "*There was a man sent from God, whose name was John.*"

John the Baptist did not work by his own will. He became one who was used to fulfill the righteousness of God by obeying the priestly law established by God and, as Jesus commanded, giving baptism upon Jesus' head.

Administering the baptism of repentance to the people at the Jordan River and preparing the way of the Messiah was not from his own thought or passion, but was a ministry of obedience according to God's command.

He, confessing, "*The voice of one crying in the wilderness: 'Make straight the way of the Lord,' as the prophet Isaiah said*" (John 1:23), was a person who clearly knew who he himself was and what role he had undertaken.

Secondly, John the Baptist knew his position precisely and was humbly faithful to the end. His greatness was that he was one who submitted to the ministry of Jesus according to the guidance of the Holy Spirit.

When Jesus appeared, he knew it was time for him to step back and confessed as follows: "*He must increase, but I must decrease*" (John 3:30).

This confession was not merely a word of humility, but was because he recognized himself as a servant of God.

John the Baptist did not covet the position of the Messiah, and he worked with the attitude of only preparing His way. He kept the ministry entrusted to him before God until the end, and when his role was over, he disappeared from the stage himself.

This is the true faithfulness and completion of mission before God.

Thirdly, the ministry of John the Baptist signified the completion of the Old Testament priesthood.

He was born as the son of Zechariah the priest and was the last figure in the Levitical priestly lineage. However, his priestly duty was no longer a sacrifice of shedding the blood of animals inside the temple.

He cried out for repentance at the Jordan River and was one who was faithful in transferring the sins of the world to the body of Jesus by giving Him baptism.

Therefore, when he finally administered baptism to Jesus, he became the one who put a final period on the priestly ministry of imputing all the sins of humanity to Jesus.

The moment Jesus said, *“Permit it to be so now, for thus it is fitting for us to fulfill all righteousness”* (Matthew 3:15), the ministry of John the Baptist was used as a channel to fulfill the righteousness of God and reached its completion.

Fourthly, John the Baptist was the one who carried out the ministry as the last prophet of the Law and the one who opens the door to the gospel of salvation.

Jesus said, *“The law and the prophets were until John. Since that time the kingdom of God has been preached, and everyone is pressing into it”* (Luke 16:16).

John the Baptist was one who took part in closing the age of the Law and opening the age of the gospel. His ministry was a bridge connecting the end and the beginning; he was the finisher of the Law and the one who brought the last priesthood of the Old Testament to a close.

Fifthly, John the Baptist’s life, when viewed from a human perspective, seems like a tragedy, but spiritually, it reached

completion.

He was imprisoned and was beheaded (Matthew 14:10). From a worldly perspective, he may seem like a failure. However, God acknowledged him as a faithful servant who had completed his mission.

Jesus evaluated John the Baptist's ministry as complete, saying, "*Among those born of women there has not risen one greater than John the Baptist*" (Matthew 11:11).

He did not seek honor or dignity, but only fulfilled his mission to the end in the place God had entrusted to him.

This shows that he was a truly faithful one and a loyal servant of Jesus Christ.

Lastly, John the Baptist's faith was brought to completion by the testimony of Jesus.

At the very place where Jesus was being baptized by John, the heavens were opened, the Holy Spirit descended like a dove, and the voice of God the Father was heard, saying, "*This is My beloved Son, in whom I am well pleased*" (Matthew 3:17).

This scene was the moment when the ministry of Jesus Christ and the ministry of John the Baptist were acknowledged by God. He (John) lifted his hand and bestowed baptism upon the body of Jesus, and through his (John's) ministry, Jesus took on the sins of the world, carried those sins, was nailed to the cross, shed His precious blood, and became the Savior for us who believe.

In conclusion, John the Baptist was not a failure, but one who faithfully obeyed the order in fulfilling the prophetic word of God's salvation.

As the last priest of the age of the Law and the first minister of the age of the gospel, he became one who carried out the work entrusted to him by God without the slightest deviation.

He did not seek his own glory, but only humbled himself to

fulfill the righteousness of God. From the place where the ministry of John the Baptist began, the gospel ministry of Jesus Christ began.

John the Baptist, as a faithful servant of God and one who obeys God's mission, was a worker of God who was acknowledged by God.

How did Jesus evaluate the ministry of John the Baptist?

How did Jesus evaluate the ministry of John the Baptist? This question is asking how God saw the ministry of John the Baptist.

It is, in other words, an inquiry into God's direct evaluation of the starting point of the gospel.

If we look at the four Gospels of the New Testament as a whole, Jesus never once spoke of John the Baptist as a failure or an incomplete person.

Rather, He highly evaluated him as the greatest prophet and as one who ministers to the ministry of God's salvation.

Jesus evaluated John the Baptist as "the greatest among those born of women."

"I say to you, among those born of women there has not risen one greater than John the Baptist" (Matthew 11:11, Luke 7:28).

This saying is a word that declares the greatness of the redemptive-historical position in which the prophetic word concerning John the Baptist is fulfilled in the ministry of Jesus.

'Those born of women' means all people born as human beings, and the reason why John the Baptist, among them, was called the greatest is because he became the one who actually met the Messiah whom all the prophets had spoken of only in prophecy,

and, by giving baptism to Him directly, transferred the sins of the world to the body of Jesus.

Abraham received the promise of God, Moses delivered the Law, and David foreshadowed the kingdom of the Messiah, but John the Baptist was the one who, by baptizing the Messiah Jesus Christ, carried out the work of transferring the sins of the world. This is the reason why Jesus called him the greatest.

Furthermore, Jesus acknowledged John the Baptist as the messenger promised by God.

“It is written, ‘Behold, I send My messenger before Your face, Who will prepare Your way before You’” (Matthew 11:10, Malachi 3:1).

Jesus confirmed John the Baptist as the messenger of God whom the prophet Malachi had prophesied.

John the Baptist did not call himself a prophet, but Jesus Himself acknowledged him as the messenger who fulfilled the prophecy of God.

His ministry was not human zeal, but a part of the plan of salvation that God had prepared in advance.

He was not a mere preacher of repentance, but a great servant of God who ministered to the completion of the providence of God’s salvation and lived to glorify God.

Jesus declared the ministry of John the Baptist to be the conclusion of the Law and the Prophets and the beginning of the gospel.

“The law and the prophets were until John. Since that time the kingdom of God has been preached, and everyone is pressing into it” (Luke 16:16).

This word shows that John the Baptist was the last prophet of the Law and the one who opened the first door of the gospel age. Through the ministry of John the Baptist, the age of the Law

came to an end, and the kingdom of God—that is, the age of the gospel—began.

Therefore, the ministry of John the Baptist was not a failure but the perfect point of transition that opened the righteousness of God.

The words he cried out, “Repent, for the kingdom of heaven is at hand,” were the same words that Jesus Himself later proclaimed.

This proves that the ministry of John the Baptist was perfectly connected to the ministry of Jesus.

Jesus evaluated John the Baptist as one who was like a lamp. *“He was the burning and shining lamp, and you were willing for a time to rejoice in his light” (John 5:35).*

Jesus compared John the Baptist to a lamp that first shone light in the midst of darkness.

He was not the light himself, but he was the one who faithfully fulfilled the mission of leading people to the true light, Jesus.

The ministry of John the Baptist was like the light of the morning star that shines just before the end of the night.

In the darkness of the world, he proclaimed the coming of the Messiah and opened the way, and when his mission was completed, he fully handed over that light to Jesus.

This evaluation by Jesus clearly shows that the ministry of John the Baptist was not interrupted, but fulfilled.

Jesus rebuked those who denied the ministry of John the Baptist.

“For John came neither eating nor drinking, and they say, ‘He has a demon.’ The Son of Man came eating and drinking, and they say, ‘Look, a glutton and a winebibber, a friend of tax collectors and sinners!’ But wisdom is justified by her children” (Matthew 11:18–19).

Jesus declared that those who criticized John the Baptist were people who did not understand the will of God.

To reject the ministry of John the Baptist is to reject the gospel itself, for he was a necessary servant established within the wisdom of God.

Also, when John the Baptist was imprisoned and asked, “Are You the One who is to come, or do we look for another?” (Matthew 11:3), Jesus did not rebuke him.

Rather, through that question, He proclaimed to the people that John the Baptist was indeed the prophet whom God had promised.

Jesus did not find fault with his human weakness, because within the ministry of Jesus it had already been accomplished.

His ministry was fulfilled through obedience to the will of God.

In conclusion, Jesus evaluated John the Baptist as the last priest of the Law and the greatest prophet who served the gospel. He was not a failure but a servant of God who stood faithfully in the place where the righteousness of God began.

Hallelujah! Now we also give thanks that through the ministry of John the Baptist, who baptized Jesus, the sins of the world were transferred onto the body of Jesus, and through the shedding of His blood on the Cross, He became our Savior. Amen. Hallelujah! ☒

SERMON 7

The Church of God

Built on the Faith of Peter

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

The Church of God

Built on the Faith of Peter

< Matthew 16:18–19 >

“And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it. And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.”

When Peter answered Jesus’ question, “*You are the Christ*” what kind of faith was he confessing with this answer?

The confession of Peter in Matthew 16:16, “*You are the Christ, the Son of the living God.*” is the most complete confession of faith about who Jesus is.

This short sentence contains the entire essence of faith. Its meaning can be described in three parts as follows.

First, the confession “You are the Christ” is the confession of faith that Jesus is the Messiah whom God promised. The word “Christ” has the same meaning as the Hebrew word “Messiah” which means “the Anointed One.” Peter did not regard Jesus as merely a prophet or a righteous teacher, but believed Him to be the Messiah sent by God to save mankind from sin.

Jesus, as King, overcame the power of sin and death and reigns over our hearts and the world.

Also, as the High Priest, He offered His own body as the atoning sacrifice and took away the sins of mankind once for all, and as the Prophet, He proclaimed the Word of God and clearly showed the way of salvation to mankind.

Therefore, Peter's confession is the proclamation of faith that Jesus is my Savior and the One who fulfilled all the Law and the Prophets.

Second, the confession "the Son of the living God" is the confession of faith that acknowledges the divinity of Jesus.

Peter did not see Jesus as merely an agent of God or a holy person, but believed Him to be the Son of God who possesses the life and essence of God.

This confession is the confession of faith that Jesus is one with God, that is, that God Himself came in the flesh.

In Jesus, Peter saw the living presence, power, and eternal life of God.

Also, the expression "the living God" is a declaration that, among a world serving idols, only God is the true source of life.

Third, this confession is a faith revealed from God the Father.

Jesus said, "*Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven*" (Matthew 16:17).

These words show that Peter's faith did not come from human reason or knowledge, but is a faith of revelation that God made him realize through the Holy Spirit.

Therefore, Peter's confession is not mere knowledge but a confession of faith given by the inspiration of the Holy Spirit, and it is because upon that very faith Jesus said, "*I will build my*

church.”

This confession of faith is the faith that becomes the foundation of all true churches, and it becomes the foundation of faith.

To summarize, the statement “*You are the Christ, the Son of the living God.*” is a confession of faith that believes Jesus is our Savior, the Messiah, and is God.

Today, such a confession of faith is equally required of us.

The faith that believes in Jesus not merely as a respectable figure, but as the Savior who took on my sins and as the living God, is indeed the true faith, like Peter’s confession.

Was Peter a disciple who believed the fact that Jesus took on the sins of the world by receiving baptism from John the Baptist?

To state the conclusion first, Peter was a disciple who believed that Jesus took on the sins of the world by receiving baptism from John the Baptist.

However, his faith was not something that was completely understood from the beginning; rather, it was a faith that was gradually confirmed and matured through revelation in the process of working together with Jesus.

If we examine the process step-by-step according to the flow of the Bible, it is as follows.

First, the meaning of Jesus’s baptism was not a simple sign of repentance, but an event that fulfilled all righteousness.

When Jesus was being baptized by John in the Jordan River, He said, “*Permit it to be so now, for thus it is fitting for us to fulfill all righteousness*” (Matthew 3:15).

Here, ‘all righteousness’ means the righteousness of salvation

that God planned.

In other words, it was an event of transferring all the sins of humanity onto the body of Jesus. As the sinless Lamb of God, Jesus bore the sins of the world through the baptism by John. That is why John the Baptist, looking at Jesus, testified, “*Behold! The Lamb of God who takes away the sin of the world!*” (John 1:29).

Next, Peter knew this fact and began to follow Jesus. If we look at John chapter 1, we can see that Peter’s brother, Andrew, was a disciple of John the Baptist. When John pointed to Jesus and said, “*Behold! The Lamb of God who takes away the sin of the world!*”, the two disciples who heard him followed Jesus, and one of them was Andrew. Andrew went to Jesus and confessed, “*We have found the Messiah*” (John 1:41), and brought Peter to Jesus. Therefore, at the starting point of Peter’s coming to Jesus, the seed of faith—namely, the gospel testimony of John the Baptist that “Jesus is the Lamb of God who bore the sins of the world”—was already in place.

After that, Peter gradually confirmed that faith by seeing Jesus’s ministry firsthand. Jesus healed the sick and proclaimed the remission of sins, and these were events in which His authority as the ‘bearer of the world’s sins’ after being baptized in the Jordan River was actually revealed. By watching all this ministry at His side, Peter came to realize that Jesus was not a mere human but the Son of God who has the authority to remit people’s sins. And finally, in Matthew 16:16, he confessed, “*You are the Christ, the Son of the living God.*” This confession went beyond the level of simply acknowledging

Jesus's divinity; it was a confession of faith containing the inner conviction that Jesus was the one who fulfilled God's plan to save sinners through the gospel of the water and the Spirit.

This faith was completed through Jesus's cross and resurrection.

Peter denied Jesus three times right before the event of the cross, but after meeting the resurrected Lord, he was completely changed.

After receiving the Holy Spirit on Pentecost, he boldly preached the gospel. Proclaiming, "*This Jesus God has raised up, of which we are all witnesses*" (Acts 2:32), he testified that Jesus died for the sins of humanity and was resurrected.

Also, confessing, "*For Christ also suffered once for sins, the just for the unjust*" (1 Peter 3:18), he clearly revealed the meaning of Jesus's substitutionary atonement.

Peter later explained the meaning of baptism in his epistle like this:

"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" (1 Peter 3:21).

This word clearly shows that the ministry of Jesus's baptism is connected to a single truth of salvation.

In other words, Peter was an apostle who fully realized the gospel that the ministry of salvation, which began through baptism, is completed through the cross and resurrection.

In conclusion, Peter was the one among Jesus's disciples who first believed and confessed the fact that Jesus was the Lamb of God who took on the sins of the world by receiving baptism from John the Baptist.

Although his faith was partial at first, he became an apostle who

completely realized the gospel of the water and the Spirit through the cross, the resurrection, and the revelation of the Holy Spirit.

Jesus is the one who took on the sins of the world when He was baptized in the Jordan River, atoned for those sins on the cross, and completed salvation through the resurrection. This is the core of the gospel that Peter believed and preached, and it was the faith of a disciple who most deeply realized the meaning of Matthew 3:15-17.

Peter was an apostle who testified to the gospel of saving humanity through the baptism of Jesus and the blood of the cross

Peter was an apostle who testified to the gospel of saving humanity through the baptism of Jesus and the blood of the cross. His faith was a faith that connected the baptism of Jesus that began at the Jordan River, that is, the event of taking on the sins of the world, and the shedding of blood on the cross, that is, the truth of salvation of having paid the price for those sins at once. This faith was not a simple understanding of doctrine, but stemmed from the experience of the gospel, which was directly seen and realized through the life and ministry of Jesus.

First, Peter's gospel started from the ministry of Jesus's baptism.

The ministry in which Jesus received baptism from John the Baptist in the Jordan River was not a simple sign of repentance, but the beginning of the ministry of transferring the sins of humanity to Jesus.

Jesus received baptism, saying, "*For thus it is fitting for us to*

fulfill all righteousness” (Matthew 3:15).

Here, ‘all righteousness’ means God’s plan of salvation, that is, the completion of righteousness in passing over all the sins of humanity to the sinless Jesus.

At this time, John the Baptist testified, “*Behold! The Lamb of God who takes away the sin of the world!*” (John 1:29).

Peter came to meet Jesus through his brother Andrew, who heard this testimony, and at that time, he already came to hold in his heart the truth of the gospel that Jesus was the Savior who shouldered the sins of the world.

Afterwards, after Jesus resurrected and ascended, Peter was established as an apostle who preaches the gospel.

If we look at his sermons recorded in the Acts of the Apostles, we can see that the gospel of salvation—that Jesus took upon Himself the sins of the world through baptism, and washed away those sins by the shedding of blood on the cross—is always placed in the center.

He proclaimed, “*This Jesus God has raised up, of which we are all witnesses*” (Acts 2:32), and “*The God of our fathers raised up Jesus whom you murdered by hanging on a tree. Him God has exalted to His right hand to be Prince and Savior, to give repentance to Israel and forgiveness of sins*” (Acts 5:30–31).

The gospel that Peter preached was not simply “Jesus died,” but was the truth of the gospel that “because Jesus took upon Himself the sins of mankind through baptism, atonement was made through His death.”

In other words, he was an apostle who proclaimed together the imputation of sins, which began with the baptism that John the Baptist gave to Jesus, and the completion of the remission of sins, which was accomplished by the blood of the cross.

If we look at 1 Peter, we can see that he explained baptism,

the cross, and the resurrection by connecting them as one work of salvation.

The statement, “*For Christ also suffered once for sins, the just for the unjust*” (1 Peter 3:18), presupposes that sins had already been imputed to Jesus.

As for where those sins were imputed, it was precisely when Jesus was baptized by John the Baptist in the Jordan River.

And he continues, saying, “*There is also an antitype which now saves us—baptism*” (1 Peter 3:21).

Peter did not see baptism as a simple religious ritual.

He understood it as the symbol of salvation by which Jesus took upon Himself the sins of mankind, and as an event that testifies that this salvation was completed through the resurrection.

Therefore, in his structure of faith, a single flow of redemption—‘baptism, cross, resurrection’—was clearly established.

Also, the verse recorded in John 19:34, “*But one of the soldiers pierced His side with a spear, and immediately blood and water came out.*” is an event that shows Jesus’s baptism and the cross as salvation.

The ‘water’ signifies Jesus’s baptism, and the ‘blood’ signifies the sacrifice of the cross.

In 1 John 5:6 as well, it testifies, “*This is He who came by water and blood—Jesus Christ; not only by water, but by water and blood.*” and clearly reveals that Jesus’s ministry consisted of the baptism He received from John, the shedding of blood on the cross, and His death and resurrection.

Within such apostolic testimonies, Peter also preached the same gospel of the water and the Spirit.

He is one who clearly testified that Jesus became the Savior who bore the sins through the baptism He received from John, atoned for those sins with the blood of the cross, and gave eternal life through resurrection from death.

In conclusion, Peter was an apostle who testified to Jesus' baptism and the blood of the cross as the gospel of the water and the Spirit, connected as one.

At the center of his sermons and epistles, there always flows the structure of faith that "Jesus took upon Himself the sins of the world through His baptism, atoned for those sins once for all on the cross, and made us righteous through His resurrection."

This is precisely the gospel of the water and the Spirit that Peter preached, and it is the truth of salvation completed by Jesus' baptism, cross, and resurrection.

To summarize, that Jesus Christ received baptism in the Jordan River and took upon Himself the sins of the world, redeemed those sins on the cross, and gave the remission of sins and new life through His resurrection, is the true gospel of the water and the Spirit that Peter testified to.

Today, we too, by believing in this gospel of the water and the Spirit, come to attain salvation.

Jesus said that He would build the church upon the word of the gospel that Peter believes in; what does this statement mean?

When Jesus said, "*And I also say to you that you are Peter, and on this rock I will build My church*" (Matthew 16:18), it does not mean that He would build the church on the person named Peter.

It means that He would build the church upon the faith of the gospel that Peter confessed, that is, on the confession of faith, "*You are the Christ, the Son of the living God.*"

In other words, it meant that Jesus would build the true church of God upon the completed truth of mankind's salvation, that is,

upon the word of the gospel of the water and the Spirit, accomplished through the baptism of Christ and the blood of the cross.

First, in the expression ‘on this rock’ Jesus spoke of the ‘confession of faith’ as the rock, not a ‘person.’

In the original Greek text, ‘Peter’ (Πέτρος, Petros) means a small stone, and ‘rock’ (πέτρα, Petra) means a large, solid rock. That is, Jesus did not build the church on the individual named Peter, but He built the church on the content of the faith that he confessed.

Peter’s confession was not a simple confession of faith, but became the rock of faith that believes in the gospel of salvation completed by Jesus receiving baptism from John, shedding His blood on the cross, and resurrecting from the dead—that is, the gospel of the water, the blood, and the Spirit.

Next, the foundation of the church that Jesus established is the gospel of the water and the Spirit, which is made of the water and the blood.

Jesus took upon Himself the sins of the world by receiving baptism from John in the Jordan River, paid the price for those sins once for all by shedding His blood on the cross, and gave new life to mankind through the resurrection.

This order, namely, the baptism, the cross, and the resurrection, is the foundation of the church’s faith, and Peter’s confession of faith contains precisely this gospel of the water and the Spirit.

When he confessed, “*You are the Christ, the Son of the living God.*” it included the faith that believes in the ministry through which Jesus, as the High Priest, took upon Himself the sins of the world, shed His blood and died on the cross, and accomplished righteousness by resurrecting as the very essence of God.

Therefore, the church is not something that exists simply as a building or an institution, but it means a community of faith built upon the truth of this gospel of the water and the Spirit.

Also, when Jesus said, “I will build my church” He was clearly revealing that the owner of the church is not a person or an institution, but Jesus Himself.

The church of God does not belong to Peter, nor does it belong to the apostles, and it is not built upon human tradition or authority.

Only the community built upon the gospel that Jesus completed with the water and the blood is the Lord’s church. Therefore, a church that has departed from the gospel of the water and the Spirit can no longer be called the Lord’s church.

Through these words, Jesus taught that if anyone believes in the gospel that Jesus accomplished with the water and the Spirit, the work of the Lord is with them in their hearts.

And the words, “*the gates of Hades shall not prevail against it*” are a promise that the church built upon the gospel will never be overthrown.

The ‘power of Hades’ means the power of sin and death, that is, the power of Satan.

However, because the church built upon the gospel was established not by human strength but by the saving work of Jesus, no power can overthrow it.

Jesus took upon Himself the sins of the world with the baptism He received from John, overcame death on the cross, and revealed eternal life through the resurrection.

The church of God, built upon this power of God, will never be shaken, even if the times change and the world changes.

In conclusion, the words Jesus spoke, “*On this rock I will build my church*” mean that “He builds the true church upon the

word of the gospel through which Jesus took upon Himself the sins of the world by the baptism He received from John, atoned for those sins with the blood of the cross, and accomplished righteousness through the resurrection.”

The church of Jesus is not a religious organization built on human authority or tradition, but a community of faith built upon the gospel made of the water and the blood.

To summarize, upon the confession of faith, “*You are the Christ, the Son of the living God.*” Jesus is still building His own church even now.

The church built upon this gospel will never be overthrown, even by human authority or the attacks of Satan, and will stand firm forever in the power of God.

Is the church established on this earth built upon the gospel of the water and the Spirit that Peter believes in?

To be precise, the true church that Jesus established is the church built upon the gospel that Peter believed, namely, “the gospel made of Jesus’s baptism, the blood of the cross, and the resurrection.”

However, not all churches that exist in the world today are built upon that gospel.

The “church” that the Bible speaks of and the “religious church” made by humans with institutions and traditions are essentially different, and we must clearly understand that difference.

First, the true church that Jesus established was built upon Peter’s gospel confession.

When Jesus said, “*you are Peter, and on this rock I will build*

My church, and the gates of Hades shall not prevail against it” (Matthew 16:18), the meaning was not that He would build the church upon the person named Peter, but that He would build it upon the faith of the gospel of the water and the Spirit that he confessed.

When Peter confessed, *“You are the Christ, the Son of the living God” (Matthew 16:16), he had the faith that Jesus, going beyond simply being the Messiah, was the One who took upon Himself the sins of the world by receiving baptism in the Jordan River, died on the cross bearing those sins in their place, and justified all who believe through the resurrection.*

Jesus built the church precisely upon the confession of faith in this gospel—that is, the truth of salvation of the water and the blood.

Next, the early church was built upon this gospel of Peter. Looking at the sermons of Peter that appear in the book of Acts, he always testified to Jesus’s baptism and blood, and death and resurrection.

In his words that proclaimed, *“This Jesus God has raised up, of which we are all witnesses” (Acts 2:32), and “Him God has exalted to His right hand to be Prince and Savior, to give repentance to Israel and forgiveness of sins” (Acts 5:31), was contained the core of the gospel that Jesus took upon Himself the sins of the world with the baptism He received from John and atoned for those sins by shedding His blood on the cross.*

The faith of the early church was not based on human tradition or law. They were a gathering of believers in the gospel that Jesus completed by receiving baptism from John, being crucified and shedding His blood on the cross, and resurrecting from death. That very faith was the faith that is the foundation of the church.

However, as time passed, the essence of the church was gradually corrupted.

Especially after the 4th century AD, as the Roman Emperor Constantine officially recognized Christianity, the church began to change from a gospel-centered community into a political institution and an organization of power.

In that process, the core truth of the gospel—that Jesus took upon Himself the sins of the world through His baptism—disappeared in an instant, and the incomplete doctrine that “atonement was accomplished by the death on the cross alone” took the central place of the so-called orthodox church.

Baptism became merely a formal ritual, and people came to believe that they receive forgiveness of sins through prayers of repentance or confession.

These changes were the beginning of a religious church made with human doctrines and institutions, not the church established by God.

These churches were not the church built upon Peter’s gospel confession, but organizations built upon the Catholic Church tradition created by Constantine.

Even today, there are many communities in the world with the name ‘church’, but within them, two kinds of churches exist. The first is the true church, which is the church that believes the gospel that Jesus took upon Himself the sins of the world by receiving baptism in the Jordan River, atoned for those sins by shedding His blood on the cross, and completed salvation through the resurrection.

This church is a spiritual community built on the rock of the gospel that Jesus established.

The second is the religious church, which is the church that regards Jesus’s baptism as a simple ritual, emphasizes only the blood of the cross, or seeks to obtain salvation through human

acts of repentance.

A church like this is not the subject of the words Jesus spoke, “*on this rock I will build My church*”

In conclusion, the true church that Jesus established was built upon the gospel that Peter believed, namely, the gospel of the water and the Spirit made of the baptism Jesus received from John, the blood of the cross, and death and resurrection.

However, not all churches that exist in the world today are built upon this gospel.

The true church is not one that exists as a building or an institution, but is a spiritual church established in the hearts of the people who believe this gospel.

To summarize, only the church built upon the gospel of the confession, “You are the Christ, the Son of the living God”—that is, the gospel that Jesus took upon Himself the sins of the world by receiving baptism, atoned with the blood of the cross, and gave new life through the resurrection—is the true church that Jesus established.

Such a church is the eternal church of God, established in the power of God, which no authority of the world or the power of Satan can ever destroy.

Are those who created and believe in the Nicene Creed and the Seven Sacraments the ones who have inherited the faith of Peter?

This question deals with the fundamental issue, “Is the faith of the church that Jesus established truly the same as the faith of the institutionalized church in history?”

To state the conclusion first, those who have taken the Nicene

Creed and the Seven Sacraments as the basis of their faith are not the ones who have inherited the faith of Peter.

They are those who have abandoned the gospel that Jesus took upon Himself the sins of the world by receiving baptism in the Jordan River—that is, the gospel of the water and the Spirit—and have come to stand on man-made religious doctrines and institutions.

Examining this biblically, historically, and theologically, it is as follows.

First, the faith of Peter was the rock of faith that believes in the gospel of the water and the Spirit.

Peter confessed, “*You are the Christ, the Son of the living God*” (Matthew 16:16). In this one phrase, the entire plan of God’s salvation is contained.

Jesus took upon His own body the sins of the world by receiving the baptism given by John in the Jordan River (Matthew 3:15–17), was crucified, shed His blood, and died (John 19:30), and through the resurrection, gave righteousness and new life to mankind (Romans 4:25).

Jesus established the true church right upon this confession of the gospel of the water and the Spirit. Therefore, the foundation of the church is only “the gospel of the water and the Spirit,” and this was the gospel that Peter believed and the faith of the early church.

However, in AD 325, the Nicene Creed, which was established at the Council of Nicaea held under the leadership of Emperor Constantine, completely eliminated the truth of Jesus’s baptism, which is the starting point of the gospel.

This creed was made for the purpose of defending the divinity of Jesus, but the word of baptism, the fundamental truth of the gospel of the water and the Spirit, was missing.

The Nicene Creed confesses, “He, by the Holy Spirit, took flesh from the Virgin Mary and became man, and was crucified for us...”

In other words, it omits the process of salvation that Jesus took upon Himself the sins of the world by receiving baptism from John in the Jordan River.

Because of this, it indicated that ‘atonement was completed by the death on the cross alone,’ and as a result, they ended up becoming those who had damaged half of the gospel.

They are those who came to believe only the result that He was crucified and died on the cross, without knowing how Jesus bore the sins of the world.

Afterward, the Catholic Church established the system of the “Seven Sacraments” (baptism, confirmation, Eucharist, penance, matrimony, holy orders, and extreme unction) on the basis of the Nicene Creed.

This system changed the salvation that God completed once for all through Jesus’s baptism and blood into a structure where it must be maintained repeatedly through human acts and rituals.

The sacrament of Baptism was institutionalized as a ritual to wash away original sin, the sacrament of Penance as an act of having to confess sins each time, and the sacrament of the Eucharist as a ceremony that repeatedly re-enacts the sacrifice of Jesus.

However, the baptism of Jesus was the truth by which He transferred all the sins of mankind once for all, and the blood of the Cross revealed that He paid the price of mankind’s sins.

On the other hand, the system of the Seven Sacraments corrupted it into an unbiblical structure that seeks to maintain salvation through human acts and religious procedures.

As a result, the truth—completed through Jesus bearing the sins of the world with His baptism in the Jordan River and paying the

price for those sins on the cross—was obscured.

As a result, the gospel of Peter and the faith centered on the Nicene Creed began to walk fundamentally different paths. The gospel of Peter taught that the sins of the world were transferred at the baptism of Jesus and that perfect atonement was accomplished through the blood of the Cross. However, the faith centered on the Nicene Creed omitted the Word of the truth of baptism and explained atonement only through the death on the Cross.

Peter's faith was based on the Word of Scripture and the revelation of the Holy Spirit, but the faith of the Nicene Creed followed the authority of creeds and papal doctrines. The church of Peter was built upon the gospel—that is, upon the water and the Spirit—but the church after Nicaea was built upon institutions and traditions. In the end, the Nicene Creed and the system of the Seven Sacraments damaged the truth that the sins of the world were transferred through the baptism of Jesus. However, God in this present age is once again establishing the church of God upon the gospel of the water and the Spirit. The gospel of the water and the Spirit, which had been hidden within doctrines since Nicaea, is now being restored through the Word of the Bible.

Jesus said to Nicodemus,
“Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God” (John 3:5).
This word teaches the core of the gospel—that one must be born again by believing in the baptism of Jesus (the water) and the work of the Holy Spirit (the blood and the resurrection). This is precisely the faith that Peter confessed and the very rock upon which Jesus said, “On this rock I will build My church.”

In conclusion, those who have built their faith upon the Nicene Creed and the Seven Sacraments are not the ones who have succeeded Peter's faith in the gospel of the water and the Spirit.

They are the ones who abandoned the baptism that Jesus received from John—the beginning of the gospel—and tried to replace salvation with human systems and rituals.

On the other hand, those who have succeeded Peter's faith are the ones who believe in the gospel word of the water and the Spirit, in which Jesus bore the sins of the world through His baptism in the Jordan River, atoned for those sins once for all by shedding His blood on the Cross, and gave new life through His resurrection.

In summary, the confession, "*You are the Christ, the Son of the living God.*" is the confession of the gospel that Jesus bore sins through His baptism, made atonement through His blood, and accomplished righteousness through His resurrection.

Only the church built upon this gospel is the true church that has inherited the faith of Peter, and it is the church that the Lord Himself established.

Does a church built upon the faith that inherited the gospel which Peter believed still exist in the 21st century today?

Yes, even in the 21st century, there are those who believe in the same gospel that Peter believed—the gospel of the water and the Spirit, which was accomplished through the baptism of Jesus, the blood of the Cross, and the resurrection—and there truly exists a church built upon that faith.

However, these churches are not organizations established by

systems or traditions like most religious churches of the world, but they exist as true communities of faith built upon the gospel that Jesus bore the sins of the world at the Jordan River and atoned for those sins on the Cross.

Above all, the standard of the church that Jesus established is not ‘organization,’ but the ‘gospel.’

Jesus said, “*On this rock I will build My church, and the gates of Hades shall not prevail against it*” (Matthew 16:18).

Here, ‘this rock’ does not refer to Peter himself, but to the faith of the gospel that he confessed.

The confession, “*You are the Christ, the Son of the living God*” (Matthew 16:16), is the very foundation of the church.

Therefore, the true standard of the church does not depend on its size, system, or tradition, but on whether it stands upon the gospel that believes in the baptism Jesus received from John.

The place that believes that Jesus was baptized by John at the Jordan River to bear the sins of the world, shed His blood on the Cross, and saved those who believe by His resurrection from the dead—this is indeed the church that has inherited Peter’s faith in this present age.

Looking back at history, the gospel of believing in Jesus’ baptism and the cross together was gradually erased after the Apostolic Age by those who created the Nicene Creed.

However, in every age, God has raised up people who came to realize the Word of the gospel of the water and the Spirit.

In the apostolic age, Peter, John, and Paul preached the gospel of water and the Spirit, and even in the dark ages of the Middle Ages, the light of truth was not completely extinguished.

In the era of the Reformation, a movement to return to the Bible arose, but the meaning of Jesus’ baptism was still hidden.

However, after the 20th century, in the midst of deeply studying

the words of the Bible, those who came to understand again the essence of the gospel—that “Jesus’ baptism was the very ministry of transferring sin”—began to emerge.

This was not an orthodox denominational movement made by man, but the mercy of God, who revealed again the truth of the gospel of the water and the Spirit at the end of the age in the 21st century.

Even today in the 21st century, the true church of God still exists.

There are numerous churches in the world, but most of them, without knowing the meaning of Jesus’ baptism, emphasize only “the blood of the cross.”

However, a church that believes the gospel exactly as it is in the Bible—that is, the truth that “Jesus took upon Himself the sins of the world by being baptized by John, atoned for all those sins at once by being crucified, shedding blood, and dying on the cross, and gave us new life through His resurrection”—clearly exists.

They call themselves “the church of those born again by the gospel of the water and the Spirit,” and are upholding a Bible-centered faith and a gospel-centered life.

Their faith, rather than on external institutions or traditions, focuses on the salvation that is received by the faith which believes in the truth of salvation—accomplished by the blood He shed on the cross after the sins of the world were transferred to Him through the baptism He received from John.

In the 21st century, those who have inherited the faith of Peter have the following common confession of faith.

Jesus’ baptism is the ministry in which the sins of the world were transferred to Him (Matthew 3:15–17, John 1:29), and the death on the cross is the ministry that paid the price for those sins at

once (Hebrews 9:12, 1 Peter 3:18).

And the resurrection is the ministry that confirmed eternal life for those who have received the remission of sins (Romans 4:25), and the Holy Spirit dwells within the hearts of those who believe this gospel (Acts 2:38, John 3:5).

This faith is the very substance of the gospel of the water and the Spirit that Peter confessed, and the church that believes the gospel exactly as it is is what still exists today as the “Church of God.”

The promise Jesus made, saying, “*the gates of Hades shall not prevail against it*” does not simply mean the survival of an organization.

It is God’s covenant that the true gospel, that is, the gospel of the water and the Spirit, will be preached until the end of the world. Therefore, even in the 21st century, those who believe this gospel exist, and their gathering is the very church that has inherited the faith of Peter, the church that Jesus Himself established.

In conclusion, the church that has inherited the faith of Peter clearly exists even in the 21st century.

They are those who believe in the gospel of the water and the Spirit, completed by Jesus’ baptism, the blood of the cross, and the resurrection, and it is a church established by faith in the righteousness of God, not by human doctrines or traditions.

This church may not be large by the world’s standards, but within it, the true gospel of salvation and the work of the Holy Spirit are alive.

To summarize, the confession, “*You are the Christ, the Son of the living God.*” is the very confession of faith of the 21st-century church.

Jesus took charge of the sins of the world by being baptized,

atoned for those sins on the cross, and made us righteous through His resurrection. The gathering of those who believe this gospel—that is the very true church built upon the faith of Peter that still exists today.

By faith, I give thanks that God has established His church on this earth. Hallelujah!

I hope that you too will meet the Church of God, discover the gospel of the water and the Spirit, be born again by faith, and obtain eternal life. Amen. ✉

SERMON 8

The Kingdom of God

Where Jesus Christ Rules

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

The Kingdom of God Where Jesus Christ Rules

< Matthew 16:13-28 >

“When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, ‘Who do men say that I, the Son of Man, am?’ So they said, ‘Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets.’ He said to them, ‘But who do you say that I am?’ Simon Peter answered and said, ‘You are the Christ, the Son of the living God.’ Jesus answered and said to him, ‘Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven. And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it. And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.’ Then He commanded His disciples that they should tell no one that He was Jesus the Christ. From that time Jesus began to show to His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised the third day. Then Peter took Him aside and began to rebuke Him, saying, ‘Far be it from You, Lord; this shall not happen to You!’ But He turned and said to Peter, ‘Get behind Me, Satan! You are an offense to Me, for you are not mindful of the things of God, but the things of men.’ Then Jesus said to His disciples, ‘If anyone desires to come after Me, let him deny himself, and take up his cross,

and follow Me. For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it. For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul? For the Son of Man will come in the glory of His Father with His angels, and then He will reward each according to his works. Assuredly, I say to you, there are some standing here who shall not taste death till they see the Son of Man coming in His kingdom.’”

The faith of Peter, who confessed Jesus as King, High Priest, and Prophet, and the faith of the saints today

The faith with which Peter confessed Jesus as King, High Priest, and Prophet is not merely a confession of faith of that time, but an essential confession of faith that must be applied directly to us believers today.

The faith that believes in Jesus as the King of all kings is the faith that believes Jesus is the sovereign who rules over our lives and the true king who governs the Kingdom of God.

Peter did not see Jesus as a mere leader or teacher.

He confessed Jesus as the heavenly King who accomplishes God’s rule.

A person who believes in Jesus as King does not regard His words as simple lessons but accepts them as the words of the Absolute One. Therefore, they are ones who prioritize God’s will over their own and follow the values of the Kingdom of God over the values of the world.

This faith establishes order in our lives and brings true peace to our hearts.

Next, the faith that believes in Jesus as the heavenly High Priest is to believe the fact that Jesus Himself became a sacrificial offering to atone for the sins of humanity.

The high priest of the Old Testament mediated between God and man by offering sacrifices on behalf of the people's sins.

However, Jesus, by receiving baptism from John the Baptist and shedding His blood on the cross, removed all the sins of humanity at once.

Therefore, to believe in Jesus as the heavenly High Priest means confessing the faith that I am not made righteous by my works, but that Jesus, on my behalf, bore the sins of the world through the baptism given by John.

A person with such faith does not dwell in guilt, but lives a life of faith in freedom and gratitude, within the assurance of the faith that Jesus already bore their sins through the baptism He received from John.

Furthermore, faith in Jesus as a prophet is to believe that He is the one who proclaims the will and word of God.

Peter did not see Jesus merely as one who performs miracles, but realized He was the one who came as the Word of God itself.

In John chapter 1, it testifies, "*And the Word became flesh and dwelt among us*".

For us to believe in Jesus as a prophet today means to accept His words not as mere religious teachings, but as the word of God given to me now.

Jesus speaks to us even today through the words of the Scripture and the light of the Holy Spirit. Therefore, whenever we hear the Word, we must obey with a heart that says, "Speak, Lord, for your servant is listening."

In conclusion, Peter's confession was not a simple expression of faith, but a complete confession of the gospel,

believing in Jesus in His threefold office: that is, Jesus who is King, High Priest, and Prophet.

Today, when we also live holding this faith in our hearts, Jesus becomes the King who rules our lives, the High Priest who takes away our sins, and the Prophet who guides our souls.

True faith lies in correctly knowing who Jesus is and living in obedience to His reign and ministry of redemption.

It can be said that those who live with this kind of faith are the ones living with a faith like the faith of Peter, which has been given to us today.

Regarding Jesus, the King of Kings

The statement, “Jesus is the King of Kings,” is a confession of deep meaning that contains the entire redemptive history of God.

The Bible testifies that Jesus does not remain as a ruler of one nation or a figure in history, but is living as the absolute sovereign and ruler who has all authority in heaven and on earth. The fact that Jesus became king is not something that happened by chance in human history, but it speaks of the completer of salvation, whom God the Father predestined before the foundation of the world.

As it says in Psalm 2, “*Yet I have set My King On My holy hill of Zion.*” God had already planned, even before humanity fell into sin, to establish and work through the King, the true savior who would rule the world through Jesus Christ.

The dominion that was lost through Adam’s sin was restored when Jesus took on the sin of the world by receiving baptism from John, and through His death on the cross and resurrection. He came as the King who saved humanity fallen in sin, and

through His own righteous ministry, He saved God's people and reclaimed the lost kingship.

Therefore, the kingship of Jesus is the will of God, predestined before the foundation of the world, and it is the plan of God that has been completely fulfilled through the righteous redemptive work of Jesus Christ.

However, Jesus is a completely different king from the kings of the world.

While the kings of the world rule the people with power and authority, Jesus rules with the truth of love and salvation, which is completed through His ministry of righteousness and salvation.

In John 18:36, Jesus said, *"My kingdom is not of this world."*

The kingdom of Jesus is not a kingdom established by political force or secular power. It is a spiritual kingdom that is obeyed through faith within the human heart.

Jesus overcame the world by having the sin of the world transferred to Him through the baptism from John, by being crucified and shedding His blood in death, and through His resurrection, He broke the authority of death, sin, and the devil. Making all creation kneel before Him, the righteous ministry and just reign of Jesus are the true authority that the King of Kings possesses.

Jesus, who resurrected from the dead, proclaimed to His disciples in Matthew 28:18, *"All authority has been given to Me in heaven and on earth."*

This statement means that Jesus became not just the King of the Jews, but the sovereign of all nations and all creation. It means that the angels of heaven, the authorities of the earth, and even the forces of Satan must submit before His name.

Revelation 19:16 testifies, *"And He has on His robe and on His thigh a name written: KING OF KINGS AND LORD OF*

LORDS.”

This shows that Jesus is the one who will appear as the absolute King who will judge all the authorities of the world on the last day and rule forever.

Therefore, those who believe in Jesus must live in obedience to His kingship.

To accept Jesus as King means to acknowledge that I am not the master of my life, but that Jesus is my master.

Prioritizing the Word over my judgment, following the Lord’s will over my plans, and establishing the rule of Jesus at the center of my life is the life of true faith.

Only when we live that way do we come to live a life where the kingdom of God has come. A life ruled by Jesus is not chaos but peace, and not fear but the boldness of faith.

Jesus is ruling as King even now at the right hand of the heavenly throne, and He is the one who will put all enemies under His feet on the last day and come again as the King of glory.

Like the words of Daniel 7:14, the declaration, “*His dominion is an everlasting dominion, Which shall not pass away, And His kingdom the one Which shall not be destroyed.*” is an unchanging truth.

Therefore, true faith is the faith that believes in Jesus not only as Savior, but also as the King of Kings.

To obey Him, and to live looking forward to His kingdom, is the life of one who believes in the King of Kings.

Regarding Jesus Who Carried Out the High Priestly Ministry for Humanity

That Jesus carried out the High Priestly ministry for

humanity means that He stood as the Mediator between sinners and God and fulfilled all the sacrificial systems of the Old Testament through His own ministry.

The sacrificial system of the Old Testament was a model of salvation established by God to atone for sin, and all those Old Testament sacrifices were prophesying the ministry of Jesus Christ who was to come.

The righteous ministry of Jesus Christ was a ministry of having the sins of the world transferred to Him through the baptism given by John the Baptist, being crucified and shedding blood, and resurrecting from the dead to achieve eternal atonement.

In the Old Testament era, the high priest was the only person who offered sacrifices to God on behalf of the people. He transferred the sin of the sinner to the sacrificial animal, the offering, by laying his hands on it, and achieved the removal of sins by sprinkling its blood on the altar.

This simultaneously showed the fact that humans cannot cleanse their own sins, and it also showed the completion of salvation through the shedding of blood on the cross by Jesus Christ, the true heavenly High Priest to come, who would have the sins of the world transferred to Him by being baptized by John.

According to the book of Hebrews, Jesus was not a priest from the tribe of Levi, but a High Priest established according to the order of Melchizedek.

In other words, Jesus is not a priest by human lineage or the sacrificial system, but a heavenly Priest established by the will of God and eternal righteousness.

Just as the words say, *“But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation”* (Hebrews 9:11), Jesus, in order to offer His own body as a once-

for-all sacrifice, had the sins of the world transferred to Him through the baptism given by John the Baptist, was crucified, and resurrected from the dead, becoming the eternal heavenly Priest.

The ministry of Jesus as the High Priest consists of three stages.

Firstly, Jesus received baptism from John the Baptist and had all the sins of humanity transferred to Him.

Jesus, by having the sins of the world transferred to Him through receiving baptism from John the Baptist, saved sinners by shedding His blood on the cross. Therefore, regarding Jesus, John the Baptist could testify, “*Behold! The Lamb of God who takes away the sin of the world!*” (John 1:29).

Secondly, it is being said that Jesus—by receiving the baptism given by John, having the sins of the world transferred to Him, and being crucified and shedding His blood—as the reality of the blood that was sprinkled on the Old Testament altar, received all of God’s judgment against sin at once.

Jesus, being the High Priest in the kingdom of heaven, was able to achieve eternal atonement through the single sacrifice of His baptism received from John and His crucifixion and shedding of blood.

The word that says, “*For by one offering He has perfected forever those who are being sanctified*” (Hebrews 10:14), was fulfilled.

The event of Jesus Christ having the sins of the world transferred to Him by being baptized by John and shedding His blood became a complete sacrifice of salvation that needs no repetition.

Thirdly, after His resurrection, Jesus ascended to heaven and carries out an eternal intercessory ministry in the heavenly sanctuary.

Just as the high priest of the Old Testament entered the Most Holy Place and sprinkled blood on the Day of Atonement, Jesus completed the eternal atoning sacrifice for us, who enter the heavenly sanctuary, through His own baptism and blood.

Even now, Jesus intercedes for the saints at the right hand of the throne of God and exists as a Mediator who knows our weaknesses.

The word that says, “*He always lives to make intercession for them*” (Hebrews 7:25), testifies to that fact.

The ministry of salvation, in which Jesus, who became the High Priest, was baptized by John to have the sins of the world passed onto Him, was crucified, and shed His blood, was a ministry that eliminated all the sins of all who believe in Jesus at once.

First, He perfectly accomplished the removal of the sinner’s sins. He made the repetitive sacrifices of the Old Testament and the prayers of repentance that religious people practice today no longer necessary.

The sacrifice that Jesus offered by being baptized by John to have the sins of the world passed onto Him, being crucified, and shedding His blood, became an eternal sacrifice that removes the sins of all ages and all people.

Second, He became the one who brings about reconciliation with God. The act of Jesus eliminating all sins—through the baptism He received from John by which the sins of the world were passed onto Him, and through the blood He shed on the cross—broke down the dividing wall between God and sinners, and now we have been enabled to boldly approach God through faith.

As it is written, “*Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need*” (Hebrews 4:16), we were able to be saved by the faith

that believes that the baptism and blood of Jesus have opened the way of salvation that leads us to God.

Third, Jesus, in the sanctuary of the kingdom of heaven, is even now eternally serving as our mediator. This means that even when we are weak or fall into sin, Jesus, as our advocate and intercessor, represents us with His own righteousness that saved us from sin.

In conclusion, the high priestly ministry of Jesus is certain proof that as the One who completed the sacrificial law of the Old Testament, He fulfilled all its foreshadowings. Jesus had sins passed onto Him through the baptism He received from John, and by shedding His precious blood on the cross, He accomplished eternal atonement for humankind. And through His resurrection and ascension, He became the eternal mediator. Through His ministry, we have come to obtain the assurance of salvation from sin and have become people who can approach God with boldness instead of fear. This is the certain evidence that Jesus Christ has become the High Priest for humankind.

How did Jesus, as the High Priest of the kingdom of heaven, save His people from their sins?

The ministry by which Jesus, as the High Priest of the kingdom of heaven, saved His people from sin is the core truth of the complete fulfillment of the Old Testament sacrificial system.

The high priest of the Old Testament was a person who offered sacrifices to God on behalf of the people and mediated for the removal of sins, but they had to offer sacrifices for atonement

repeatedly every year, and those sacrifices were merely a shadow foretelling the Christ to come.

However, Jesus came to this earth as the reality of the sacrificial offering of the Old Testament sacrificial law, and as the true High Priest of the kingdom of heaven, He saved humankind from all sin by offering Himself as a perfect sacrifice just one time.

The way Jesus took upon Himself the sins of the world was accomplished through the baptism administered by John the Baptist.

By receiving baptism from John the Baptist in the Jordan River, Jesus had all the sins of humankind passed onto His own body. This is the reality of the act of transferring sins by the laying on of hands on the animal to be sacrificed according to the Old Testament sacrificial law.

John the Baptist's exclamation in John 1:29, "*Behold! the Lamb of God who takes away the sin of the world!*" is the very proof that Jesus is the Savior who, as the High Priest, had all the sins of humankind passed onto His body, was crucified, and paid the price for the sins of His people with His precious blood.

After having the sins of the world passed onto Him through the baptism from John the Baptist, Jesus completed the sacrifice of salvation by shedding His precious blood on the cross.

The blood of Jesus Christ, as the reality of the sacrificial offering sacrificed on the Old Testament altar, made Him the One who completely fulfilled the righteousness of the Law and the love of salvation.

Jesus gave salvation to those who believe by receiving baptism from John the Baptist to have the sins of the world passed onto Him, being crucified and shedding His blood, and by resurrecting from death.

Now, through the faith that believes in the baptism the Lord received and the precious blood of the cross, we have become able to go forward boldly before the throne of grace. And Jesus, the High Priest of heaven, knows our weakness even now and becomes our intercessor whenever we fall. Therefore, one who believes in the baptism of Jesus Christ and the shedding of His blood on the cross is no longer a sinner who must fear in dread and guilt, but has become a righteous person saved from all sins and can live by faith.

In conclusion, Jesus's high priestly ministry on this earth became a ministry of the complete removal of sins. Jesus, through the baptism He received from John, had the sin of the world transferred to Him, was crucified and shed His blood, and by His resurrection from death and ascension, He completed the righteousness of God.

Therefore, as it is written, "*There is therefore now no condemnation to those who are in Christ Jesus*" (Romans 8:1), we have received a salvation where we are no longer condemned and do not have to live in the fear of sin.

Jesus, as the High Priest of heaven, guarantees that He has become the eternal Savior for those who believe even now, by taking upon Himself the sin of the world through the baptism He received from John the Baptist, and completing the atoning sacrifice by being crucified and shedding His blood.

Regarding the Evidence that Jesus is the King of Love!

The fact that Jesus is the King of Love is a core truth to which the entire Bible testifies.

His kingship is not one established by power and domination

like the authority of the world; He is the ruler of the kingdom of heaven, established through His own sacrifice and love.

The reign of Jesus is not oppression but a loving guidance that gives life, and He is the eternal Lord who has brought true freedom and peace to our hearts.

Jesus is the King who accomplished salvation through justice and love.

The kings of the world make their people submit through power and force, but Jesus gave salvation to His own people through the justice and love of God. Jesus said, *“My kingdom is not of this world”* (John 18:36).

His kingdom is not one maintained by coercion or law, but is the kingdom of heaven, established for those who believe through the law of the love of righteousness and the justice of truth.

Those who have become His people are not those who submit to Him by force, but are those who obey voluntarily after realizing His love.

Jesus calls His people friends, not servants, saying, *“No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends”* (John 15:15).

This is the reign of the King of Love, a kingdom that rules with freedom and intimacy.

The loving kingship of Jesus was filled with sacrifice and the love of justice.

The kings of the world do not shed blood for their people, but Jesus, through the baptism He received from John, had the sin of the world transferred to Him, and with the blood He shed on the cross, He eliminated the sins of His own people.

As the scripture says, *“For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many”* (Mark 10:45), Jesus, though He was a King, came in the form of

a servant, received baptism from John the Baptist to have the sin of the world transferred to Him, was crucified and shed His precious blood, and by giving His own life, He became the true Savior for those who believe.

“But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us” (Romans 5:8).

The reign of Jesus is not established by power, but is one of ruling and protecting a kingdom established through self-sacrifice and love.

Jesus is the King who cares for His people with His love of justice. He does not use His authority to oppress the people; instead, He healed the sick, sought the lost, and bestowed the love that saves those who believe by having the sin of sinners transferred to His own body through baptism, shedding His blood on the cross, and resurrecting from death.

As the scripture says, *“I am the good shepherd. The good shepherd gives His life for the sheep” (John 10:11)*, Jesus, as the good shepherd, revealed His love of justice.

Jesus reached out His hand to the sick and healed them, and said to the sinner, *“Neither do I condemn you; go and sin no more” (John 8:11).*

His love is an unconditional love of salvation, and His reign was accomplished through the love of justice, mercy, and salvation.

Jesus, the King of Love, still dwells in the hearts of believers today through the Holy Spirit.

Jesus is not a king of past history; rather, even today He is reigning as the King of Love in our hearts through the Holy Spirit.

As the scripture says, *“And let the peace of God rule in your hearts” (Colossians 3:15)*, His reign is not a rule of external power but is accomplished through the inner peace of the heart.

When Jesus is enthroned as the King of Love in our hearts, fear disappears, and forgiveness and peace capture our hearts. He changes fear into the love of salvation, and condemnation into grace and mercy.

On the last day, Jesus is the one who will return and complete the kingdom of love.

The Book of Revelation testifies of Jesus as the “King of kings and Lord of lords,” and His second coming, though He comes as the King of judgment, shows the completion of His loving reign. The scripture that says, “*And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow*” (*Revelation 21:4*), shows the final reign that the King of Love will accomplish—that is, a kingdom where all suffering has disappeared and a perfect heaven is realized.

In conclusion, the kingship of righteousness and love of Jesus is eternal.

Jesus, through the baptism He received from John the Baptist, had the sins of the world transferred to Him, was crucified on the cross and shed His blood, and is giving salvation and life to those who believe in His death and resurrection for our salvation. The kingship of Jesus Christ was established not on fear but on love and mercy, and that love was established on the power that does not change and lasts forever.

His kingdom will stand firm with love and truth, and His reign is eternal.

The fact that Jesus is the King of love signifies that His reign was established on the merciful love of the baptism He received from John the Baptist and of the blood shed by being crucified on the cross.

He is not a king who oppresses the people, but is the King who has given freedom from sin to those who believe in the baptism

of love and the blood of the cross.

Thus, Jesus is the true Savior and eternal King who completed God's righteousness and the mercy of salvation.

About Jesus Who Became the Ruler

The statement, "Jesus has become the Ruler," is a great declaration that God's plan of salvation has been completed.

Jesus is not merely one who came as the Savior of humanity, but He exists even now as the eternal Ruler who governs all things in heaven and on earth.

The Bible clearly testifies to the basis on which Jesus's reign began and its meaning.

Jesus's authority to rule was not obtained by Himself but is the heavenly authority delegated from God the Father.

Jesus, who was resurrected from the dead, said to His disciples, "*All authority has been given to Me in heaven and on earth*" (Matthew 28:18).

This statement means that Jesus was established not only as a mediator of salvation but as the Ruler who governs the entire universe.

His authority is not confined to a specific nation or era, but is an eternal sovereignty that transcends all ages and all spaces.

Jesus's reign was established through His baptism, the suffering of the cross, and His resurrection.

The kings of the world obtain authority through sword and military force, but Jesus became King as the price of His sacrifice of love and salvation.

Revelation 1:5 testifies, "*and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth*".

Jesus ascended to the true throne by overcoming the authority of sin and death, and by breaking the power of Satan that had held humanity in bondage.

His throne was established by the baptism He received from John and the blood of the cross, and His reign is not one of oppressive power but a reign composed of God's righteousness, the love of righteousness, and the truth of salvation.

Jesus's reign is not an event of the past but a present, ongoing reign that continues even now.

Jesus sits at the right hand of the heavenly throne, presiding over all things in the world and ruling over the church.

1 Peter 3:22 testifies, *"who has gone into heaven and is at the right hand of God, angels and authorities and powers having been made subject to Him"*.

Furthermore, His reign is not merely a reign of external authority, but it is also accomplished in the hearts of believers through the Holy Spirit.

As the word says, *"And let the peace of God rule in your hearts"* (Colossians 3:15), Jesus rules our hearts with truth and love, and in the life of one where His reign has come, peace and order are established.

As the Ruler, Jesus is the One who will judge the world on the last day. For now, He rules with the merciful love and grace of salvation, but in the future, He will return as the righteous Judge.

Acts 17:31 says, *"because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead."*

On that day, Jesus will separate the righteous and the wicked, and He will completely restore the kingdom of God.

Revelation 19:16 testifies, “*And He has on His robe and on His thigh a name written: KING OF KINGS AND LORD OF LORDS.*”

On that day, every knee will bow before Jesus, and every tongue will confess that “Jesus Christ is Lord” (Philippians 2:10–11). Those who believe in the love of Jesus, who had the sins of the world transferred to Himself through the baptism He received from John and was crucified, shedding His blood, become the true people of God.

To believe in Jesus as the Ruler is a confession of offering the sovereignty of one’s life to Him.

A person who accepts Jesus as Lord prioritizes the Lord’s will over their own and takes the word of God as the law of life.

In that heart, the chaos and anxiety of the world disappear, and the peace and order that the Lord gives are established.

As in the words of Romans 14:17, the truth that “*for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.*” manifests in their lives.

In conclusion, Jesus established His kingship through the baptism He received from John, His death of shedding blood on the cross, and His resurrection, and He is still ruling the church and the world from the heavenly throne.

His reign is not a reign of power, but a reign of love and righteousness.

Isaiah 9:7 prophesied, “*Of the increase of His government and peace There will be no end, Upon the throne of David and over His kingdom, To order it and establish it with judgment and justice*”.

Jesus is the eternal Ruler who, even now, rules our hearts, the church, and the entire world.

For those who believe the gospel message of the water of salvation and the Holy Spirit that He has given, He rules in their

hearts with peace.

Regarding the Blessings Received by Those Who Live Within Jesus's Reign!

People who live under the reign of Jesus, that is, those who receive His rule, enjoy a true peace of heart that the world cannot give.

That blessing is not simply material prosperity or external success, but a spiritual peace revealed in the inner being and lives of those upon whom God's reign has come.

The Bible calls such people "the people of the kingdom of God." They live under the sovereignty of heaven and enjoy true peace not in the values of the world, but in the righteousness and love of God.

Firstly, those who receive Jesus's reign first enjoy the blessing of peace.

Jesus was called the "*Prince of Peace*" (*Isaiah 9:6*) in the Bible. His reign is manifested not as fear and anxiety, but as peace and stability. As the word says, "*And let the peace of God rule in your hearts*" (*Colossians 3:15*), in the heart of a person who receives Jesus's reign, a peace that the world cannot give is established.

Even in the midst of storm-like life situations, at the center of their heart, there is an unshakable inner peace.

It is a grace given when one trusts in Jesus's sovereignty, and a peace that can only be enjoyed in the heavenly reign.

Secondly, those who receive Jesus's reign are guided into a righteous life.

Jesus's reign breaks the power of sin and unrighteousness and

enables His people to live in righteousness.

As the word says, “*But seek first the kingdom of God and His righteousness*” (Matthew 6:33), a person who receives Jesus’s rule lives according to God’s will, not their own desires or interests.

As a result, the sins of the heart disappear, and the removal of sins and holiness are revealed as the fruit of that person’s life. This is precisely the evidence in the heart of one upon whom the heavenly reign has come.

The life that receives Jesus’s reign receives the blessing of one who lives in peace, being transformed into a life that acts righteously, freed from all the sins of the world—that is, a life that pleases God.

Thirdly, those who receive Jesus’s reign believe the gospel word of true salvation by water and the Spirit.

The world’s reign oppresses people, but Jesus’s reign sets them free in love and gives peace to the heart.

Jesus said, “*And you shall know the truth, and the truth shall make you free*” (John 8:32).

A person who receives Jesus’s reign is liberated from the condemnation of sin or fear and enjoys peace in their heart. His word is not oppression, but the power that liberates from bondage.

This saved faith is not a freedom for indulgence, but a freedom that enjoys the privilege of a holy life, able to live according to God’s will in love.

Fourthly, those who receive Jesus’s reign enjoy the blessing of abundant life.

Jesus said, “*I have come that they may have life, and that they may have it more abundantly*” (John 10:10).

A person who is ruled by Jesus and His word is not merely a

living being, but becomes one who communes with God and pleases God's heart through spiritual faith.

Their life of faith overflows with gratitude and joy, and love and peace.

The life where the Lord reigns is not a life of dryness, but a life of abundant life.

That life does not come from worldly circumstances, but flows from the Lord's presence.

Fifthly, those who receive Jesus's reign enjoy the blessing of obtaining citizenship in the kingdom of heaven.

Although a person who receives Jesus's reign lives on this earth, his citizenship is in heaven.

As the word says, "*For our citizenship is in heaven*" (Philippians 3:20), they do not belong to the world's order and values but live under the law of heaven.

They are not shaken by the world's values and trends, and live in God's protection and guidance while looking to the eternal kingdom. They are those who already live while tasting the kingdom of heaven in advance on this earth.

Sixthly, those who receive Jesus's reign will become heirs of future glory.

Revelation 3:21 says, "*To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.*"

Jesus does not merely remain as one who rules over us, but He has established us as heirs of glory who will participate together in His reign.

This is the ultimate blessing for those who live under His reign, and the eternal glory of us also reigning as kings together with the King of heaven.

In conclusion, a person who receives Jesus's reign enjoys

the blessings of having peace in their heart, righteousness in their life, freedom in their soul, fullness of life, possession of heavenly citizenship, and participation in eternal glory.

Jesus's reign is not a reign of oppression but of restoration; it is a reign not of fear but of peace and life.

Those who live under His rule are those who enjoy the blessings of the kingdom of heaven already, starting from this earth.

When Jesus becomes Lord, and His word and love govern our lives, we come to experience the blessings of true peace, freedom, and eternal life.

Regarding Those Who Live in the Kingdom of Heaven Ruled by Jesus!

The Kingdom of Heaven, which Jesus rules, is a kingdom full of eternal and spiritual blessings that the world cannot give. That blessing does not simply mean the heaven one goes to after death. Those who live in faith already live experiencing the reality of that heavenly rule even on this earth.

The lives of those upon whom Jesus' rule has come are filled with a new dimension of peace, life, and love.

The Bible calls this blessing the "blessing of the Kingdom of God," and testifies that all of it has been fulfilled in Jesus.

Above all, the Kingdom of Heaven ruled by Jesus is a kingdom where God Himself is present.

As in the verse, "*The tabernacle of God is with men, and He will dwell with them*" (*Revelation 21:3*), the greatest blessing of that kingdom is the presence of God itself.

In the place where sin and death have disappeared, the presence of God becomes life and joy. His people are eternally protected within that presence, and they enjoy the intimate blessing of

fellowshipping directly with God.

Those who receive Jesus' rule live a life of eternal companionship, not separated from God.

The Kingdom of Heaven under Jesus' rule is a kingdom where sin and death have completely disappeared.

As in the verse, "*There shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away*" (Revelation 21:4), in that place, there are no tears, no pain, and no wounds.

Only those people who have been made clean by the baptism and blood of Jesus enter that nation, and that nation is a world of perfect peace.

The realm of holiness where the power of sin can no longer reach—that is the very essence of the Kingdom of Heaven.

The people of the Kingdom of Heaven enjoy the blessing of eternal life and resurrection. Jesus said, "*I am the resurrection and the life*" (John 11:25).

He who believes in Him, though he may die, he shall live, and be with God forever. That life is not bound by the constraints of time, and continues into endless joy in the glory of God.

This is the most certain blessing of the people of the Kingdom of Heaven, that is, the blessing of eternal life.

The kingdom ruled by Jesus is a kingdom of true peace and rest.

The verse, "*The wolf also shall dwell with the lamb, The leopard shall lie down with the young goat, The calf and the young lion and the fatling together; And a little child shall lead them. The cow and the bear shall graze; Their young ones shall lie down together; And the lion shall eat straw like the ox*" (Isaiah 11:6–7), symbolically means a state of perfect peace where all conflict and discord have disappeared.

In that place, there is no guilt, no fear, and no competition. Those under Jesus' rule dwell in complete rest, and their hearts are entirely at ease.

The promise of the Kingdom of Heaven, which Jesus made when He said, "*Come to Me, all you who labor and are heavy laden, and I will give you rest*" (Matthew 11:28), becomes an eternal reality.

Furthermore, the people of the Kingdom of Heaven receive the blessing of enjoying the glorious inheritance with Jesus.

As in the verse, "*To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne*" (Revelation 3:21), they are not only saved ones, but are also established as heirs who share the king's authority.

As in the verse, "*And if children, then heirs—heirs of God and joint heirs with Christ*" (Romans 8:17), in Jesus' rule, the children of God become participants in the king's glory.

Jesus' kingdom is full of love and joy. God is love, and in His kingdom, that love is perfectly fulfilled.

As in the verse, "*God is love, and he who abides in love abides in God, and God in him*" (1 John 4:16), the Kingdom of Heaven is where love is the law, and love is life.

In that place, there is no hatred and division, and all the people are united as one in love. The joy that flows from that love is a perfect joy that the world cannot give.

Finally, in the Kingdom of Heaven ruled by Jesus, the saints also enjoy the glorious blessing of ruling together with Jesus.

The verse, "*And they shall reign forever and ever*" (Revelation 22:5), shows that Jesus' rule is not a one-sided domination, but a rule of love that reigns together with the people.

Jesus does not keep His people merely as obedient subjects, but establishes them as co-rulers who fulfill His will together. They will take on the work of heaven with the Lord and carry out a glorious mission.

In conclusion, those who live under the rule of Jesus will enjoy the blessing of eternal fellowship with God, the blessing of peace where sin and death have disappeared, the blessing of eternal life and resurrection, the blessing full of love and joy, and the glorious blessing of ruling together with Jesus.

Jesus' kingdom is not a kingdom of power, but a kingdom of love and righteousness; it is not a rule of force, but a rule of grace. Those who belong to that kingdom already taste the first fruits of that blessing on this earth, and hope for the glory of being with Jesus forever.

As in the verse, "*His dominion is an everlasting dominion, Which shall not pass away, And His kingdom the one Which shall not be destroyed*" (Daniel 7:14), Jesus' rule is eternal, and those who abide in Him are already enjoying that eternal blessing from now on.

How is Jesus the one who explains everything about the Kingdom of God to us?

Jesus is the one who came to this world, directly taught everything about the "Kingdom of God," and actually opened and showed that kingdom.

He was not simply a teacher who explained the kingdom of heaven, but He came as the very substance and King of that kingdom.

Through His word and life, and through the ministry of His baptism and the cross, Jesus revealed the essence of the Kingdom of God to us.

First, Jesus explained the Kingdom of God through parables. To help people understand, He used everyday things to teach the nature of the kingdom of heaven.

Jesus said, *“Another parable He put forth to them, saying: “The kingdom of heaven is like a mustard seed, which a man took and sowed in his field” (Matthew 13:31)*, showing that the Kingdom of God is a kingdom that starts small but grows larger and embraces all life.

Also, saying, *“Again, the kingdom of heaven is like treasure hidden in a field” (Matthew 13:44)*, He explained that the kingdom is more precious than any value in the world.

Furthermore, by saying, *“The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal till it was all leavened” (Matthew 13:33)*, He let us know that the Kingdom of God is a kingdom with the power to transform a person from deep within their heart.

Ultimately, Jesus taught that the Kingdom of God is not a kingdom of visible power, but a spiritual kingdom that comes into the heart through faith.

The words, *“the kingdom of God is within you” (Luke 17:21)*, mean exactly that.

Second, Jesus showed the truth of salvation through the ministry of His own baptism and the cross.

His life itself was the truth of salvation for humanity. His healing of the sick was a demonstration of the reign of the Kingdom of God.

Jesus proclaimed, *“The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel” (Mark 1:15)*, and

His coming itself showed that the Kingdom of God had come to this earth.

One who believes in the righteousness of Jesus has already become one who has entered into the Kingdom of God.

Thirdly, Jesus granted us the kingdom of God through the baptism He received from John, the cross, and the resurrection. The baptism of Jesus and the sacrifice of the cross were not a mere sacrifice, but the event of salvation that opened the gates of the kingdom of heaven which had been closed.

He is the one who, by receiving baptism from John and having the sins of the world transferred onto His own body, and by being judged on the cross for our sins, granted believers to enter the kingdom of God.

Jesus, by resurrecting from the dead, enabled us who believe to obtain eternal life.

The righteous ministry of Jesus was to become the cornerstone for establishing the kingdom of God, and it was the ministry that established the world of God's reign.

The word, "*for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit*" (Romans 14:17), accurately shows the essence of that kingdom.

Jesus is the perfect embodiment of this word, and whoever believes in Him already becomes a citizen of that kingdom.

In conclusion, Jesus is the way to enter the kingdom of God by the word of God, and He is the substance of the truth.

He showed the kingdom of God through the word of God, and He opened the gates of that kingdom with the baptism He received from John, the blood of the cross, and the resurrection. Therefore, Jesus is not merely a teacher or a prophet who explained the kingdom of heaven, but He is the King and the very substance of that kingdom.

Those who believe in Jesus are those who have already entered under His reign and become the people of the kingdom of heaven. This word, *“I am the way, the truth, and the life. No one comes to the Father except through Me”* (John 14:6), declares that Jesus is the only way to the kingdom of God.

In summary, Jesus explained the kingdom of God through parables, and He showed and completed the kingdom of God through the redemptive ministry of the baptism of Jesus Christ and the sacrifice of the cross.

Therefore, one who abides in Jesus Christ through faith has already become a person of the kingdom of God and has received the blessing of living under that blessed reign even now on this earth.

Hallelujah! We give infinite thanks and glory to the merit of the Lord who saved us from all the sins of the world by the word of the gospel of the water and the Spirit.

The Lord has become the one who gives eternal salvation to those who, by believing in the baptism He received from John and the blood of the sacrifice of the cross, have had their sins eliminated and thus obtained salvation.

Those who have entered into the Lord’s reign through faith in the ministry of our Lord will praise the Lord’s righteousness forever. Hallelujah. ☒

SERMON 9

Abide in the things

that you have learned

and have been convinced of

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

Abide in the things that you have learned and have been convinced of

< 2 Timothy 3:12–17 >

“Yes, and all who desire to live godly in Christ Jesus will suffer persecution. But evil men and impostors will grow worse and worse, deceiving and being deceived. But you must continue in the things which you have learned and been assured of, knowing from whom you have learned them, and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus. 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.”

Is the Christianity established by the Reformers a group completely separated from the Catholic religion?

To state the conclusion, the Christianity formed by the Reformers, that is, Protestantism, failed to establish a system of faith completely separated from Catholicism.

Rather, while inheriting many elements as they were from within

the doctrinal framework and ritual structure of Catholicism and remaining a partial reform, it failed to restore even the fundamental truth of the gospel of water and the Spirit to which the Bible testifies.

The 16th-century Reformers such as Luther, Calvin, and Zwingli did not attempt a severance from Catholicism from the beginning.

They started with the intention of reforming the corruption and unbiblical elements within Catholicism, such as the absolute authority of the Pope and the sale of indulgences.

Luther, too, did not completely deny the authority of the Papacy in the beginning, but rather sought to restore true faith through the purification of the church. Therefore, the essence of the Reformation was a movement closer to ‘purification’ rather than ‘separation.’

As a result, even after the Reformation, the major doctrinal framework of Catholicism was maintained as is in Protestantism as well.

The doctrine of the Trinity was inherited as is from what was established at the Council of Nicaea, and the canonical system of the Bible also used the list of the Old and New Testaments established by Catholicism as is.

Furthermore, in the concept of sacraments, two of the seven Catholic sacraments, namely Baptism and the Eucharist, were kept as signs of salvation, and the theological linguistic system also used concepts from Catholic theology as they were, such as ‘essence,’ ‘person,’ ‘sanctification,’ and ‘atonement.’

Although the form and institutions changed, its roots were still within the theological tradition of Catholicism.

However, a more fundamental problem remained in the understanding of the essence of faith, that is, the gospel of the

water and the Spirit.

This is because the core of the gospel to which the Bible testifies is the gospel of the water and the Spirit, which consists of the baptism of Jesus Christ, the blood of the cross, and the resurrection.

However, even after the Reformation, Protestantism still emphasizes only the blood of the cross as the basis of salvation, and has not sufficiently accepted the gospel word of truth that Jesus went to the cross after having the sins of the world transferred to Him by being baptized by John the Baptist.

As a result, although Protestantism was outwardly separated from Catholicism, it came to continue a faith structure that, doctrinally, could not escape from the framework of the Nicene Creed.

In the end, the Reformation was the beginning of a new faith, but the complete restoration of the gospel was not achieved. The Reformers cried out, “By Scripture alone,” but they did not reach the complete truth of the gospel within the Bible, in which Jesus took on the sins of the world by being baptized by John. Therefore, although the Reformation was a historically important starting point, it is difficult to see it as an event that fully restored the origin of the gospel.

To what extent are the Protestants of today, the successors of the Reformers, separated from Catholicism?

It can be said that today’s Protestants, that is, the Protestant churches, are organizationally separated from Catholicism but are still partially connected doctrinally.

This is because, although they became independent in formal

institutions and organizations after the Reformation, they have inherited a significant portion of the Catholic tradition within their theological roots and doctrinal structure.

First, from an institutional perspective, Protestantism completely broke away from the authority of the Pope and the governing system of the Roman Curia.

Luther, Calvin, Zwingli, and others did not recognize the Pope as the head of the church, and declared that only Jesus Christ is the head of the church.

As a result, the Catholic hierarchical structure of Pope–Cardinal–Bishop–Priest was no longer maintained within Protestantism.

Therefore, from an institutional standpoint, Protestantism exists as an independent church system completely separated from Catholicism.

However, in terms of worship and rituals, the separation remained partial.

The form of Protestant worship and sacramental rites, namely the structure of baptism and the Eucharist, are still based on the liturgical forms of the Catholic tradition.

Of course, Protestantism distinguishes itself from the ‘Transubstantiation’ asserted by Catholicism by interpreting the meaning of the Eucharist as a ‘symbolic memorial.’

However, the flow of worship, the form of hymns, and the liturgical calendar (church year) have been inherited almost entirely from the traditions developed in medieval Catholicism. Therefore, it can be said that while there were external changes, the basic framework of worship still bears the traces of Catholicism.

On the doctrinal side as well, Protestantism was only partially separated.

The dogmatic theology of Protestantism, systematized by Luther and Calvin, inherited a significant part of the structure of Catholic theology that developed from the Scholastic tradition of Aquinas.

Concepts such as the Trinity, original sin, the Incarnation, the doctrine of redemption, and heaven and hell are all on a continuum with the Catholic doctrines established at the Councils of Nicaea and Chalcedon.

Therefore, although formally separated, it can be said to be a faith system built on the same creed in terms of content.

In fact, most Protestant churches today use the Nicene Creed or the Apostles' Creed as their confessions of faith without alteration.

In the essence of the gospel as well, Protestantism is in a state of incomplete separation.

The Reformers cried out, "by faith alone (Sola Fide)," "by grace alone (Sola Gratia)," and "by Scripture alone (Sola Scriptura)," but they did not fully restore the complete truth of the gospel to which the Bible testifies, namely, the gospel of the water and the Spirit, which consists of the baptism of Jesus, His blood, and the Spirit.

They maintained the 'cross-centered salvation' structure established by Catholicism, while overlooking the first step of the gospel, in which Jesus took on the sins of the world by receiving baptism.

As a result, the theological foundation of Protestantism remained a half-structure that had only partially reformed Catholic doctrine.

To summarize, modern Protestantism is completely separated from the institutions of Catholicism, but in its forms of worship, doctrinal system, and the essence of its

understanding of the gospel, it still has not escaped the influence of the Catholic tradition.

A complete separation has been achieved in organizational structures like the papacy, but it remains at a partial separation in forms of worship and rituals, and in the understanding of doctrine and the gospel, it remains in a stage of incomplete reform.

Therefore, modern Protestants are those who are separated from the institutions of Catholicism, but they are not those who have completely broken away from the roots of Catholic doctrine.

They are organizationally independent, but theologically, they are still under the shadow of the Nicene Creed, and it is more accurate to say that they are the descendants of partial reformers rather than restorers of the gospel.

What are the limitations of Protestant doctrine from the perspective of “the gospel of the water and the Spirit”?

This issue is directly connected to the root of our fundamental faith: the question of “Where does the essence of the gospel begin?” The word in 1 John 5:6-8 is recorded as, *“This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood. And it is the Spirit that beareth witness, because the Spirit is the truth. For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one—ASV.”*

This verse shows the complete structure of the gospel: that Jesus took on the sins of the world through His baptism (water), paid the price for those sins on the cross (blood), and gave us new life by resurrecting through the Holy Spirit.

In other words, the gospel of the water and the Spirit, composed of the four stages of ‘transference of sin → atonement → being made righteous → indwelling of the Holy Spirit,’ is the complete framework of salvation that the Bible testifies to.

However, the doctrinal system of modern Protestantism has not fully recovered this entire structure of the gospel of the water and the Spirit.

Protestantism, by emphasizing only half of the gospel of the water and the Spirit—that is, “the blood of the cross”—as the center of salvation, has missed the meaning of Jesus’ baptism, which is the beginning and core of the gospel.

Because of this, the Protestant gospel has been left with an incomplete structure, and its limitations are revealed in several aspects.

First, Protestant theology has reduced the meaning of the “water,” that is, Jesus’ baptism, to a symbolic act.

The event of Jesus being baptized by John in the Jordan River was not a simple expression of humility, but the beginning of His ministry of salvation, in which He took upon His own body all the sins of mankind.

Just as the priest in the Old Testament transferred sins by laying his hands on the head of the sacrificial offering, John the Baptist, as the last priest of the age of the Law, fulfilled the ministry of passing the sins of mankind to Jesus.

However, Protestant theologians such as Luther, Calvin, and Wesley saw this event merely as a ‘sign of the forgiveness of sins’ and did not understand it as the actual event of the transference of sin.

As a result, the Protestant gospel has become a theology that has lost the key link of redemption: the question of “When and how were sins passed to Jesus?”

Second, the meaning of the “blood,” that is, Jesus’s cross, has been interpreted incompletely. The blood of Jesus is the blood that removes sin, but it is the blood of atonement that He shed after having already taken upon Himself the sins through His baptism.

However, Protestantism interprets this order in reverse, teaching that “all sins were transferred at the cross.” This is an error that reverses the order of redemption and is a theological disconnection that deletes the first step of the gospel: “Why was Jesus baptized?”

Consequently, the Protestant gospel has remained an incomplete gospel that has only the ‘result of atonement’ but not the ‘beginning of atonement.’

Third, the understanding of the indwelling of the “Spirit” is also unclear. The Bible clearly states that the Holy Spirit is God’s evidence given to those who have received the remission of sins.

The words Jesus spoke to His disciples after His resurrection, “*Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them*” (John 20:22-23), show that the Holy Spirit comes upon those in whom actual remission of sins has taken place.

However, Protestantism teaches that one receives the Holy Spirit by a confession of faith alone and fails to specifically present the process of actual sin remission, that is, the continuity of the transference of sin through baptism and the atonement through the cross.

Because of this, the concept of the indwelling of the Spirit has often been replaced by emotional and psychological experiences of faith.

Fourth, the Protestant faith structure has severed the

Trinitarian unity of the gospel presented in the Bible.

The Bible presents a complete structure of salvation where the water (baptism), the blood (cross), and the Spirit (resurrection) are connected as one, but Protestantism mainly emphasizes only two elements: the blood and the Spirit.

A gospel structure that omits baptism cannot explain the process of the actual transference and removal of sin and, consequently, has degenerated into a doctrine that replaces the remission of sins with the abstract concept of ‘faith.’

Ultimately, Protestant doctrine succeeded in the “simplification of faith” more than Catholicism, but it remains in an incomplete gospel structure that has failed to interpret the principle of redemption: “How were sins transferred to Jesus?” As a result, baptism, the beginning of the gospel, was reduced to a mere symbol; the cross, the center of the gospel, was emphasized without the basis for the transference of sin; and the indwelling of the Spirit, the completion of the gospel, was replaced by an emotional faith experience rather than the evidence of actual sin remission.

For these reasons, the gospel of modern Protestantism can be called not a ‘complete gospel,’ but a ‘partial gospel’ from which the beginning of the gospel has been omitted.

On the “Journey of Redemption that Began at Jesus’s Baptism”

The “journey of redemption that began at Jesus’s baptism” is the center of the gospel and a journey that shows the complete order of salvation that God established to save humanity from sin.

This journey is not simply the event of Jesus receiving baptism,

but the flow of redemptive history that reveals step-by-step how the righteousness of God was fulfilled and transferred to humanity.

First, Jesus's baptism, which began at the Jordan River, was the first gateway of redemption.

“Then Jesus came from Galilee to John at the Jordan to be baptized by him. And John tried to prevent Him, saying, ‘I need to be baptized by You, and are You coming to me?’ But Jesus answered and said to him, ‘Permit it to be so now, for thus it is fitting for us to fulfill all righteousness.’ Then he allowed Him. When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him. And suddenly a voice came from heaven, saying, ‘This is My beloved Son, in whom I am well pleased’” (Matthew 3:13–17).

Jesus's baptism was the decisive moment when the sins of humanity were transferred to Jesus.

John the Baptist, as the last priest of the age of the Law, completed the work of the Old Testament priests—who transferred sins by laying their hands on the sacrifice—by administering baptism to Jesus.

In the Old Testament sacrifices, the laying on of hands signified the transference of sin, and in the New Testament, baptism inherited that role.

Therefore, the Jordan River was not merely a river of water, but the place where all the sins of humanity were passed over to Jesus and the first stage where redemption began.

Thus, the meaning of the baptism is summarized by the words, *“Behold! The Lamb of God who takes away the sin of the world!” (John 1:29).*

Second, the death on the cross on the hill of Calvary is the completion of redemption.

“So when Jesus had received the sour wine, He said, “It is finished!” And bowing His head, He gave up His spirit” (John 19:30).

That Jesus shed His blood and died on the cross was His bearing the price of mankind’s sins, which had already been imputed to Him at the Jordan River, and His receiving the punishment.

By dying for our sins, Jesus, who was without sin, completely satisfied the requirement of the law, which is, *“For the wages of sin is death” (Romans 6:23).*

Therefore, the cross was not a mere symbol of sacrifice, but the place where the punishment for sin, transferred through baptism, was executed, and the place where the justice of God was fulfilled.

“But He was wounded for our transgressions, He was bruised for our iniquities” (Isaiah 53:5).

Third, the burial in the tomb is the confirmation of redemption.

By His death, Jesus completely bore the wages of sin, and by being buried in the tomb, He accomplished the spiritual event of our old self—that is, the self that was a sinner—being buried together with Him.

The Apostle Paul testified, *“Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death?” (Romans 6:3).*

Baptism is not a mere religious ritual, but a sign of faith that unites with the death of Jesus.

Therefore, the tomb is the place where the old self, which was a slave to sin, is buried together, and as it is said, *“buried with Him in baptism” (Colossians 2:12),* it is the place where the process of redemption is accomplished, wherein our old nature

is terminated by death.

Fourth, the resurrection is the completion of life, an event in which the imputation of righteousness was accomplished through the work of the Holy Spirit.

That Jesus was resurrected from the dead is the evidence that God acknowledged the righteousness of the Son, and at the same time, it was the beginning of the ministry of the Holy Spirit, which gives us new life.

As it is said in the word, *“if the Spirit of Him who raised Jesus from the dead dwells in you” (Romans 8:11)*, the resurrection is not a mere restoration of life, but the completion of the declaration that He *“was raised because of our justification” (Romans 4:25)*.

That is, the resurrection is the climax of God’s righteousness, where the one who has received remission of sins is justified, and it is the lifeline of the gospel, enabling one to enjoy new life through the indwelling of the Holy Spirit.

Fifth, the intercessory ministry of Jesus after His ascension to heaven is the confirmation of eternal redemption and the completion of His high priestly ministry.

As it is said in the word, *“Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption” (Hebrews 9:12)*, Jesus, after His resurrection, entered the heavenly sanctuary and accomplished eternal redemption at once with His own blood. He is the eternal High Priest who, even now, intercedes for us before God.

“but now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself” (Hebrews 9:26).

This word shows that the redemption that began at the Jordan River was completely confirmed at the heavenly throne.

In conclusion, the redemption of Jesus began at the Jordan River, was completed on the hill of Calvary, and through the resurrection and ascension, was confirmed as an eternally valid redemption.

The core of the gospel of the water and the Spirit is not just the cross, but the journey of God's righteousness where the baptism at the Jordan River, the blood of Calvary, and the life of the resurrection are connected as one.

On this path of redemption, the love and justice of God were perfectly fulfilled, and in it, the salvation of mankind was completed.

Where is contemporary Christianity heading now?

“Where is contemporary Christianity heading now?”

This question is not merely asking about the direction of the church, but is a fundamental inquiry asking about the current state of the gospel's essence.

Today, Christianity is losing its spiritual center amidst external growth and technological advancement, and as it moves further away from the core truths of the gospel, the church is walking a path of becoming religious and faith becoming secularized.

First, the church of today is moving away from the center of the gospel and is turning into a formalistic religion.

Most churches speak of the cross of Jesus, but they do not know the beginning of the gospel, where Jesus was baptized by John and took on the sins of the world.

Baptism is still regarded as a mere symbol or a traditional ritual, and worship services have turned into praise and emotion-centered events.

Even the assurance of salvation often depends not on the truth

of the Word, but on emotional experiences or moral changes. However, the Bible says, “*unless one is born of water and the Spirit, he cannot enter the kingdom of God*” (John 3:5).

A church that lacks the gospel of the water and the Spirit degenerates into a religious group that has lost the order of salvation established by Jesus, and this is the most fundamental crisis the church faces today.

Second, the gospel has become secularized, shifting from being God-centered to human-centered.

Many modern sermons are delivered centered on messages of success, blessing, self-development, and positivity, rather than on the kingdom of God and the truth of salvation.

The church is changing from a place that saves souls into a space for pursuing self-satisfaction, and a trend that emphasizes human happiness over God’s righteousness has taken root.

Jesus is reduced to a ‘helper for me,’ and the cross is being consumed like a symbol of prosperity rather than a symbol of suffering.

However, the Lord said, “*If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me*” (Matthew 16:24).

The modern church has lost these words and is degenerating into a faith that seeks ‘my own glory.’

Third, the absoluteness of truth has been lost due to the mixing of doctrines.

Today’s Christianity, in the name of love and tolerance, is heading towards doctrinal syncretism by embracing various religions and ideologies.

Claims such as “There is truth in all religions” or “God will ultimately save everyone” are being taken for granted, even from theological pulpits.

As a result, the unique redemptive work of Jesus Christ is being relativized, and the gospel of the baptism and the cross is treated as one among many optional doctrines.

However, the Bible clearly says, “*Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved*” (Acts 4:12).

These words are an uncompromising, absolute truth, yet the church of today, concerned with the world’s opinion, is fading into a faith that is ashamed of this truth.

Fourth, today’s Christianity is historically returning to the religious system that was formed after the Council of Nicaea.

This includes: denomination-centered institutionalization, a faith centered on catechisms instead of the apostolic gospel, and a structure that places theological commentaries above the Bible. Although it bears the name of Protestantism on the outside, in essence it is returning to a Catholic structure—that is, to the form of a faith that has become religious.

This is like the process of the system of ‘Babylon the Great, the harlot church,’ warned of in the Book of Revelation, being completed.

The words, “*Come out of her, my people, lest you share in her sins, and lest you receive of her plagues*” (Revelation 18:4), are precisely God’s calling to the church of this age.

In conclusion, today’s Christianity is going the way of religion.

However, the path that God desires is the path of the gospel, the path of the restoration of truth.

Religion is man’s attempt to go to God, but the gospel is the path of grace by which God came down to man.

There is only one way for the church to live: to return to the gospel of Jesus’ baptism, the cross, and the Holy Spirit.

Only that path is the beginning of true restoration, and only the church that stands upon it will become the church of the kingdom of God, born again of water and the Spirit.

To summarize, today's Christianity must return from a human-centered faith of prosperity to a God-centered faith of righteousness.

The gospel that emphasized only the cross must now be restored into the unified gospel of the baptism Jesus received from John, the cross, and the Holy Spirit.

The church must break away from a structure centered on institutions and traditions and stand centered on the Spirit and truth. Its goal must be placed not on the expansion of church power or secular influence, but on restoring the gospel truth of the water and the Spirit and saving souls.

When that happens, the religionized church will be born anew as the church of the gospel of the water and the Spirit.

On the Spiritual Direction of 21st-Century Christianity and the Final Call for the Restoration of the Gospel

This question does not simply ask about the future of the church, but demands a fundamental insight into where the spiritual direction of 21st-century Christianity is leaning, and what restoration God is calling for in this age.

Today's Christianity outwardly appears to have expanded and grown worldwide, but inwardly, the essence of the gospel is gradually disappearing.

The visible size and influence of the church have grown, but the center of the gospel and spiritual truth are gradually fading.

This trend is manifesting as a characteristic of the age: "the peak

of visible expansion and the period of decline of inner truth.”

First, in examining the spiritual direction of 21st-century Christianity, we can identify four distinct signs.

First, the center of the gospel of the water and the Spirit has disappeared, and the church has turned into a formalistic religion. Many churches still speak of the blood of Jesus’ cross, but they do not know of the preceding event of baptism at the Jordan River—that is, the gospel of the water and the Spirit of the transference of sins.

As a result, the church stands on a faith with an unclear basis for the remission of sins, and people are mistaking emotional repentance or temporary experiences for the gospel.

However, Jesus took upon Himself the sins of mankind at the Jordan River, paid the price for those sins on the cross, and through His resurrection, gave the life of righteousness.

Losing this complete gospel—that is, the gospel of the water and the Spirit—is the greatest spiritual crisis of the church today.

Second, secularism and humanism are dominating the church.

God-centered faith is gradually shifting to be human-centered, and the topics of sermons have moved from salvation to success, from the cross to self-development, and from the righteousness of God to human happiness and prosperity.

The gospel is being consumed not as salvation from sin, but as a tool to make my life successful.

This is, in the end, a return to the faith of Babel—to the old nature of man seeking to exalt his own name.

The church has become not a place to exalt God, but a space for man to obtain self-satisfaction.

Third, the absoluteness of truth is breaking down, and doctrinal mixing is intensifying.

Today's Christianity is diluting the truth in the name of love and tolerance, and inclusivist theology, which says, "there is salvation in all religions" or "God ultimately forgives everyone," is replacing the gospel.

However, Jesus clearly stated, "*I am the way, the truth, and the life. No one comes to the Father except through Me*" (John 14:6). A church that has lost the truth of this absolute gospel, though it may receive the praise of the world, is becoming a religious institution that has lost the approval of God.

Fourth, the church is becoming institutionalized, and the work of the Holy Spirit is disappearing.

Today's church organizations are becoming increasingly larger and more complex, but within them, the life of the Holy Spirit and the power of the Word are weakening.

Many believers say they have "experienced the Holy Spirit," but in many cases, that experience is built not on the gospel of truth, but on the waves of emotion.

Ultimately, today's church, while maintaining the theological framework of the Nicene Creed, is solidifying into a religious system that holds onto institutions and traditions rather than truth.

However, God is now calling for "the restoration of the gospel" in this age.

That restoration is not a new doctrine or theological movement, but a return to the first gospel—that is, the truth of Jesus' baptism, cross, and resurrection.

The restoration of the gospel is a movement of restoration that stands again in the righteousness of God, beyond human religion.

The starting point of the restoration is the Jordan River. The redemption of Jesus began at the Jordan River.

There, when John the Baptist laid his hands on Jesus' head and

baptized Him on behalf of the world, all the sins of mankind were transferred to Jesus (Matthew 3:15–17, John 1:29).

At that very moment, God opened the heavens and said, *“This is My beloved Son, in whom I am well pleased.”*

This is the place where the righteousness of God began to be fulfilled, and it is the point of origin toward which the restoration of the gospel must be directed.

The cross is the place of redemption, completed as the result of baptism.

That Jesus shed His blood and died on the cross was the event in which He was righteously judged for the sins of mankind that had already been transferred to Him at the Jordan River.

The cross is the completion of the penalty, accomplished after the transfer of sin, and when the order of baptism and the cross is restored, the structure of the gospel is fully connected.

Also, the Holy Spirit comes upon the testimony of the water and the blood.

1 John 5:6–8 says, *“This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood. And it is the Spirit that beareth witness, because the Spirit is the truth. For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one.”*

The Holy Spirit is not the result of an emotional experience, but is God’s testimony that comes upon the truth of the redemption accomplished by Jesus through His baptism and cross.

Therefore, the restoration of the gospel must be accomplished through a gospel in which the threefold testimony of the water, the blood, and the Spirit is restored as one.

The purpose of the restoration that God desires is not the external rebuilding of the church, but the rebuilding of the truth.

In the Lord's words, "*on this rock I will build My church, and the gates of Hades shall not prevail against it*" (Matthew 16:18), that rock is not the person of Peter, but the confession of faith in the gospel of Jesus' baptism and cross.

The restoration of the truth is the restoration of the church, and the rebuilding of the gospel is the restoration of the kingdom of God.

Finally, God is calling to the church of this age, "Return, to the first gospel."

In Revelation 2:4–5, the Lord warned the church in Ephesus, saying, "*Nevertheless I have this against you, that you have left your first love. Remember therefore from where you have fallen; repent and do the first works.*"

These words are the final call given to the church of today. It is an invitation to return to the first love, that is, the gospel of Jesus bearing the sins of the world at the Jordan River.

In conclusion, 21st-century Christianity now stands at the end of religion.

But God, through this age, is calling us to return to the beginning of the gospel.

The church must move away from the cross-centered half gospel that it holds today and be restored to the complete gospel where the baptism, the blood, and the Spirit are united as one.

It must depart from institutions and secularized structures and return to the church established in Spirit and truth; and it must move away from a faith that pursues human satisfaction and advance toward a faith that fulfills the righteousness of God.

God is now closing the age of religion and is seeking to open the age of the gospel anew.

To those who return to that gospel—the gospel in which Jesus bore the sins of the world at the Jordan River, died shedding His

blood on the cross, and fulfilled righteousness through His resurrection—God gives the final call.

This call is not a movement for a new denomination or organization, but a movement of restoration that rightly establishes the truth before God, and those who respond to this call are the true remnant of 21st-century Christianity.

Then, what losses must contemporary Christianity endure to return to the gospel of the water and the Spirit?

If contemporary Christianity is to truly return to the “gospel of the water and the Spirit”—that is, the fundamental truth of the gospel where Jesus bore the sins of mankind through His baptism and paid the price for those sins on the cross—it is not enough to simply make a slight adjustment to the direction of its faith.

That path is one where theological, institutional, social, human, and spiritual losses must be endured, and that very path of sacrifice is the path to the restoration of truth that God desires.

First, it must endure theological loss.

Today’s Christian theology is built upon a doctrinal system established over approximately 1,700 years since the Nicene Creed. This structure is based on the traditional doctrine of atonement, which regards only the cross of Jesus as the basis for the remission of sins.

However, the gospel of the water and the Spirit clearly states:

“Sins were transferred to Jesus through His baptism, and the cross is the place where the punishment for those sins was

completed.”

To accept this truth, the existing doctrine of atonement, the understanding of the sacraments, the doctrine of justification, and the entire doctrinal system of seminaries must be reinterpreted. This means the theological collapse of existing doctrines, and for denominational leaders and theologians, it will come as a loss of authority and a loss of face. However, to restore the truth, one must endure the loss of tearing down human doctrines.

Second, institutional loss follows.

The current church structure operates centered on denominations, credentials, and institutions.

However, the gospel of the water and the Spirit establishes a church centered on the born-again, that is, a community centered on those who believe the gospel.

When the gospel is restored, the standard of the church will not be seminary diplomas, certificates of ordination, or denominational affiliation, but rather, “Do you believe in that gospel of the water and the Spirit?”

This signifies the collapse of denomination-centered power and the dismantling of the clergy-centered structure. The church may lose its institutional stability, but it will be reorganized into a true gospel community.

Therefore, to return to the gospel of the water and the Spirit, the sacrifice of laying down the church’s organizational stability and human-established authority is necessary.

Third, social and economic loss follows. Contemporary Christianity has become a single giant religious industry.

Church buildings, offering systems, seminaries, publishing houses, broadcasting stations, and various church networks form a religious ecosystem and sustain the livelihoods of countless

people.

However, the restoration of the gospel is a movement that reveals only the righteousness of God.

When that gospel is restored, the religious market that sold a false gospel will collapse, and the human-centered industry of faith will be dismantled.

The church will become unable to maintain the wealth and honor of the world, and only the righteousness of God will be exalted. As it is said in the verse, *“And you shall know the truth, and the truth shall make you free”* (John 8:32), this freedom is also a freedom to lose secular glory.

To return to the gospel of the water and the Spirit, one must lay down material abundance and choose the path of obtaining freedom only within the truth of God.

Fourth, one must endure human loss.

Those who restore the truth have always been a minority, and the apostles of the early church, as well as the Reformers, had to endure the world’s criticism and isolation.

Likewise, those who preach the gospel of the water and the Spirit will be misunderstood as heretics, fanatics, and schismatics.

They may be expelled from their denominations, be cut off from their faith communities, be socially isolated, or experience difficulties with their livelihood.

However, this is the price of the narrow path that Jesus spoke of. *“Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. Because narrow is the gate and difficult is the way which leads to life, and there are few who find it”* (Matthew 7:13–14). The path of following the truth is a path of suffering, but at the end of that path, there is life.

Lastly, there is a spiritual loss and, at the same time, a glory.

Viewed by worldly standards, this path is a path of losing everything, but before God, it is a path of gaining everything. Jesus said, *“For whoever desires to save his life will lose it, but whoever loses his life for My sake and the gospel’s will save it”* (Mark 8:35).

The path of returning to the gospel of the water and the Spirit is a path of self-denial and a path of forsaking the world. However, it is on that very path that the kingdom of God is re-established, and the glory of righteousness is revealed.

In the end, the restoration of the gospel is not a path of loss, but a path of the restoration of truth.

The church can lose its organization, theology can lose its system, and people can lose their honor.

However, in the midst of all that loss, the church will again obtain the righteousness and life of God.

“This gospel is a loss to those who lose, but to those who believe, it is the power of God.”

God is now tearing down the framework of institutional Christianity and is seeking to build a new church upon the gospel of the water and the Spirit.

That path is a path of tears and loss, but it is only on that very path that the righteousness of God will again be established upon this earth.

Escape from the Church of Babylon

Revelation 18:4–8 are the words that proclaim God’s judgment upon ‘Great Babylon’ which will come in the last days—that is, the religious system that has departed from God and the secularized church.

This passage is not a simple prophecy, but God’s final warning

and call to restoration directed towards the church and believers of this present age.

The voice from heaven resolutely cries out: *“Come out of her, my people,”* This is an urgent command directed to the people who, though they call on the name of God, are still remaining within a religious system that has already strayed from the truth.

“And I heard another voice from heaven saying, ‘Come out of her, my people, lest you share in her sins, and lest you receive of her plagues’” (Revelation 18:4).

In this passage, the *“another voice from heaven saying”* signifies the direct warning of the Holy Spirit. It is a command that God Himself is speaking.

The words, *“Come out of her, my people,”* presuppose that God’s people are already within that Babylonian system.

Here, ‘Babylon’ does not merely symbolize a political empire of the world, but a religious system that uses the name of God but has lost the truth—in other words, today’s formalistic and secularized Christianity.

God says, “If you remain within that system, you will partake together in its sins and plagues. Therefore, come out of it.” This is precisely the call to “return to the gospel of the water and the Spirit.”

It is a call to break away from the false gospel and the human-centered religious structure, and to return to the true gospel that was completed by Jesus’ baptism, the cross, and the Holy Spirit.

“For her sins have reached to heaven, and God has remembered her iniquities” (Revelation 18:5).

This passage declares that, despite God’s long-suffering, her iniquity and wickedness have now reached their limit.

The expression “have reached to heaven” means that their sins have been piled up before God to an extent that they can no

longer be tolerated.

God remembers the unrighteous deeds of those who, while calling themselves the church, abandoned the gospel accomplished through the baptism and blood of Jesus and taught a path of salvation made of human rituals and doctrines.

When doctrine instead of the gospel, and tradition instead of the truth, took God's place, all of that distorted faith was recorded before God's judgment.

“Render to her just as she rendered to you, and repay her double according to her works; in the cup which she has mixed, mix double for her” (Revelation 18:6).

This passage is a declaration of justice that God will repay, according to their deeds, those who deceived people with the gospel of the Nicene Creed and pursued worldly greed.

“Her mixed cup” signifies a mixed faith where truth and the secular, the gospel and human ideas, are mixed together.

God brings a double judgment upon those who used His name to deceive people and kill souls.

James 3:1 warns, *“My brethren, let not many of you become teachers, knowing that we shall receive a stricter judgment.”* If one who teaches the truth distorts that truth, that sin becomes twice as heavy.

“In the measure that she glorified herself and lived luxuriously, in the same measure give her torment and sorrow” (Revelation 18:7).

This word is a judgment against a religious system filled with pride and arrogance.

Babylon exalted herself, saying, *“I sit as queen, and am no widow, and will not see sorrow.”*

The sight of many churches today glorifying themselves, boasting, “We are the orthodoxy,” “We are the largest

denomination,” is the very fulfillment of this word. However, God says, “As much as he exalted himself, repay him with torment and sorrow.” This is a word that warns of the fall of secularized religion and the collapse of human-centered faith.

“Therefore her plagues will come in one day—death and mourning and famine. And she will be utterly burned with fire, for strong is the Lord God who judges her” (Revelation 18:8). The expression “*in one day*” means that God’s judgment will come suddenly and decisively.

God’s judgment is not delayed, and when His time comes, it is accomplished in an instant.

“Death and mourning and famine” symbolize spiritual death, the loss of the opportunity for repentance, and the lack of God’s word.

It becomes a religion where the church remains but the gospel has disappeared, a religion with only its form left.

“She will be utterly burned with fire,” means God’s judgment by fire.

This fire is not a physical fire, but the fire of truth, the fire of the Holy Spirit. That fire burns away all the false gospel, secular faith, human pride, and unrighteousness.

The word, *“for strong is the Lord God,”* declares that no denomination or religious system can escape God’s judgment.

Ultimately, Revelation 18:4–8 is God’s warning to the church of today.

The word, “Come out of her,” is not simply a command for physical escape, but a spiritual invitation to break away from human-centered religious structures and formalistic faith and to return to the true gospel.

We must come out from the doctrinal system of the Nicene

Creed, the denomination-centered traditional faith, and the cross-centered incomplete gospel that excludes the baptism of Jesus.

Only then can we become the people of God who return to the gospel of the Jordan River, restore the righteousness of the cross, and receive again the life of the Holy Spirit.

Revelation 18 is God's final voice that says, "Return to the gospel of water and the Spirit."

God judges the religionized church, but He first calls out His people of truth.

The remnant must abandon the world's pride and false doctrines and return to the path of the gospel where Jesus was baptized in the Jordan River and shed His blood on the cross.

Only that path is the true path of salvation that avoids the judgment of fire and abides in God's righteousness and life. 

SERMON 10

**Can one become a follower
of the Lord while believing
in the Nicene Creed?**

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

Can one become a follower of the Lord while believing in the Nicene Creed?

< John 8:3-12 >

“Then the scribes and Pharisees brought to Him a woman caught in adultery. And when they had set her in the midst, they said to Him, ‘Teacher, this woman was caught in adultery, in the very act. Now Moses, in the law, commanded us that such should be stoned. But what do You say?’ This they said, testing Him, that they might have something of which to accuse Him. But Jesus stooped down and wrote on the ground with His finger, as though He did not hear. So when they continued asking Him, He raised Himself up and said to them, ‘He who is without sin among you, let him throw a stone at her first.’ And again He stooped down and wrote on the ground. Then those who heard it, being convicted by their conscience, went out one by one, beginning with the oldest even to the last. And Jesus was left alone, and the woman standing in the midst. When Jesus had raised Himself up and saw no one but the woman, He said to her, ‘Woman, where are those accusers of yours? Has no one condemned you?’ She said, ‘No one, Lord.’ And Jesus said to her, ‘Neither do I condemn you; go and sin no more.’ Then Jesus spoke to them again, saying, ‘I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life.’”

The passage from John 8:3 to 12 tells us that Jesus became the Lord who solved the sins of sinners through the ‘gospel of the water and the Spirit.’

This incident is a passage that shows the sin of a woman caught in adultery was solved through the baptism Jesus received from John.

When Jesus came again from the Mount of Olives to the temple, the people came to Him and heard His word.

At that time, the scribes and Pharisees brought a woman caught in the very act of adultery, made her stand before Jesus, and spoke words to test Him.

“Now Moses, in the law, commanded us that such should be stoned. But what do You say?” (John 8:5).

Through this incident, they sought to test Jesus and obtain grounds to accuse Him.

This scene shows that human righteousness helplessly collapses before the Law, leaving one with no choice but to become a sinner and be placed under the judgment of sin.

The Law reveals a person’s sin, but it cannot eliminate that sin. By standing before the judgment seat of the Law, the adulterous woman could realize that she was a sinner.

Because the wages of sin is death, no one can escape the judgment of their own sin.

At that time, Jesus bent down and wrote on the ground with His finger.

The people began to test Him continuously with the same words.

“Now Moses, in the law, commanded us that such should be stoned. But what do You say?”

Jesus stood up and said to them, *“He who is without sin among you, let him throw a stone at her first.”*

Hearing Jesus’ words, they, feeling a reproach from their

conscience, disappeared one by one, from the oldest to the youngest.

Although there were many people in that place, not a single one could remain.

This is because the Law confines everyone under sin and makes them objects of the curse that results from sin.

Therefore, for a sinner, the work of salvation that Jesus accomplished is absolutely necessary.

Now, the only ones left were Jesus and this woman.

Jesus spoke to the woman who had been caught in the very act of adultery.

“Woman, where are those accusers of yours? Has no one condemned you?”

She said, *“No one, Lord.”*

Jesus then said to her,

“Neither do I condemn you; go and sin no more.”

This was a scene where the woman, who was dying in her sin, met Jesus and received the removal of sin.

Jesus was the one who revealed Himself to be the Savior, who came to save all the sinners of this world from their sins.

Jesus washed away the sins of the world by receiving the baptism given by John the Baptist in the Jordan River.

This is because Jesus had the sins of the world transferred to His body by being baptized by John.

Afterward, Jesus, bearing the sins of humanity, went to the cross and shed His blood to receive the judgment for our sins on our behalf, and He rose from the dead to give us eternal life.

Jesus Christ became our Savior by washing away our sins with the baptism He received from John.

Jesus said to the woman caught in adultery, *“Neither do I condemn you; go and sin no more.”*

What Jesus did for this woman is the word of truth that the Lord washed away the sins of the world with water and the Spirit, and it is through this truth that He saved us.

If the creators of the Nicene Creed were to resolve this woman's sin, what method would they have proposed?

If one were to attempt to resolve the sin of the woman caught in adultery from John chapter 8 through faith in the Nicene Creed, they would most likely have first sought to resolve her sin through the sacrament of Confession.

Human beings are those who are born into this world and live their entire lives committing sin. Some people are unable to forsake the sin of theft for their entire lives, while others ceaselessly commit sexual offenses.

The sacrament of Confession, one of the Seven Sacraments created by the Catholic Church, is one of the doctrines established so that such people may have their sins washed away.

All religions have at least one doctrine through which people can live while having their sins cleansed.

Christianity attempts to resolve it through prayers of repentance, Catholicism through the sacrament of Confession, and Buddhism through the bestowing of mercy.

However, the method by which Jesus eliminates human sin was to wash away the sins by coming into this world as the Savior, receiving the baptism given by John, and thereby having the sins of the world transferred to Himself.

In other words, the method of sin removal that the Lord has given to humanity is the gospel of being born again of water and the Spirit.

Yet, they try to resolve sin through the sacrament of Confession or through prayers of repentance.

There are many types of sins that people commit, but humans do not have the ability to resolve those sins by themselves while they live.

Therefore, a person becomes one who can be freed from all those sins only by receiving the help of a Savior. This woman was also the same.

The religions that exist in this world have each established at least one doctrine to resolve sin.

Among them, the faith structure of the Nicene Creed, created by the Catholic religion, attempted to resolve the sin problem of its members through the cross of Jesus Christ and the sacrament of Confession.

However, Jesus received the baptism from John to have the sins of the world transferred to Him, and by carrying those sins and paying the price for them on the cross, He saved believers from their sins.

However, the Nicene Creed emphasized and led people to believe only in the blood of the cross, while omitting the ministry of the baptism Jesus received from John.

Therefore, to fill the deficiency in the cleansing of sin within the system of the Nicene Creed, the Catholic Church created the doctrine that a priest must remove a member's sin through the ritual of the Seven Sacraments. This is precisely the sacrament of Confession.

Consequently, if one were to attempt to resolve the sin problem of the adulterous woman within the theological structure of the Nicene Creed, in Catholicism, it was possible only through the sacrament of Confession.

And in Christianity, it is said to be possible only through prayers

of repentance.

However, the basis for Jesus's words to the woman, "*Neither do I condemn you; go and sin no more.*" was made possible because Jesus had already had the sins of the world transferred to Him and washed them away by receiving the baptism from John.

But within the Nicene Creed, the mercy of Jesus is manifested through the pardoning authority of the Catholic priest.

Within the structure of the Nicene Creed, the sacrament of Confession must go through a process of specific stages.

If you are someone who currently believes in Catholic doctrine, your sins can be forgiven only after you first confess your sins to a priest of the church through the sacrament of Confession.

This becomes a sin of usurping the sovereignty of God.

The priest of the Catholic Church, in the act of removing a believer's sin, declares, "In the name of Christ, I absolve you of your sins." The sinner must then perform a certain penitential act as a sign of atonement.

According to this doctrine, the sin of the woman caught in the very act of adultery is not resolved through an encounter with Jesus, but must be resolved by a religious doctrine through the authority of a Catholic priest.

In this way, from the perspective of the Nicene Creed, one can see that in the process of removing the sin of the woman caught in adultery, the roles of the principal and the subordinate have been reversed.

They are committing the arrogant sin of trying to confine the saving work of Jesus within the framework of a church institution.

If one views the incident of the adulterous woman in John

chapter 8 from the perspective of the faith structure of the Nicene Creed—that is, the perspective of faith that believes only in the blood of the cross—it becomes clearly revealed that her sin must be processed through the sacrament of Confession.

The Nicene Creed established a framework of faith centered on the death on the cross and the resurrection of Jesus Christ.

Therefore, the method for the removal of sin in the Catholic Church, which created the Nicene Creed, is transformed into a declaration by which a church priest removes the woman's sin through the sacrament of Confession.

Within such a structure, it is a repeating and cyclical pattern where a person commits a sin, goes to Confession, and the priest then removes that sin.

In this way, when viewing this woman's sin through the doctrinal interpretation that follows the Nicene Creed, the sacrament of Confession becomes absolutely necessary.

In contrast to this, the gospel of the water and the Spirit says that before the foundation of the world, in Jesus Christ, He had already washed away the woman's sin through the baptism He received from John.

The sin of the woman caught in the very act of adultery is not resolved by repenting and asking for forgiveness.

That sin was resolved by Jesus having the sins of the world transferred to Him when He was baptized by John at the Jordan River, and then paying the price for that sin on the cross.

It is resolved through the faith that her sin was washed away by the baptism that the Savior Jesus Christ received from John.

The words of Jesus, "*Neither do I condemn you,*" were not a mere declaration of mercy, but a statement that He had resolved all her sins through the baptism He received from John.

This word means that the redemption accomplished through the baptism and blood of Jesus is the blessing of salvation, an actual

application to all the sins of humankind.

And there are those who hold this exact same faith; they are the Christians.

In the New Testament era, the Lord has told us that He resolved the sins of humanity through the baptism He received from John and the blood of the cross

When we look at how He resolved the sin problem of the woman caught in the act of adultery—within the faith of those who believe in the gospel of the water and the Spirit—we can see that this is a faith completely opposite to that of those who believe in the Nicene Creed.

If we look at the word of truth in which Jesus resolved the sin of this woman who was caught in the act of adultery, it means that her sin was resolved because Jesus received baptism from John, had the sins of the world transferred to Him, and resolved them on the cross.

Jesus Christ was born as the Savior, borrowing the body of the Virgin Mary, in order to save all sinners of this earth. And when He became thirty years old, He went to John the Baptist to receive baptism and to have the sins of the world transferred to Him.

At this time, Jesus said to John the Baptist, “*For thus it is fitting for us to fulfill all righteousness.*”

By saying these words, Jesus intended to wash away the sins of the world by receiving baptism from John. In other words, there was this intention of Jesus who spoke these words.

Therefore, by receiving baptism from John the Baptist, Jesus

could become the One who took upon Himself all the sins of the world at once and washed them away.

In the Old Testament era, there was a sacrificial system in which the sin of a sinner was transferred to a sacrificial offering through the 'laying on of hands,' where the priest placed his hands on the head of the offering.

In the same way, in the New Testament era, Jesus received baptism from John to have the sins of the world transferred to Him, shed His blood on the cross, and rose from the dead to become the eternal Savior of humanity.

This shows that Jesus became the One who fulfilled the sacrificial law of the Old Testament.

John the Baptist baptized the body of Jesus. At that time, the sins of all people were transferred to the body of Jesus and were washed away.

By receiving baptism from John, Jesus bore the sins of the world on His own body.

"Then Jesus came from Galilee to John at the Jordan to be baptized by him. And John tried to prevent Him, saying, "I need to be baptized by You, and are You coming to me?" But Jesus answered and said to him, "Permit it to be so now, for thus it is fitting for us to fulfill all righteousness." Then he allowed Him. When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him" (Matthew 3:13-16).

In this way, by receiving the baptism given by John, Jesus washed away our sins.

When Jesus received the baptism given by John and came up from the water, these words were heard from heaven:

"This is My beloved Son, in whom I am well pleased."

These words meant that God the Father was pleased that Jesus received baptism, took upon Himself the sins of the world, and became the Savior of the sinners of the world.

This means that God the Father was pleased with the work of Jesus Christ washing away the sins of the world by receiving baptism from John.

Therefore, in the New Testament era, Jesus granted the cleansing of sins to those who believe in this word of truth—that He Himself washed away the sins of the world at once by receiving baptism from John and taking them upon Himself.

Through these words, we can know that we have become those who can be saved by faith, not in the Nicene Creed, but in the ministry of Jesus who washed away the sins of the world by receiving baptism from John.

This present age is undoubtedly the era of the world's end.

The changes in the world's politics and society, the climate change and diseases of nature, and even the hearts of people—everything is rapidly rushing toward the world's end. This is the reality.

We have already become those who stand at the very edge of the world's end.

Climatologists warn that in 25 years, the Earth's average temperature will rise, and the planet's ecosystem will severely collapse.

According to the analysis of scientists, about 4 billion among the elderly population could lose their lives due to extreme climate change.

This is because the elderly, with their weaker lung function,

cannot endure climate changes such as heatwaves.

Furthermore, climate experts say that in the future, parts of the world will be submerged, new diseases will become rampant, politics will become unstable, and there will be a possibility of a Third World War.

As such, there are almost no positive outlooks for the future of humanity. Most reports are negative and hopeless.

It is predicted that by around the year 2050, about 4.5 billion people will remain on Earth.

How much longer can they truly endure? Perhaps they might be able to hold on for about another hundred years.

When that time comes, humanity will mobilize all of its science and technology to restore the already greatly damaged Earth.

For example, new technologies may emerge, such as devices to drastically reduce carbon dioxide in the atmosphere, or methods of purifying polluted air using aircraft sent into the sky.

But the clear fact is that the world is now rushing toward its end. Therefore, while living in this age, the most important thing for us is to be born again through faith in the gospel word of the water and the Spirit.

While we live in this world, there are only two paths we can choose.

One is the path of believing in the gospel of the water and the Spirit, receiving salvation from sin, and living until we meet the glorious Lord.

The other path is to believe in the Nicene Creed and strive to have the sins committed daily washed away through confession or prayers of repentance, only to eventually die and stand before the Lord.

One path is the way of salvation as planned by the Lord, and the other path is the way of destruction.

We have tried to receive the removal of sins by believing in the

Nicene Creed, but that path is one where a person ends their life without ever having their sins removed.

However, there is another path: to believe in the gospel of the water and the Spirit—in which Jesus received baptism from John the Baptist and washed away the sins of the world—and to enter the wedding feast that the Lord has prepared.

We must choose one of these two.

People's lives are divided into two main types.

One of these groups consists of legalists who believe in Jesus as their Savior.

The scribes and Pharisees who appear in the Bible were precisely this type of people.

Such people in the 21st century are those who believe in the Nicene Creed.

As it turns out, Christians today have all come to belong to the faith that believes in the Nicene Creed.

They have become people who constantly commit sin and believe they are washing it away through prayers of repentance.

If you look at the contents of the Nicene Creed, it says, "Jesus was born of the Virgin Mary, suffered under Pontius Pilate, was crucified and died..."

The creators of the Nicene Creed excluded the ministry of Jesus receiving baptism from John the Baptist to wash away the sins of the world, and instead highlighted only His cross, recording it in the Nicene Creed.

To save sinners from the sins of the world, Jesus received baptism from John and washed away the sins of the world.

At that moment, all the sins of mankind were transferred to the body of Jesus.

Because Jesus Christ received baptism from John and had the sins of the world transferred to Him, He was crucified, shed His

blood, rose from the dead, and has now become our Savior.

If you look at the Nicene Creed, it is as follows:

“I believe in God, the Father almighty, creator of heaven and earth. I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead. I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.”

The expression ‘the holy catholic church’ that appears in this Nicene Creed refers to the Catholic Church.

However, from a biblical perspective, the Catholic Church is nothing more than a religion created to achieve the political objectives of the Roman Emperor.

And the creed’s content regarding “the removal of sins” was also completely different from the truth in the Bible, where Jesus received baptism from John and washed away the sins of the world.

Jesus came as the Savior, received baptism from John the Baptist, had the sins of the world transferred to Him at once, and washed them away at once; yet, the Nicene Creed contains the idea of washing away sins continuously.

Jesus is the Savior who came, received baptism from John, had the sins of the world transferred to Him at once, washed them away at once, and was crucified at once, thereby becoming the

Savior who received the judgment for the sins of our mankind. By receiving baptism from John in the Jordan River, Jesus had the sins of the world transferred to His own body. By carrying the sins of the world, being crucified, shedding His blood and dying, and resurrecting from the dead, He has become the Savior of those who now believe.

However, in the Nicene Creed, the baptism Jesus received from John has been removed.

The reason is that the Roman Emperor deleted the truth of the baptism Jesus received from John in order to achieve his political objectives.

This is because they created the Nicene Creed to subordinate Christianity to the Roman state.

Therefore, they deleted from the Nicene Creed the part where Jesus received baptism from John and had the sins of the world transferred to Him, recording only the crucifixion, and thus created another creed different from the Bible.

Therefore, we want to recover the faith of the apostles of the early church, who believed in the truth that Jesus washed away the sins of the world by receiving baptism from John, and become those who receive the removal of sins through faith.

In Catholicism, they say that personal sins are washed away by receiving confession.

And in modern Christianity today, they also say that if one receives baptism in the name of Jesus, original sin is removed. However, this is because the Nicene Creed deleted the Lord's ministry, in which Jesus took on and washed away the sins of the world by receiving baptism from John.

In this way, they created the Nicene Creed so that people could not receive the removal of sins even if they believe in Jesus.

They created the Nicene Creed in AD 325 and decreed that

anyone who did not believe in it would be considered a heretic. At that time, the Roman Emperor's command was absolute. When even Roman citizens, the people of his own country, found it difficult to defy the emperor's command, how could Christians have protested against it? For Christians, no king other than Jesus Christ could be their protector.

However, if one of the Christians were to protest to the Roman Emperor and his interrogators, asking, "Why did you remove from the Nicene Creed the fact that Jesus was baptized by John and took on the sins of the world?" they would have said this:

"The Roman Emperor first created the Nicene Creed in order to make a new religion to rule the Roman nation. How dare you judge this to be wrong?" they would have said.

They would have said, 'The Roman nation belongs to the Roman Emperor. How dare you attempt to go against the Nicene Creed, which was made because the Emperor wanted it?'

In the Middle Ages, if one was condemned as a heretic, they were captured and subjected to much torture or burned at the stake.

Thus, people came to live through the Dark Ages for about a thousand years, from AD 325-1500.

Those who went against the Nicene Creed at that time came to live trembling in fear; they had mouths but could not speak, and if they opened their mouths, only death awaited them.

The phrase in the Nicene Creed, "for the removal of our sins," means that they created another doctrine from which the gospel word of truth—that the Lord was baptized by John the Baptist and had washed away the sins of the world—was deleted. In Catholicism, they established a doctrine that if you believe in

Jesus as the Savior, original sin is removed, and the sins committed while living receive removal of sin through the sacrament of confession.

And they became those who established the Seven Sacraments and created a Catholic religious system solely for their own politics.

In the end, a new religion that imitated Christianity came to be created on account of the Nicene Creed.

That religion came to be called the new Roman Catholic Church, not early Christianity.

The Roman Emperor of old held the strongest power in the entire world, and after that, they created the Pope and, while strengthening the papal authority of the Catholic Church, came to exert influence even over secular power.

The Catholic Pope controlled the monarchs of Europe, and that exercise of power continued for a long time, greatly influencing European society for a period of nearly a thousand years.

After that, they created the Dark Ages for a thousand years due to the evil deeds they had committed.

At that time, they believed that “the sun revolves around the earth,” and because that also influenced the faith of the Catholic religion, anyone who denied the knowledge spoken by the Church was branded a heretic and put to death.

However, as time passed and scientists confirmed through observation, it was verified that the geocentric theory advocated by the Church was wrong.

This began with the question that arose from the fact that different phenomena appeared even when looking at the same place at the same time with a telescope.

Only then did those who studied science discover the fact that the earth revolves around the sun, rather than the sun revolving

around the earth.

Unlike Copernicus, who knew this fact but remained silent out of fear, the scientist Galileo took courage and announced this fact to the world.

And he wrote and asserted that “the earth revolves around the sun.” Then, the Holy See summoned and interrogated him.

“The Church advocates the geocentric theory, yet you are saying you would overturn that theory? If you do not retract the book you wrote and say that you were wrong, you will be branded a heretic and will not escape death.”

In the end, pushed by the power of the Church, Galileo began to back down from his assertion.

He immediately retracted his words.

However, it is said that as he walked out of the court of the Inquisition, he muttered to himself,

“And yet, the earth revolves around the sun.”

That was an era when anyone who made a claim contrary to the Church was referred to a religious tribunal and was to be executed.

“And yet, the earth revolves around the sun.” For the conscience of religion is free!

Thus, in the Middle Ages, because no one but the clergy could see the words of the Old and New Testament Scriptures, everything had to be believed just as the Catholic religious leaders said.

They stipulated, saying, “The Nicene Creed is the orthodox church that directly inherited the faith of the early church, and all who oppose it are heretics,” and they persecuted and captured and killed those who did not submit to this.

People who believed in Jesus were afraid that they would be branded as heretics as spoken of by the Catholic Church.

Therefore, the people of that time had no choice but to remain

silent, and we can see that even the Reformers ended up becoming those who had to accept the Nicene Creed as it was.

The Reformers accepted it, saying, “Not all of the Seven Sacraments established by the Catholics are wrong. Five of the seven sacraments are incorrect, but two are right.”

And because they also accepted the Nicene Creed as it was, even now in the 21st century, they have become those who use that creed as it is, leading to a foolish result.

Even now, within Christianity, if one deviates from the Christian doctrines created based on the Nicene Creed, they are condemned as heretics, and this can be said to be the same as the Catholic Church.

Even now, their power makes people’s hearts fearful, but we must unite in becoming those who obtain salvation by believing the word of truth recorded in the Old and New Testament Scriptures—that Jesus was baptized by John and washed away the sins of the world.

And it is that we should share the same will in proclaiming this truth of salvation to the whole world.

The era when people could not say that the Nicene Creed, which was recognized by the Roman Emperor, was wrong even if it was wrong, has continued for about 1700 years from AD 325 to 2025.

Therefore, the point is that now, even in the Catholic religion or Protestantism, by believing in their hearts in the ministry of the baptism Jesus received from John, and by believing in the gospel of the water and the Spirit, they must have their sins washed away and become born-again ones.

Even the Pharisees and scribes, who were well-versed in the Law, were those who could not have their own sins washed away.

The question, then, is whether the people of the Middle Ages

were those who had received the removal of sins in their hearts by believing in the Nicene Creed and the Seven Sacraments that the Catholic Church preached.

The point is that, because even today we can hear the words of the gospel of the water and the Spirit like the saints of the early church, we should believe with our hearts and receive salvation.

Now you too can become the children of God by believing in the gospel that Jesus was baptized by John and washed away the sins of the world.

The gospel of truth that appears in the words of the Old and New Testament Scriptures is that Jesus was baptized by John, thereby taking on the sins of the world, and washed away our sins.

And He was crucified on the cross and, in place of our sins, received the penalty for sin and the judgment for our sins.

And Jesus resurrected from death and is now seated at the right-hand throne of God the Father. Our Lord gives salvation to those who believe according to this word.

What we should know is that in AD 325, at the time of the Council of Nicaea, the theologians and Greek philosophers who gathered there combined their wills to create the Nicene Creed and offered it to the emperor.

The content of that creed contained insufficient content that was different from the words of the gospel of the water and the Spirit that the apostles of the early church believed.

It was only recorded there that Jesus was hung on the cross and became the Savior, and so to this day, it has not been able to lead those who believe in Jesus as their Savior to the gospel of the water and the Spirit.

And the belief that all sins are forgiven through the sacrament of

Confession, recorded in the Seven Sacraments they made, has had a great influence on Christians today, causing them too to set their hearts on the doctrine of repentance instead of the baptism of Jesus.

Therefore, in the end, they became sinners who could not have their own sins washed away.

Truly, all of us must become those whose sins have been cleansed by believing in the word of the gospel of truth, which appears in the words of the Old and New Testaments, that Jesus was baptized by John, had the sins of the world transferred to Him, and washed them away.

However, because the Nicene Creed was made in AD 325, the reality is that people, by believing in that creed, could not become those born again before God and instead became worldly religious people.

The Nicene Creed was different from the gospel of the water and the Spirit that appears in the Old and New Testaments. Whereas Jesus Christ, in order to personally take charge of our sins, received the baptism from John, had the sins of the world transferred to Him, and washed away all sins, and then received the judgment for those sins on the cross, the Nicene Creed stated that Jesus saved those who believe in Him on the cross, without the baptism through which He had the sins of the world transferred to Him.

In fact, the cross was the truth that signifies He received the judgment for our sins in our place.

Jesus is not one who forgives our sins whenever we commit sin.

Because Jesus Christ is the One who, through the baptism He received from John, took over the sins of the world at once and washed them away, we are able to be saved from all our sins by

the faith that believes in the truth of the ministry of Jesus' baptism.

If we were to try to resolve our sins through prayers of repentance each time we sin, would there have been a need for the Lord to come to this earth, be baptized by John, take charge of the sins of the world, and wash them away?

The Lord, through His 33-year life, completed our salvation through the baptism by which He was baptized by John and took charge of the sins of the world, and through the word of the cross. The Lord is the Savior who took charge of our sins at once through the baptism He received from John and has washed them away. And He is the One who became the Savior who has saved us from the judgment of sin by the blood He shed being crucified on the cross.

When Jesus met this woman, He was in a state where He had already taken charge of her worldly sins and already washed them away, having received baptism from John. However, because this woman did not know the Lord's ministry, it was necessary for Jesus to inform her of that fact.

That is why Jesus, looking at the woman, was able to say, "*Neither do I condemn you.*"

The reason the Lord did not say that the woman caught in the act of adultery had sin is because Jesus Himself had washed away this woman's sin through the ministry of the baptism He received from John the Baptist.

The words of verse 12, "*Then Jesus spoke to them again, saying, 'I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life.'*" mean that those who follow the Lord with the faith that believes the fact that Jesus eliminated our iniquities through the baptism He received from John become those who do not walk in darkness.

These are the words declaring that Jesus Christ is the only Savior and the light of life in a world full of iniquity.

Because Jesus received the baptism given by John, took charge of the sins of the world, and washed them away, those who believe this word of the gospel of truth were to become those who have their sins cleansed by faith.

Because the Lord was baptized by John, took charge of the sins of the world at once, and washed them all away, those who believe this have their sins cleansed. They become righteous people saved from sin.

That we have been saved from sin is not merely a theoretical statement.

We still live in this world with weak flesh and commit sin from time to time.

Nevertheless, because of the redemption of Jesus Christ's baptism and cross, we have become those who are without sin.

When we commit sin, it is clearly a sin before God. Therefore, we must acknowledge and confess it.

“Lord, I have sinned again. However, I believe that this sin, too, has already been eliminated by You.”

Those who confess their faith like this and, gathering strength again, try to live according to God's will are those who live a life of faith.

In the future, two kinds of believers will appear in the world. One of them will be those who believe in and follow the man-made system of the Nicene Creed, like Catholicism, and the other will be those who believe in and follow the righteousness of God, which is that Jesus Christ was baptized by John, had the sins of the world transferred to Him, and washed them away.

The Lord tells us to follow one of the two gospels by faith.

Which path will you follow?

Will you follow the religious people of the world who believe in the Nicene Creed, emphasize only the blood of the cross, and remain in repentant prayers and ritual-centered worship? Or will you follow the faith that believes in Jesus Christ as the Savior—who was baptized by John, had the sins of the world transferred to Him, was nailed to the cross, shed His blood, and was resurrected from the dead?

Jesus said, *“He who follows Me shall not walk in darkness, but have the light of life”* (John 8:12).

The reason we were able to receive salvation from all our sins is that we could be saved by the faith that believes in the baptism the Lord received and the blood of the cross.

“Neither do I condemn you” (John 8:11). *“There is therefore now no condemnation to those who are in Christ Jesus”* (Romans 8:1).

This means that those who believe in the baptism and blood of Jesus cannot have sin.

The Lord has now bestowed upon us the gospel word of the water and the Spirit.

Therefore, this era is clearly an age of choice.

Whether to follow the lies of Satan and the world, or to follow the gospel word of the water and the Spirit—revealed in the word of Jesus Christ, where Jesus was baptized by John, washed away the sins of the world, and received judgment on the cross—is a matter for you and me to decide. There is no middle ground.

No matter how much the people who believe in and follow the Nicene Creed say, “I believe in Jesus,” or “I am ready to be martyred,” they are still just sinners.

This is because they have not believed the word of truth that Jesus was baptized by John, took on the sins of the world, and washed them away.

Anyone can be saved only by the faith that believes that Jesus accomplished perfect salvation by being baptized by John in the Jordan River, having the sins of the world transferred to Him and washed away, shedding His blood on the cross, and being resurrected from the dead.

However, if you do not believe in your heart the gospel word of the water and the Spirit, which washed away all the sins of the world, you can never receive the removal of your sins.

The Word of the Bible says, “*Now faith is the substance of things hoped for, the evidence of things not seen*” (Hebrews 11:1).

Then, what is the ‘substance’ of Jesus having saved us from sin? It is that Jesus was baptized by John the Baptist, had our sins passed over to Him, and washed them away.

If Jesus had not washed away our sins by being baptized by John and having the sins of the world transferred to Him, we would not be able to receive the removal of sins, no matter how much we believe the fact that Jesus saved us by being nailed to the cross, shedding His blood, dying, and being resurrected.

This is because if you do not know the fact that when Jesus was baptized by John and had the sins of the world transferred to Him, your sins also passed over to the body of Jesus, you cannot have the faith to be sure of the removal of your own sins.

If that is the case, what you say about believing in the cross of Jesus is, in the end, nothing more than a faith of words only.

It is said that faith is the substance of things hoped for, the evidence of things not seen.

That is why if we want to receive the removal of sins, we must know the fact that Jesus was baptized by John, had the sins of the world transferred to Him, and washed them away.

Then, the fact that Jesus was nailed to the cross and received the

judgment for our sins is also automatically acknowledged and believed in the heart, and one comes to receive the removal of sins.

Until now, people were bound to fail because they tried to receive the removal of their sins by following the Nicene Creed, believing only in the cross of Jesus, and also believing only in the Seven Sacraments.

In other words, it was because they did not know the truth that Jesus took on and washed away the sins of the world through the baptism He received from John.

Jesus took on and washed away the sins of this world through the baptism He received from John.

Everyone, you must believe this truth to be able to receive the removal of sins.

Therefore, we must all become those who believe in the word of the baptism that Jesus received.

And then, we must believe that by going to the cross and shedding His blood, Jesus delivered us from the judgment of sin.

You must know that those who believe in the Nicene Creed, as time passed, created the Seven Sacraments and have been ruling over you within that religious doctrine.

This is because your sins are not removed simply because some priest or pastor declares, "Now you have no sin."

Your sins are not eliminated just because you believe in Christian doctrines.

Even if you believe in the doctrine of repentance and the doctrine of sanctification as theologians say, your sins are not eliminated.

The removal of sins for all people is received in the heart only by believing the word of truth: that Jesus was baptized by John, took upon Himself the sins of the world, and washed them away.

If you are trapped in the foolishness of believing in the Nicene Creed or Christian doctrines as if they were the Word of God, you cannot escape from the darkness of sin.

Who can reach the state of having their sins washed away by praying prayers of repentance and striving for sanctification? Christian doctrines or the doctrine of the Seven Sacraments are doctrines that make no sense.

If we could become sanctified through our own efforts, there would have been no need for Jesus to be baptized by John the Baptist and take upon Himself the sins of the world.

This is because if one receives the removal of sins by believing in the doctrine of sanctification, which is one of Christianity's doctrines, it directly contradicts the truth that Jesus was baptized by John, took upon the sins of the world, and washed them away once for all.

Therefore, if you do not even know the gospel of the water and the Spirit, which is the Word of God, and do not have the faith to believe it, how can you believe that Jesus has delivered you from your sins?

If we, who live in the 21st century, have our sins washed away through faith in the fact that the Lord was baptized by John and took upon Himself the sins of the world, there will be no people happier than us in this world.

The reason for this is because we have almost no time left now.

Until now, those who believe in Jesus Christ have believed only in the Nicene Creed, and have believed in and followed only the cross. What is the result? They have become sinners who believe in Jesus.

A person who has sin in their heart is not one who has been saved from their sin.

They are not those who know the gospel of the water and the

Spirit. The reason they have become that way is because they have been believing in the Nicene Creed.

If you are to know that the Nicene Creed is wrong and escape from it, you must know the motives of those who created that creed.

They made the Nicene Creed to use it for political purposes. At that time, the political situation of the Roman nation was unstable. The people were also not united with each other, and the Roman nation was weak against foreign invasions. However, according to the records of historians, it is said that up to 80% of the people of the Roman nation at that time were those who admired the faith of the Christians.

However, at that time, those who believed in the word of the gospel of the water and the Spirit, which the early church had preached, were not formally recognized as Roman citizens. Until then, Christians were being treated as foreigners who had come to live in the Roman nation. Nevertheless, those who believed in the word of the gospel of the water and the Spirit had such great influence that they were loved by 70-80% of the Roman citizens. That is why the emperor who ran the Roman Empire could not be hostile towards the Christians.

In the end, the Roman emperor embraced the Christians as the people of his own nation, gave them religious freedom, and 12 years later, created the Nicene Creed. However, the Nicene Creed perverted the truth of their faith to create the Catholic religion, and they came to claim this as the orthodox church. In this way, they had created a polytheistic religion that the people of the whole nation could believe in. They made people believe only in the fact that the Lord was

crucified and resurrected from death, as recorded in the Nicene Creed.

For that reason, they did not know the word of the gospel of truth that Jesus was baptized by John, took upon Himself the sins of the world, and washed them away.

In the end, because they did not know the gospel of the water and the Spirit, they became those who led many people down the wrong path.

Due to the Nicene Creed, the religious leaders enjoyed glory, and could also have the wealth and honor of the world. But what did the church members who followed them gain? Because of the Nicene Creed they had created, people came to know and believe only in the Jesus who was hung on the cross, and as a result, they came to appear like Christians only outwardly.

They became those who believe only in the cross of Jesus, and also, by believing in the Seven Sacraments, they ended up becoming those who live always as sinners.

That being said, those who believe only in the cross of Jesus cannot now stop believing in Jesus.

This is because Jesus is the true Creator, and also the Savior who came to this world and saved mankind.

Therefore, if they also wish to truly meet Jesus Christ, they must know and believe in Jesus as the Savior who was baptized by John and washed away the sins of the world.

The reason they had no choice but to live always as sinners until now was because they could not meet someone to inform them that the Lord is the Savior who was baptized by John and washed away the sins of the world.

Who, among those who believe in Jesus, were the ones who have spiritually met robbers?

In Luke 10:25–37, a man appears who, while going down from Jerusalem to Jericho, met robbers, was severely beaten, had his clothes stripped, and was left abandoned, bleeding.

At that time, a priest who was going down that road saw him, steered clear of him, and went on his way, and a Levite also saw him, steered clear of him, and went on his way.

However, a Samaritan traveling on that road saw him, took pity on him, approached him, washed his wounds with wine, and applied oil. Then, he put the man on his own animal, took him to an inn, and took care of him.

And he gave two denarii to the innkeeper and said, “Look after this man. If you spend more than this, I will repay you when I return.”

In this passage, the truly Good Samaritan points to Jesus Christ.

Jesus became the Savior of those who believe by being baptized by John, having the sins of the world transferred onto Him and washed away, and by receiving the judgment for those sins on the cross.

However, it is said that those who, without knowing this word of truth, believe in the Nicene Creed and the Seven Sacraments, believe only in the Jesus who was hung on the cross, and because they have not received the glory of having their sins eliminated, they are living today as religious people.

But today, many people are sending in many testimonies, saying that they have been born again after hearing the word of the gospel of the water and the Spirit—that the Lord was baptized by John, had the sins of the world transferred onto Him, and washed them away.

I give true thanks to the Lord for being able to hear the news of these who testify like this.

The Lord, in order to save those who had not received the washing away of their sins due to the Christian or Catholic doctrines in this world, sent His servants to this earth to preach the word of the gospel of the water and the Spirit.

Therefore, He had all those who hear this word of the gospel be saved from all their sins, and furthermore, live as the Lord's servants.

Everyone, you must know and believe the fact that Jesus washed away the sins of the world through the baptism He received from John.

Everyone, has the gospel of the cross, which is preached by those who say their own denomination is an orthodox one, washed away your sins now?

Did they properly preach to you the gospel of the water and the Spirit that eliminates your sins?

Today, Christians say to one another that their church is an orthodox church. However, is there hope for those who have become members of such orthodox churches?

The word of truth for the genuine elimination of sins is the word that Jesus has become the Savior who has washed away your sins now, by having your sins transferred onto Him and washed away through the baptism He received from John, being nailed to the cross, shedding His blood, and resurrecting from death.

But then, can the people who now believe only in the cross of Jesus truly be said to be those who have the faith of the apostles of the early church?

Today, countless people follow the Nicene Creed, believe only in the cross, and even though their sins have not been removed, they claim that they are the 'orthodox church.'

However, those who believe and preach the gospel of the water and the Spirit today are preaching the following gospel. That is, they are preaching in faith that Jesus came to this earth and, at the age of thirty, washed away the sins of the world by receiving baptism from John the Baptist. And they are preaching that Jesus' being hung on the cross and shedding His blood was the ministry that saved us from the judgment for our sins.

However, in Christianity today, there are many who say that John the Baptist was a failure in his life of faith. If, as they say, John the Baptist was a failure in his life of faith, then is the ministry of the washing away of sins—where Jesus received baptism from John the Baptist to have the sins of the world transferred onto Him—also wrong? Then, are the words Jesus spoke, referring to John the Baptist as the greatest among those born of women, also wrong? John the Baptist was a servant of God who was used to give baptism to Jesus and transfer the sins of the world onto Him.

In the New Testament era, Jesus said that John the Baptist is the greatest among those born of women. The Bible says that John the Baptist is the last prophet of the Old Testament. By receiving the baptism given by John the Baptist, Jesus was able to take upon and wash away the sins of the world. After that, Jesus was nailed to the cross, shed His blood and died, and became the Savior who resurrected in three days. In this way, Jesus became the Savior of this world and the light of salvation.

Jesus is the true Savior of sinners, and He is the Master of the true gospel of the water and the Spirit who drove out the forces of darkness.

It is also Jesus Christ who completely eliminated all the power of sin and death, which Satan brought to humanity by deceiving Adam and Eve into committing sin.

He is the One who washed away the sins of the world, and He also became the One who saved us from the law of sin and death. Even now, Jesus Christ gives us the word of the gospel of the water and the Spirit, and He is granting true salvation to those who believe in this word.

Therefore, there is only one thing we must do.

It is that we must receive the elimination of our sins by believing in the word of the gospel of salvation—that Jesus took upon and washed away the sins of the world by receiving baptism from John.

Now, what is it that you and I must do?

At the time when Jesus was on this earth, people slandered Jesus's ministry.

They accused Him of not keeping the Sabbath, and they accused Him of healing the sick on the Sabbath.

However, Jesus spoke the gospel of the elimination of sin to the woman who was caught in the act of adultery.

He said, "Neither do I condemn you. I cannot judge you for your sin."

This is what He was saying: "I also do not say you are guilty. I came to this earth as the Savior to do the work of saving those who commit sin like you from the sin of this world and from judgment, and when I was thirty years old, by receiving the baptism given by John the Baptist, I had the sins of the world transferred to me and washed them all away at once."

Therefore, Jesus could not judge this woman for her sin. This is because Jesus is the One who did the work of having the sins of the world transferred to Him and washing them away by receiving baptism from John the Baptist.

Jesus is the One who solved our sins with the baptism He received from John and the blood of the cross.

Therefore, when Jesus said to this woman, “Neither do I condemn you,” it means that He was saying that when He was baptized in the Jordan River, this woman’s sins had also already been transferred to Him and washed away.

In the end, this woman became one who believed in the salvation that Jesus gave.

We also, by believing in the baptism Jesus received from John and the blood of the cross, can receive salvation from all our sins. We are not those who obtain salvation by believing in the Nicene Creed.

Have you been believing in the Nicene Creed until now?

Those who believe in the Nicene Creed believe that only the cross of Jesus is the truth of salvation.

They also say that the Lord saved them from their sins.

However, the faith of these people is a faith that believes only in the blood of the cross.

These are people who believe that if they just unconditionally believe only in the blood of the cross, they will obtain salvation from sin and all things will go well.

The reason they came to believe in the Nicene Creed is because the Catholic Church accepted the Nicene Creed, established in AD 325, as orthodoxy, and they also followed and believed it.

And it is because they consider it the orthodox faith that has been passed down for 1700 years until now, the year 2025.

Because the Catholic Church says that they are the ones who inherited the faith of the orthodox church, the Protestant Reformers also believe in the Nicene Creed just like them. They became those who believe that Jesus saved sinners by being hung on the cross and shedding His blood, while being ignorant of the meaning of the baptism that Jesus received, as the Nicene Creed teaches.

However, the fact is that in the hearts of those who believe only in the cross of Jesus, sin has not been eliminated. It is because they are those who believe in the man-made Nicene Creed and the Seven Sacraments that they became those who have not received the elimination of sin in their hearts.

I myself also used to believe only in the Nicene Creed and the cross of Jesus.

My sins were not washed away no matter how much I prayed prayers of repentance.

However, by knowing and believing the fact that through the baptism Jesus received from John, all the sins of the world were transferred to the body of Jesus, I came to have all my sins washed away by faith. And I became one who believes the truth that the judgment for all my sins was also resolved by Jesus being nailed to the cross.

I came to believe in the gospel word of the water and the Spirit, that Jesus received baptism from John, had the sins of the world transferred to Him, and washed them away.

‘Ah! Jesus has become my Savior! By receiving baptism from John, Jesus has become the Lord who washed away my sins!’

I became one who is saved by knowing and believing the fact that because Jesus had the sins of the world transferred to Him through the baptism He received from John, He washed away my sins.

I was one who believed only the cross was salvation, but now I have become one who is saved by believing the fact that the gospel word of the water and the Spirit has washed away my sin and saved me.

Now, by believing the gospel word of the water and the Spirit, I have become one who has the Holy Spirit in my heart and a blessed one who serves as a servant of Jesus.

Those who now seek to be saved from their sin by believing in the Nicene Creed have become those who suffer the pain of dying in spirit and body because they have not received the elimination of sin in their hearts.

They are in a situation where they are being exploited of everything by false ones.

I hope that today's church leaders, more than anything, first become those who believe the gospel of the water and the Spirit given by Jesus, receive the elimination of sin in their hearts, and then carry out their ministry.

You yourselves must first become believers, and you must also preach this gospel of the water and the Spirit to your own 'congregants. You must preach the gospel of the water and the Spirit in the very place where you minister.

For the congregants as well, no matter how much they listen to the word from those who preach only the message of the cross as salvation, the sin in their hearts is not eliminated.

And in the church, during every sermon time, they demand of the 'congregants: "Be loyal, serve more, pray a lot, live a life of sanctification."

As time goes on, the demands increase, but eventually, a day comes when they can no longer continue their life of faith because they do not have the strength to do so.

However, the Church of God can preach the gospel of the

water and the Spirit to you, enabling you to receive the elimination of sin in your heart, obtain peace, and also receive the Holy Spirit as a gift.

Paul said to always rejoice and live with thanksgiving, and you too can become such people through faith.

Because you have become people who have believed the gospel of the water and the Spirit in your hearts, received the elimination of sin, and obtained peace, the things that the Lord requires of us do not become a burden at all.

Why? It is because the One who loves us is the One requiring them of us.

If you and I believe in our hearts in the word of the gospel of the water and the Spirit and receive the elimination of our sins and peace, we become ones who can be faithful by faith.

“Then Jesus spoke to them again, saying, ‘I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life’” (John 8:12).

We who have been born again by believing in the word of the gospel of the water and the Spirit can live by believing in and following the righteousness of Jesus.

We have become people of faith who have been delivered from all sins.

We live by the faith that believes in the Lord’s righteousness.

Everyone, I hope that you will live with gratitude for having encountered the word of the gospel of the water and the Spirit in this last age.

For 1,700 years, people have lived in spiritual suffering, having been deceived by believing in the Nicene Creed.

Now, do not be spiritually defrauded any longer.

I hope that you will now receive the elimination of your sins by believing in the gospel of the water and the Spirit that the Lord

has given. Then you will want to serve this gospel word of truth together with the Church of God.

The Lord saved the woman caught in the act of adultery from her sins with the gospel of the water and the Spirit.

We were also the same as this woman, and the Lord washed away our sins with the baptism He received from John.

We give thanks to the Church of God that has preached this gospel word of salvation to us.

And we give thanks to God the Father, and our Lord Jesus Christ, and the Holy Spirit. Hallelujah! ☒

SERMON 11

Jesus who became the --- **bread of life**

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

Jesus who became the bread of life

< John 6:47-58 >

“Most assuredly, I say to you, he who believes in Me has everlasting life. I am the bread of life. Your fathers ate the manna in the wilderness, and are dead. This is the bread which comes down from heaven, that one may eat of it and not die. I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world.’ The Jews therefore quarreled among themselves, saying, ‘How can this Man give us His flesh to eat?’ Then Jesus said to them, ‘Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. For My flesh is food indeed, and My blood is drink indeed. He who eats My flesh and drinks My blood abides in Me, and I in him. As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me. This is the bread which came down from heaven—not as your fathers ate the manna, and are dead. He who eats this bread will live forever.’”

Qin Shi Huang became one who failed in his attempt to solve the problem of his death with the herb of eternal youth

Qin Shi Huang (秦始皇, 259–210 BC) was the first emperor in Chinese history who unified the vast land of China into one. Although he built a colossal empire at a young age, what he feared most in his life was his death.

He tried in every possible way to overcome death, which no human authority or military power could escape.

And the one method he found for this was a mysterious herb called bullocho (不老草, the herb of eternal youth or elixir of immortality).

He sent his subjects to all corners of the country to search the mountains and seas, and even dispatched envoys to the Three Spirit Mountains in the West Sea, commanding them to obtain the bullocho from the legendary land where immortal beings were said to dwell.

However, reality was different from the emperor's desire. His subjects could not find the herb of eternal youth, and some even deceived the emperor by presenting fake ones.

In the end, Qin Shi Huang believed the words of the fangshi (方士, alchemists) and took mercury (汞) and various minerals and medicinal substances, thinking they were miraculous elixirs for immortality.

But these toxic substances instead harmed his body and shortened his lifespan.

According to records, he fell ill during an imperial tour of the country and eventually died in 210 BC at the age of 49. His obsession with avoiding death ended up producing the result of actually shortening his life.

Even those who possess the world's wealth and power could not solve the problem of their own death

When we examine the lives of those with the world's wealth and power in connection with the story of Emperor Qin Shi Huang, the truth the Bible proclaims becomes even clearer. First, Qin Shi Huang, called the first emperor of China, was a figure who held the world's authority and a vast territory in his hands.

However, despite his attempts to avoid death by searching for the herb of eternal youth, he ultimately ended his life early. No matter how mighty his army and authority were, he could not stop death.

Furthermore, Alexander the Great of Macedonia was a man who, at the mere age of his 20s, conquered an unprecedented great empire in Western history.

He established a colossal empire spanning Asia and Europe, but he passed away from illness at the young age of 33.

According to tradition, as he faced death, he left a will saying, "When you conduct my funeral, let my hands be placed outside the coffin. Let the people know that we come empty-handed and go empty-handed."

This left a profound lesson that even if one gains everything in the world, one must ultimately depart empty-handed.

King Solomon of Israel was also a figure who enjoyed wisdom and riches.

Silver and gold were as common as stones, and he enjoyed the glory of the world to the fullest, yet he confesses this in Ecclesiastes:

"Vanity of vanities, all is vanity" (Ecclesiastes 1:2).

He was one who, having experienced all the wealth and pleasures of the world, realized that a life apart from God is ultimately nothing but vanity.

Even today, there are chaebols, politicians, and global power holders.

They may seem to move the world with their money and power, but in the end, before death and disease, they are all merely weak human beings.

Neither great fortunes nor high authority can stop death.

In conclusion, this lets us know that the world's wealth and power may shine for a moment, but they cannot solve the problem of death.

However, the Bible shows us the way to eternal life.

Authority and riches cannot bring us the removal of sin and eternal life, but the removal of sin and eternal life, which are given through faith in the word of the Gospel of the water and the Spirit in Jesus Christ, are eternal.

No matter how wealthy or strong a person may be, they ultimately cannot escape death and will return to a handful of dust.

This is to say that there were such people even among modern individuals who lived in an era close to our own.

That is to say, even among figures in modern history whom we know well today, there were cases of those who possessed the world's wealth and power but ultimately could not escape death.

First, Steve Jobs (1955–2011), the founder of Apple, was an innovator who changed world civilization with products like the iPhone and iPad.

He enjoyed immense wealth and influence, but ultimately succumbed to pancreatic cancer.

His confession, much like his last words, that “in the final moments of life, wealth and fame are of no use,” is a prime example showing that the glory of the world cannot overcome death.

Also, Michael Jackson (1958–2009), called the ‘King of Pop,’ possessed worldwide fame and enormous wealth, but his inner self was always in a state of anxiety and emptiness. His life, which ended due to a drug overdose, shows that even if one possesses all the riches and honors of the world, it is all just vanity if one cannot obtain peace of mind and eternal life.

Princess Diana (1961–1997), who was like a symbol of the British royal family, also received the love and attention of people worldwide, but she could not enjoy true happiness amidst her authority and popularity.

Her life, which ended in a car accident in Paris, proves the fact that the world’s fame and power cannot guarantee life and death. And even today, billionaires like Elon Musk and Jeff Bezos dream of eternal life by heading to space or through artificial intelligence and scientific technology.

However, no matter how much humans advance science, they ultimately cannot solve the problem of death.

Their attempts are no different from the ancient Emperor Qin Shi Huang’s wandering in search of the herb of eternal youth.

We must know that true life is not given by science or money, but only from God, and it is realized through revering Him.

Regarding those who tried to maintain their lives longer with their own wealth and power!

Not just simply people who enjoyed wealth and power, but

the stories of those who used that power to try to extend their own lives have been repeated throughout history. However, the result was always the same.

First, the First Emperor of Qin, in order to avoid death, had the herb of eternal youth sought, and he took countless times the medicine of eternal life and immortality recommended by the fangshi (Daoist alchemists).

However, that medicine was a poison mixed with mercury, and in the end, it rather shortened his life.

Despite possessing the power that unified the world and immeasurable wealth, he could not extend his life even for a single day.

Ancient Roman emperors were also the same. Emperors like Nero and Augustus gathered doctors and alchemists and had them search for the medicine of immortality.

However, their power and wealth could not increase their lives, and rather, they met their deaths due to debauchery and incorrect medicines.

In the end, the traces of them who struggled to avoid death remain only as names in history.

Even today, the chaebols and billionaires with wealth and power try to hold onto life with the power of science.

Calico, founded by the founders of Google, is conducting research with the goal to ‘conquer aging,’ and Amazon founder Jeff Bezos is investing in Altos Labs to attempt to extend human lifespan by rejuvenating cells.

Furthermore, Tesla’s Elon Musk dreams of connecting the human brain with machines through artificial intelligence and brain-implanted chips (Neuralink) to maintain consciousness forever.

However, all these attempts are essentially no different from

when the First Emperor of Qin wandered in search of the herb of eternal youth. In the end, it teaches us that death cannot be overcome with money and science.

Even some of the rich today are obsessed with longevity, receiving top-tier medical care, eating special healthy diets, and even spending money on cryonics.

It is the dream of having their bodies frozen to hundreds of degrees below zero after death, to be revived in the future.

But this is merely the futile desire of humans who cannot accept death, and life cannot be held onto again.

Whether it be the First Emperor of Qin, the Roman emperors, or today's billionaires, they can never avoid death by their own power.

However, Jesus Christ was baptized by John, took upon Himself the sins of the world, was crucified on the cross, and shed His blood to eliminate the sins of sinners, thereby granting eternal cleansing of sin and eternal life to those who believe.

The power and wealth of the world cannot prevent death, but he who believes in the righteousness of Christ receives the eternal cleansing of sin, resurrects from death, and will live forever in the Kingdom of God.

This is the true hope and the truth that we must hold onto.

What is the reason that Jesus was baptized by John, had the sins of the world transferred to Him, was crucified on the cross, and shed His precious blood?

The reason Jesus came to this earth was to wash away the sins of the world by being baptized by John.

As the true Savior who came among humanity, Jesus Christ came in the body of a man to give His own flesh and blood.

Therefore, by receiving baptism from John, Jesus took over all the sins of the world at once, and after resolving that sin on the cross by shedding His precious blood, He resurrected from the dead.

Through this, Jesus became the Savior of mankind, and those who eat His flesh and drink His blood by faith have obtained salvation through that faith.

Jesus being baptized by John was for the purpose of having the sins of the world transferred to Him to wash them away, and His receiving judgment on the cross in our place was the complete work to accomplish the salvation of sinners.

The Lord's words, "*For My flesh is food indeed, and My blood is drink indeed*" (*John 6:55*), point to the ministry of Jesus who washed away our sins through baptism and bore the judgment of that sin with the blood of the cross.

The bread of the world gives life only to the flesh, but the baptism Jesus received and the blood He shed are the true food for washing away our sins and giving eternal life.

This baptism was not a simple ritual but a decisive event within God's plan to accomplish salvation.

By being baptized by John and washing away the sins of the world, Jesus gave us true peace and the cleansing of sin, and on the cross, He received the judgment of sin in our place and completed salvation.

For this reason, when He broke the bread at the Last Supper and said, "This is my body given for you," it was because He had already taken the sins of the world upon His body through the baptism.

However, many people until now have believed only in the

Jesus who shed His blood on the cross as their Savior. If salvation were completed by the cross alone, their sins should have disappeared from their hearts, but in reality, they have lived as sinners with sin still remaining.

The reason for this is that they did not know the event of Jesus' baptism by John and its meaning.

But if we know and believe why Jesus' baptism was necessary, we come to realize the fact that our sins were already washed away at once in the event of the baptism.

Therefore, the faith that knows the ministry of Jesus, who was baptized by John and had the sins of the world transferred to Him, is very important.

This is precisely the reason why Jesus said to Nicodemus, "You must be born again of water and the Spirit."

Jesus, by washing away sins through baptism and by shedding His blood, dying on the cross, and resurrecting, intended to give believers the removal of sins and new life.

The Bible says, "*By that will we have been sanctified through the offering of the body of Jesus Christ once for all*" (Hebrews 10:10).

That Jesus was baptized by John, had the sins of the world transferred to Him and washed them away, and received the judgment for those sins on the cross in our place, was God's plan of salvation to give all of us the removal of sins and new life.

Therefore, what is truly necessary while we live is the act of believing in this ministry of salvation.

This word of truth—that Jesus was baptized by John, washed away the sins of the world at once, and saved us by shedding His blood on the cross—is the gospel of life that is absolutely necessary for us.

“I am the bread of life”

At first, Jesus fed bread to the people who were physically hungry.

However, to the people who followed Jesus after eating that bread, Jesus said, “Do not work for the food that perishes, but for the food that endures to eternal life,” and taught them what food they should truly pursue.

When the people asked, *“Then they said to Him, ‘What shall we do, that we may work the works of God?’ Jesus answered and said to them, ‘This is the work of God, that you believe in Him whom He sent’”* (John 6:28–29).

Jesus became the Savior who took upon Himself and washed away the sins of the world by being baptized by John, and by believing in that Lord, we have become able to eat spiritual food in our hearts.

The Jews again asked Jesus, “Then what sign will You perform so that we may see and believe You? What work will You do?”

To this, Jesus said, *“As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me”* (John 6:57).

However, the people did not understand this word, *“So he who feeds on Me will live because of Me.”* and the Jews were very perplexed.

They thought, “Jesus, how can we possibly eat Your flesh and drink Your blood?” trying to understand His words only in a physical dimension.

While eating physical bread is one way of eating, accepting with a heart of faith the fact that Jesus was baptized by John and transferred the sins of the world is also something that can be

called eating the bread by faith.

However, people did not well understand what it means to eat in their hearts this word of truth of the gospel—that Jesus, by being baptized by John, washed away the sins of the world.

In this way, they did not know the secret of taking as food by faith the true food of life that Jesus spoke of—namely, the gospel of the water and the Spirit.

We must, by faith, make it the food for our hearts that Jesus was baptized by John and took upon Himself the sins of the world.

Accepting by faith the fact that Jesus, through the baptism He received from John, took upon Himself and washed away at once the sins in our hearts, is like a person eating food in their heart. We are beings who can eat not only the visible food for the flesh, which is bread, but also the food of faith with our hearts.

Therefore, training is necessary to eat in our hearts the food of life, which is the removal of sins.

In Hebrews, it says, “*Now faith is the substance of things hoped for, the evidence of things not seen*” (Hebrews 11:1). This verse is saying that we can obtain salvation through the faith that believes the fact that Jesus washed away the sins of the world by being baptized by John. This kind of faith is the faith that eats the food of life.

The faith that believes the fact that Jesus was baptized by John to take upon Himself the sins of the world, was crucified on the cross, and received the judgment for our sins in our place to save us, is precisely the faith that eats the food of life.

By believing in our hearts all that Jesus has done for us, we can receive both the washing away of sins and salvation from the judgment of sin. The heart that believes the words Jesus spoke is, on a spiritual level, like ‘eating.’

That is why Jesus also said, *“This is the bread which came down from heaven—not as your fathers ate the manna, and are dead. He who eats this bread will live forever”* (John 6:58), *“I am the bread of life”* (John 6:48), and *“and the bread that I shall give is My flesh, which I shall give for the life of the world”* (John 6:51).

In the New Testament era, because Jesus was baptized by John, had the sin of the world transferred to Him, and washed it away, anyone can receive the washing away of their own sin by believing this gospel word of truth.

Because Jesus bore our sins, He went to the cross, was crucified, shed His blood, and was resurrected from the dead, and by believing this fact, we receive the blessing of becoming children of God.

Through the faith that believes the word of God, we can eat that word as the food of life for our souls.

The fact that God, in the sacrificial system of the Old Testament, caused the sin of the sinner to be transferred to the sacrifice through the laying on of hands, and the fact that Jesus, in the New Testament era, took upon His own body the sin of the world by being baptized by John, are the same word.

Therefore, by knowing and believing the fact that Jesus had the sin of the world transferred to Him by being baptized by John, was crucified and shed His blood, was resurrected from the dead, and now gives new life to those who believe, we receive eternal salvation.

The gospel of salvation to which the Old and New Testaments testify, that is, the gospel word of truth, ultimately points to the truth that Jesus washed away the sin of the world by having it transferred to Him through His baptism by John. By believing this word, we receive the washing away of sin in

our hearts.

Through the faith that believes together the word of Jesus' baptism by John and the word of the blood of the cross, we can be saved from all the sins of the world.

The basis of the salvation we have received lies in the fact that Jesus washed away the sin of the world by having it transferred to Him through His baptism by John, and that He paid the price for sin by receiving the penalty for our sins in our place with the blood of the cross to give us new life.

We receive salvation in our hearts by believing the word of truth that Jesus washed away the sin of the world by being baptized by John and shed His blood for us.

If we do not believe that Jesus took upon Himself our sins by being baptized by John, and instead believe separately only in the fact that He paid the price for our sins by shedding His blood on the cross, we cannot receive the complete removal of sin.

The purpose for which Jesus Christ came into this world was to save all sinners from the sin of the world, that is, to completely resolve our sin problem for us.

Jesus was baptized by John in the Jordan River and had the sin of the world transferred to Him, and thereby He washed away our sins at once.

Because Jesus washed away the sin of the world by having it transferred to Him through His baptism by John, and went to the cross and shed His blood to perform the work of eliminating our sins, He fulfilled all the righteousness of God according to the word, "*for thus it is fitting for us to fulfill all righteousness*" (Matthew 3:15).

Jesus Christ became the One who paid the price for our sins at once by bearing the sin of the world through the baptism He received from John, and by being crucified and shedding His

blood.

The Old Testament prophet Isaiah prophesied, “*But He was wounded for our transgressions, He was bruised for our iniquities*” (Isaiah 53:5).

The reason Jesus was baptized by John was to become our Savior by having the sin of the world transferred to Him and washing it away, and He was crucified on the cross, receiving in our place the penalty for the sins of His people.

However, Jesus did not end with death, but as the Savior who was resurrected from the dead, He became the One who gives eternal salvation to those who believe.

For those who are assured of salvation by faith in the ministry of Jesus’s baptism by John and His shedding of blood on the cross, clear fruits are borne.

First, they receive the blessing of becoming ones who are saved, having received the washing away of all the sins of the world at once.

This is because by Jesus having the sin of the world transferred to Him through His baptism by John, even the sins of the past, present, and future were already all washed away.

Now, those who believe in the baptism Jesus received from John and the blood of the cross as the truth of their salvation are those who have received the true gift of salvation; and because Jesus Christ had the sin of the world transferred to Him and washed it away by being baptized by John, as those who have received the removal of sin by faith, they have become eternally clean (Hebrews 10:10).

Second, those who have this faith become children of God who are without sin. The relationship with God, which was blocked by sin, is restored, and they become reconciled with God (John 1:12).

Third, the Holy Spirit comes to dwell in their hearts. In the hearts of those who have received the removal of sin by believing in the gospel of salvation—that is, the word of the gospel of the water and the Spirit—the Holy Spirit comes as a gift and abides with them (Acts 2:38).

Fourth, they obtain eternal new life. Those who have received the removal of sin by believing in the baptism and blood of Jesus are no longer slaves to sin, but become righteous people saved from all sin, who are able to live as such (John 3:16).

In conclusion, because Jesus had the sin of the world transferred to Him and washed it away by being baptized by John, those who believe this fact can become eternal children of God.

Indeed, the ministry of the baptism that Jesus received from John, together with the blood of the cross, is the complete ministry of God's salvation that saves us from sin.

This grace of salvation is the true salvation that is received only through faith in the word of the gospel of the water and the Spirit.

Regarding the Nicene Creed that exists on this earth today!

The Catholic Church established the foundation for a syncretic religion by enacting the Nicene Creed in AD 325.

The primary reason they created the Nicene Creed was, first, for the purpose of unifying the people throughout the Roman Empire.

They sought to utilize the religious device of the Nicene Creed to bind the pagans—who came from various regions and cultures

and served different gods—under a single system. And through that creed, they created a new, syncretic religion in this world and, through that religion, established a foundation upon which they could enjoy their own power, wealth, and glory.

However, the system of faith they created was not a doctrine based on the sacrificial system that God had established in the Old Testament.

Furthermore, it was not a creed that testified to the truth of salvation—that in the New Testament, Jesus Christ had the sin of the world transferred to Him and washed it away when He was baptized by John.

Rather, they changed God’s sacrificial system to create a single, syncretic religion in the world, and in doing so, they served to obscure the Old Testament sacrificial system that God had instituted for the removal of man’s sin.

Nevertheless, they presented the Nicene Creed as orthodox faith, acted as if they were the ones who had inherited the true faith, and sought to reign over many people.

The Nicene Creed and the Seven Sacraments created by the Catholics had no connection whatsoever to the truth testified by the Bible—that is, the gospel of the water and the Spirit, in which Jesus took upon Himself and washed away the sin of the world by being baptized by John.

Therefore, the faith that believes in the creed they made becomes a faith unrelated to biblical truth, and as a result, those who believe in that creed could only remain in a religious life where they could not receive the washing away of sin from God.

On the surface, the Nicene Creed appeared to defend the divinity of the Father, the Son, and the Holy Spirit.

However, if one actually examines the Nicene Creed and the Seven Sacraments they created, most of the content serves to

strengthen a syncretic religious system that has no relation to the Triune God.

This means that they became those who removed or silenced the ministry of truth—in which Jesus Christ had the sin of the world transferred to Him and washed it away when He was baptized by John—and in its place, established syncretic religious doctrines to seize control of people's souls.

They tried to make themselves appear as believers in Jesus by emphasizing only His cross, but if one looks at the doctrine of the Seven Sacraments they created later, one can see that they, like the Pharisees, intended to control the believers religiously by placing themselves in the position of judges.

They did not believe the truth that Jesus had the sin of the world transferred to Him and washed it away by being baptized by John, and they created a system of faith that elevated the word of the Pope above the Bible.

A prime example that shows this is “Papal Infallibility.” By asserting that the word of the Pope has the same authority as the words of the Bible, they revealed that they themselves are not believers in the Bible.

However, God granted salvation to those who believe in the truth that He washed away the sin of the world through the baptism received from John, and in the word of the shedding of blood on the cross.

Even now, God is raising up, in all corners of the world, those who are saved by believing in the gospel of the water and the Spirit.

In contrast to this, the Nicene Creed and the Seven Sacraments created by the Catholics served to obscure the truth that Jesus washed away the sin of the world by being baptized by John, and they became a clear object of wrath before God.

In the end, their creation of a new religion was not for the purpose of preaching the gospel of truth, but was nothing more than a means to fulfill their own carnal desires and authority.

It can be said that Catholic theology and the theology of the Reformers are the same in their major core parts

The Reformation movement that occurred in the 15th and 16th centuries was merely an attempt to correct the errors of the Catholic Church, not a movement to fundamentally reform the theological doctrines or Catholic systems they had already established.

Therefore, the gap between the faith believed by Catholics today and the doctrines followed by Protestants is gradually narrowing, eventually moving towards sharing a similar system.

For example, Protestant believers also accept and believe the doctrines corresponding to the Catholic Sacrament of Baptism and Sacrament of Penance as they are.

They believe that if they believe in Jesus, original sin is cleansed, and they think that sins committed afterward receive cleansing through prayers of repentance.

Furthermore, both Catholicism and Protestantism have solidified systems so that one can only become clergy through their own denominations and seminary systems.

Catholicism created a system of seven sacraments, making it impossible to receive priestly ordination without theological education, and Protestantism also created a structure where the qualification to lead the congregation is given only after forming a denomination through a seminary and receiving pastoral

ordination.

In the Catholic doctrine of the Sacrament of Penance, a system is established where original sin receives cleansing through the Sacrament of Baptism, and all subsequent actual sins must receive cleansing through the Sacrament of Penance.

Likewise, Protestantism has taught that original sin is resolved by believing in Jesus and receiving baptism, and actual sins are resolved through prayers of repentance.

Ultimately, Catholic and Christian denominations have been saying that the true removal of sin is achieved only within the religious doctrines and systems they have created.

However, Jesus said, *“Most assuredly, I say to you, he who believes in Me has everlasting life. I am the bread of life”* (John 6:47-48).

He also said, *“Unless you eat the flesh of the Son of Man and drink His blood, you have no life in you”* (John 6:53), and clearly revealed that the salvation of humanity lies in believing in these two works: Jesus being baptized by John, thereby taking upon Himself the sins of the world and cleansing them, and paying the price for sin in their place by shedding His blood on the cross.

Jesus did not say these words only once.

Why would He have emphasized them so repeatedly? It is because these words are the most important truth that gives life to humanity.

The words of Jesus, *“Unless you eat my flesh and drink my blood, you have no eternal life,”* mean that true salvation is achieved only by believing the fact that Jesus was baptized by John, thereby taking upon Himself the sins of the world and cleansing them, and that He even bore the judgment of sin in our place with the blood He shed on the cross.

Therefore, in order for us to be saved from all sins, we must receive the cleansing of sins through faith in the gospel of the water and the Spirit—that is, the baptism and the work of the cross of Jesus Christ, by which He took upon Himself the sins of the world when He was baptized by John and shed His blood on the cross. This is the true path to salvation that Jesus spoke of to humanity.

Then, what does it mean to eat the flesh of Jesus by faith?

The meaning of Jesus' words, "You must eat my flesh," in other words, is that one can receive the cleansing of sins only by believing in the word of the gospel of truth—that Jesus was baptized by John the Baptist, thereby taking upon Himself the sins of the world and cleansing them at once.

Jesus is saying that He was baptized by John, thereby taking on the sins of the world and cleansing them at once.

However, many Christians today try to wash away their own sins through methods such as the doctrines of repentance spoken of in theology and confession, and for this reason, they ultimately remain in a faith that does not fully believe in the work of Jesus. Whether they are Catholics or Protestants, everyone must receive the cleansing of sins by faith in that righteous work by which Jesus was baptized by John, cleansed the sins of the world, and shed His blood on the cross.

To understand these words properly, one must first know the sacrificial system of the Old Testament era.

A sinner transferred his sins to the sacrificial offering by laying his hands on the head of the sacrifice, and only when that offering shed its blood and died were the sinner's sins removed.

When we know this pattern of the Old Testament sacrificial system, we can clearly realize the reason why Jesus Christ, in the New Testament era, was baptized by John the Baptist at the age of 30 and took upon Himself the sins of the world to save humanity.

Furthermore, we can also correctly understand why He had to pay the price of sacrifice by shedding His blood on the cross.

Therefore, we must believe in the method of salvation that Jesus fulfilled exactly according to the sacrificial system recorded in the Old Testament.

The way God saves people from sin was accomplished according to the sacrificial system He had already established in the Old Testament.

In the New Testament era as well, Jesus took on the sins of the world at once and cleansed them by being baptized by John, and subsequently, by being nailed to the cross and shedding His blood, He paid the price for the judgment of sin at once.

Therefore, we must receive the cleansing of sins through faith in this gospel—that is, the baptism and the work of the cross of Jesus.

We must also participate in the Holy Communion ceremony, remembering this truth.

As we break the bread, we must believe the truth that Jesus was baptized by John the Baptist, had the sins of the world transferred to Him, and cleansed them.

Also, as we drink the wine, we must join in by faith in the fact that the blood Jesus shed on the cross has saved us from the judgment of sin.

The Holy Communion is not merely a formal ceremony, but a confession of faith that believes the truth that Jesus was baptized by John, took on sin, and paid the price of sin by shedding His

blood on the cross.

Therefore, the cleansing of sins is not accomplished through religious ceremonies or forms made by man.

According to the sacrificial system established in the Old Testament, we must receive the cleansing of sins by faith in the work of Jesus' baptism and cross.

This is God's way of salvation for sinners, and it is the only way to be liberated from all sins and the judgment of sin.

This is precisely what Jesus meant by His words in John 8:32, *“And you shall know the truth, and the truth shall make you free.”*

Our Lord not only cleansed our sins with His baptism but also became the Savior who received even the judgment of sin by shedding His blood on the cross.

Therefore, we must believe in the baptism Jesus received from John and the blood He shed on the cross as God's work of truth for our salvation, and in that faith, we must be those who have been saved.

Now, we must become those who have received the cleansing of sins in our hearts

The word 'Reformation' means to correct what is wrong and set it right, and in the realm of faith, it means returning to the true faith of believing in the gospel of salvation given by Jesus, that is, the gospel of the water and the Spirit.

Previously, we believed in a gospel centered only on the cross within the Christian doctrines created by theologians, and thought that we received the cleansing of sins through repentant prayers.

However, we have now come to realize the truth that we can have all our sins cleansed at once and be saved by believing the word of the gospel of the water and the Spirit recorded in the Bible.

Matthew 3:13-17 in the New Testament clearly testifies to the event where Jesus was baptized by John, had the sins of the world transferred to Him, and cleansed them.

Therefore, we must receive the cleansing of sins through faith in the work of His salvation—that Jesus received all sins by being baptized by John, died by shedding His blood on the cross, and was resurrected. This faith is the only way to be saved from all sins.

Therefore, we who live in the New Testament era must abide in the faith that believes in the truth of the water and the Spirit recorded in the Word of God, not in human traditions or religious systems.

Only when we believe this gospel—that Jesus took on the sins of the world by being baptized by John, was crucified and died, and then was resurrected—can we truly become those who are born again.

This faith must be a faith that fully accepts the work of salvation that Jesus accomplished through His baptism received from John and on the cross.

We, who are currently in this faith, have a mission to proclaim to the people of this world the gospel of the water and the Spirit; that is, the truth that Jesus became the Savior who was baptized by John, had the sins of the world transferred to Him and cleansed them, and even received the judgment of sin by shedding His blood on the cross.

This is the essence of the evangelism entrusted to the saints of the New Testament era, and it is the true message of salvation

that we must preach.

When Jesus said, “*Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day*” (John 6:54), He was also pointing to the truth of this gospel.

Jesus made a promise to those who have been saved from sin that He would raise them up on the last day.

For one who has received the cleansing of sins by believing in the Lord’s righteousness, death is not the end but the beginning of a new life.

We have become those who have regained the life we had lost through faith in the Lord’s righteousness, who took on our sins through His baptism.

Through the baptism He received from John the Baptist, Jesus had the sins of the world transferred to Him at once, and He is the one who cleansed all those sins completely at one time. Jesus did not save us in a way that cleanses our sins little by little every day; rather, He became the Savior who took on and cleansed all sins at once when He was baptized by John.

Those who believe this fact are those who have already received the eternal cleansing of sins.

Jesus had the sins of the world transferred to Him by being baptized by John, and saved us by being crucified and shedding His blood.

Therefore, we have become those who are saved by faith in the Lord who eliminated all our sins.

Our salvation does not come from our deeds or efforts, but is the grace received through faith in the gospel of salvation—that Jesus cleansed the sins of the world by being baptized by John.

This very faith is the true gospel that the New Testament testifies to, and the truth of salvation that we must hold onto.

Jesus was baptized by John and on the cross said, “It is finished.”

Jesus personally taught what food mankind must eat to obtain true life, saying, “My flesh is true food.”

The way to solve at once all the sins we commit while living on this earth is to believe in the gospel of truth, which is that Jesus received baptism from John, thereby had the sins of the world passed onto Him, and washed them away.

When we have this faith, we obtain the assurance of the washing away of sins, and by believing in Jesus who took upon Himself the judgment of sin on the cross, we come to have the assurance of salvation in our hearts.

What is important before God is the faith that believes in the recorded words of the Bible, that is, the gospel of the water and the Spirit.

We must know the fact that theological doctrines or Christian traditions that come from the thoughts of men do not wash away sins and give the assurance of salvation.

Salvation does not come from the logic of theologians, but from believing the word exactly as God has recorded it in the Bible: that Jesus received baptism from John, washed away the sins of the world at once, and received judgment on the cross for us.

Therefore, rather than theological doctrines, we must hold onto the gospel of the water and the Spirit to which the Bible testifies, that is, the ministry of Jesus’ baptism and the cross.

The gospel of the water and the Spirit is the gospel of the removal of sins that the entire Old and New Testaments testify to, and it is the only truth that gives us the assurance of salvation. However, the existing doctrines of Catholicism and Christianity are different from this.

The doctrines created by theologians are constructed based on human thoughts, and these doctrines do not reflect the truth of the Old Testament's sacrificial system or the New Testament's baptism and the cross as they are.

For example, the Bible testifies that Jesus was baptized by John the Baptist and at once took upon Himself the sins of the world.

However, Christian doctrine teaches that original sin is remitted when one believes in Jesus, and that the sins committed afterward are washed away only by offering prayers of repentance daily.

Catholicism says that sins are absolved only by making a confession before a priest. This does not align with the words of the Bible at all.

The Bible records that Jesus took upon Himself the sins of the world through His baptism and washed them away.

However, theological doctrines and denominational traditions have replaced this truth with prayers of repentance or confession. If so, which path must we choose?

Will we believe in the gospel of the water and the Spirit to which the Bible testifies and receive the washing away of sins, or will we hold onto the doctrines made by men?

The important fact is that before God, the doctrines of men are not acknowledged.

We must only believe the word as testified by the Bible in the gospel of the water and the Spirit: that Jesus was baptized by John, washed away the sins of the world, paid the price for sin at once on the cross, and said, "*It is finished.*" This faith alone is the faith that gives the confirmation of salvation.

The doctrine of the Seven Sacraments, established by Catholicism in AD 325, taught salvation by emphasizing only

the cross.

However, the Bible testifies together to the ministry of Jesus having the sins of the world passed onto Him and washing them away through His baptism by John, and the ministry of receiving the judgment of sin on our behalf on the cross. This is the basis for the complete salvation that the Bible speaks of.

One cannot be saved from sin through prayers of repentance or confession.

One cannot be saved by believing in theological doctrines.

The elimination of sins is given only in the faith that believes in the gospel of truth—that Jesus was baptized by John and at once washed away the sins of the world.

Christian doctrines of repentance or Catholic confession may give temporary comfort to a person's heart, but they cannot actually resolve sin.

Therefore, we must no longer rely on the traditions and doctrines of men.

Those who created theological doctrines established them for their own fame and status.

Those doctrines failed to set people free from sin, and instead, caused many people to stray from the original words of the Bible. As a result, many departed from the gospel of Jesus washing away the sins of the world by being baptized by John, and came to wander in the doctrines of men.

However, Jesus came into the world, was baptized by John, took upon Himself and washed away the sins of the world, thereby saving us at once.

He is the Savior who was crucified, shed His blood to pay the price for sin, and was resurrected.

Therefore, we must not follow the doctrines of men, but believe in the gospel of the water and the Spirit, which Jesus Himself

spoke of.

The world's religious leaders teach, "Repent, confess, build up virtues."

However, by these methods, no one has ever been freed from sin. This is because it is merely human religion and does not give true salvation.

Conversely, Jesus, as the Creator God and our true Savior, washed away the sins of the world by being baptized by John, and also saved us from the judgment of sin through the blood of the cross.

If you reflect on what you have gained by striving to obtain salvation according to the doctrines of men until now, the answer is clear. It is that you have gained nothing.

Therefore, we must now turn away from the doctrines of men and believe in the gospel of the water and the Spirit to which the Bible testifies.

Jesus Christ had the sins of the world transferred to Him by being baptized by John the Baptist and washed them away; He was crucified, shed His blood, and at once became the Savior of those who believe.

He says, "I have washed away all your sins at once by being baptized by John.

And I paid the price for your sins at once with the blood of the cross, was resurrected, and became your eternal Savior.

Now, you must believe in the baptism I received and the blood of the cross, and become a person who has been saved from all sin."

We must become those who sincerely believe and are thankful for this word.

This is the path of salvation to which the Bible testifies, and the gospel of the water and the Spirit that we must hold onto.

“My blood is true drink indeed.”

Just as drinking a cool beverage in the summer quenches our thirst, our hearts also find refreshment when we know and believe the fact that Jesus was baptized by John, had the sins of the world transferred to Him at once and washed them away, and the fact that He was judged on the cross in our place.

The moment our hearts, which were thirsty and anxious because of our sin problem, realize this truth, they come to enjoy a peace like living water.

The Lord took on the sins of the world by being baptized by John, and shedding His blood on the cross, He declared, “It is finished.” Jesus Christ washed away our sins at once through His baptism, and by completely taking on the price of all sin on the cross, He became the Savior for those who believe.

Therefore, we must no longer think that we are saved by washing away sins one by one through repentant prayers or confession. Jesus already had the sins of the world transferred to Him by being baptized by John, and He paid the price for our sins at once with the blood He shed on the cross.

Jesus is the true Savior who has saved us even from the judgment of our sin.

The Lord has given us the faith to believe in the truth of the gospel of the water and the Spirit.

We must give thanks to the Lord who enabled us to accept this truth and give glory to God.

The gospel of the water and the Spirit is the power of God that cleanses our sins, and it is the bread of life for us to live by on this earth.

Also, God has established servants who preach this gospel and is supplying us with the word of truth.

By hearing the word of the gospel of the water and the Spirit that

they deliver, we are saved from sin and can live keeping our faith. The gospel of the water and the Spirit that they believe and preach is the truth sufficient to eliminate our sins, and it is the word of salvation that God Himself has given.

Jesus took on the sins of the world at once by being baptized by John, died by shedding His blood on the cross, was resurrected, and has now become the eternal Savior of those who believe.

Therefore, we must hear and believe this gospel of truth, and we must receive the washing of sin by believing in the ministry of the baptism that Jesus received from John.

Also, we must become those who have been delivered from the judgment of sin by believing in the fact that He shed His blood on the cross.

Now, how are your hearts?

As one who has received the cleansing of sin by believing in the gospel of the water and the Spirit, are you enjoying the refreshment as if you have drunk living water?

Have you obtained peace in your heart through the faith that believes Jesus has become our Savior?

When Jesus was baptized in the Jordan River, He had the sins of the world transferred to His body at once, and by shedding His blood on the cross, He became the Savior who saved us eternally. We are those who live by believing this gospel of truth in our hearts.

However, even today, there are those who ask like this

Even today, there are people who ask, “How can we eat the

flesh and blood of Jesus? By what kind of faith do we eat it? If we just believe the word that Jesus washed away the sins of the world by being baptized by John, does the faith of having received the washing of sin truly arise in our hearts?”

The true answer to this question is clear. It is to believe the fact that Jesus, by receiving the baptism from John, had the sins of the world transferred to Him at once and washed away our sins, and to believe in Him as the Savior who shed His blood on the cross to completely pay the price for our sin.

This is precisely the faith by which one receives the washing of sin, and it is the way to eat the flesh and blood of Jesus by faith.

Jesus Christ is the Savior who, by being baptized by John, had the sins of the world transferred to Him at once and cleansed our sins.

He was nailed to the cross, shed His blood, and died to pay the price of sin, and by His resurrection, He has now become true salvation for us.

We obtain salvation from sin and the judgment of sin by believing the fact that Jesus took on the sins of the world by being baptized by John, and by believing in the Lord who settled the price of sin on the cross.

Even when we suffer because we commit sin in our weakness in this harsh world, we can still hold fast to the gospel of truth that the Lord washed away the sins of the world by being baptized by John.

This gospel becomes the true food for our souls, reaffirming that the ministry of His bloodshed on the cross, where Jesus said, “It is finished,” is what makes Him our Savior who delivered us from the judgment of sin.

By this faith, we can gain spiritual strength and live day by day.

People have hitherto striven to solve the problems of sin,

which they could not solve on their own, but they could not completely wash away their sins through prayers of repentance or confessionals.

That is why we must pray like this:

“Lord, I believe that You solved the problem of my sin, which I could not solve, at once by receiving baptism from John.

I could not solve my sin through prayers of repentance.

Now, please allow it to be resolved through faith in the gospel of truth that the Lord has accomplished.”

You and I are those who have received the washing of our sins by the faith that believes Jesus washed away the sins of the world by being baptized by John, died on the cross, and was resurrected to become our Savior.

When we live with this faith, we will experience the victory of salvation that the Lord has given us.

We must always give thanks to the Lord that we are living as those who have received the washing of our sins by faith in the word of the gospel of the water and the Spirit.

And we must give glory to the Lord who helps us to live by the faith that all the problems of sin that arise in our lives have been solved through the gospel of the water and the Spirit.

We must live by confessing like this:

“Lord, I believe that You have solved at once all the problems of sin I have committed throughout my life through the baptism You received from John.

I could not solve my sins through prayers of repentance, but I have been saved by faith in the word of truth that the Lord washed away the sins of the world by receiving baptism from John. Please help me to keep this faith for my entire life, and add to me the faith to believe more firmly in the gospel of the water and the Spirit.”

We must know the fact that there are those who oppose and hinder our faith.

Even for those who believe the gospel—that Jesus took upon Himself the sins of the world at once through the baptism He received from John, and resolved all our sins by being crucified and shedding His blood on the cross—there are times when many difficulties come.

Therefore, even though we believe the fact that Jesus carried the sins of the world by receiving baptism from John and completely resolved our sins by shedding His blood on the cross, when there are people who oppose this, we must pray to the Lord so that we can overcome by faith.

The purpose for which God first created man was to make us in His own image and to make us the children of God.

If God had created man as the children of God from the beginning, other created beings might have tried to oppose God. So, God created all created beings equally, and He created man in His image to become the people of God in the future.

And for man to become the people of God, the faith to believe the gospel that Jesus washed away the sins of the world by receiving baptism from John was necessary.

Jesus said, *“As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me”* (John 6:57).

This means that the one who believes in the ministry of salvation—that Jesus washed away the sins of the world through the baptism He received from John and shed His blood on the cross—lives by eating the spiritual food.

Therefore, in order for us to be saved from sin, become the people of God, pass through this last age, and enter the eternal

kingdom of God, we must have in our hearts the faith that believes the gospel that Jesus washed away the sins of the world by receiving baptism from John.

We must live as people of faith who have been saved from all sins, becoming those who eat Jesus' flesh and blood—that is, the ministry of His baptism and the cross—by faith.

In John 6:58, Jesus said, *“This is the bread which came down from heaven—not as your fathers ate the manna, and are dead. He who eats this bread will live forever.”*

Jesus likened the ministry of the baptism He received from John to the bread that we eat.

He is saying this: “If you eat this bread, you will receive the removal of your sins and be saved from the judgment of sin. I received baptism from John and had the sins of the world transferred to my body, and to pay the price for that sin, I shed my blood and died on the cross, and I resurrected and became your Savior.”

This is what Jesus is saying: “Be saved from your sins and live by the faith that believes in My baptism and bloodshed. Then you will receive in your hearts the removal of sin and will come to live enjoying eternal life.”

We earnestly desire to live forever with the Lord in the Kingdom of God.

Because there are no sinners in the Lord's kingdom, only those who have become righteous can enter that kingdom.

Jesus is the Savior who, in order to take us to that heavenly kingdom, carried the sins of the world through the baptism He received from John, and received the judgment of sin in our place on the cross.

Jesus gave us His flesh and blood, and if we eat it by faith, we become righteous people without sin.

Life on this earth is sometimes full of hardships and difficulties. Therefore, we must always rely on the living Jesus Christ and live by faith.

Ultimately, as those who believe in the removal of sin that Jesus has given, we must walk by faith until the day we obtain the glory of entering the Lord's kingdom.

When we finish the work entrusted to us on this earth, the Lord will come to take us.

Today as well, we live by the faith that believes in the Savior who had the sins of the world transferred to Him by receiving baptism from John and was hung on the cross to shed His blood. Our purpose, as those who have received the removal of sin, is to do the work of God and then enter the kingdom of God.

We have become those who will go to the Lord's kingdom by living in the faith that believes in the ministry of Jesus Christ.

Therefore, you too must become people who believe in your hearts the true ministry of salvation, in which Jesus received baptism from John and shed His blood.

Jesus' flesh and blood is the faith that believes in the baptism He received from John, His death on the cross, and His resurrection.

Jesus spoke not only of the gospel of the removal of sin, but also of eternal life.

Even in moments when we face hardships and trials, if we live holding onto the Lord's word with the faith that believes in Jesus' baptism and the blood of the cross, we will receive the strength to endure all difficulties, our hearts will enjoy peace, and our souls will gain new strength.

This is the reason why we live daily by the Lord's nourishment.

Everyone, how thankful a thing it is that we have come to be saved by believing that Jesus received baptism from John and

accomplished the ministry of righteousness on the cross?
How amazing is the grace that the Lord received baptism from John to wash away our sins and eliminated the sins of the world? Jesus is the God who created the heavens and the earth, and He is our Savior. The Lord is the One who will take us to His kingdom.

Jesus, who received baptism from John to wash away the sins of the world, died on the cross, and then resurrected, has now become our Savior in whom we believe.

He is our Shepherd, the Lord of the Second Coming who will come again, and our spiritual Bridegroom.

Therefore, we are those who will live on this earth for the gospel of the water and the Spirit, and when the time comes, enter the Lord's kingdom to live together forever.

We give thanks for the grace that the Lord, through the baptism He received from John, washed away the sins of the world once and for all.

We are those who have received the removal of sin through the faith that believes in Jesus' baptism and the blood of the cross.

When we have fulfilled all the work the Lord has entrusted to us, we will enter the Lord's kingdom.

Before that, we must carry out the life of an evangelist, living to preach the word of the gospel of the water and the Spirit by faith. We desire to accomplish all these things by faith and to give glory to the Lord who saved us from the sins of the world.

I will conclude today's message. Hallelujah! 

SERMON 12

Who, by believing

in the Nicene Creed,

has become one who

was robbed in this age?

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

Who, by believing in the Nicene Creed, has become one who was robbed in this age?

< Luke 10:25-37 >

“And behold, a certain lawyer stood up and tested Him, saying, ‘Teacher, what shall I do to inherit eternal life?’ He said to him, ‘What is written in the law? What is your reading of it?’ So he answered and said, ‘You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind,’ and ‘your neighbor as yourself.’ And He said to him, ‘You have answered rightly; do this and you will live.’ But he, wanting to justify himself, said to Jesus, ‘And who is my neighbor?’ Then Jesus answered and said: ‘A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothing, wounded him, and departed, leaving him half dead. Now by chance a certain priest came down that road. And when he saw him, he passed by on the other side. Likewise a Levite, when he arrived at the place, came and looked, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion. So he went to him and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, brought him to an inn, and took care

of him. On the next day, when he departed, he took out two denarii, gave them to the innkeeper, and said to him, ‘Take care of him; and whatever more you spend, when I come again, I will repay you.’ So which of these three do you think was neighbor to him who fell among the thieves?’ And he said, ‘He who showed mercy on him.’ Then Jesus said to him, ‘Go and do likewise.’”

Today, we have looked together at the words of Luke chapter 10, from verse 25 to 37.

“A certain lawyer stood up and tested Him, saying, ‘Teacher, what shall I do to inherit eternal life?’” he asks.

This expert in the law is one who considers himself to be a great teacher of the law.

That is why he asked Jesus, *“Teacher, what shall I do to inherit eternal life?”*

He was, in effect, saying, “Jesus, just give me the word. I will keep any and all of the laws and commandments.”

So Jesus said to him again, *“What is written in the law? What is your reading of it?”*

This question was asking, “From what perspective do you understand and believe the words of God’s law?”

Jesus knew well that man cannot keep the Law

The Law is composed of commands of ‘do’ and ‘do not,’ and it consists of a total of 613 articles.

But is it truly possible for a person to perfectly keep all these laws and commandments? If a person could perfectly keep God’s Law, he would have already surpassed the limits of a

created being and become a being like God.

Therefore, the purpose for which God gave the Law is not for us to become righteous by thoroughly keeping it.

Rather, the Law was given so that a person might clearly realize his own sin. In other words, the Law is God's standard, given to reveal and make known human sin.

The expert in the law who came to Jesus answered His question very confidently.

"You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind," and 'your neighbor as yourself.'"

Then Jesus said this to the expert in the law:

"You have answered rightly; do this and you will live."

However, the expert in the law, wanting to show that his answer was correct, asked again:

"And who is my neighbor?"

Jesus wanted to teach the teacher of the law that in order to receive true salvation, one must receive the mercy of God.

When the teacher of the law asked, "Who is my neighbor?" Jesus answered him by telling him a parable.

A certain man was going down the road from Jerusalem to Jericho when he met robbers. He was stripped of all his clothes, beaten severely, and was left on the roadside, almost dead.

Blood was flowing all over his body, and he was lying there, unable to even groan properly; he was left in a completely defenseless state, without even clothes to cover his body.

Just then, a priest happened to be coming down that road

and saw the man who had been attacked by robbers. However, that priest thought to himself, ‘Today is not a lucky day. To meet a person like this...’ and worried that misfortune would befall him.

In the end, he intentionally avoided the man who had been attacked by robbers and quickly left the place.

A short time later, a Levite also, while passing by on the same road, saw the man lying there, but he, no different from the priest, pretended not to see, turned away, and passed by, avoiding him.

However, a Samaritan who was traveling that road was different.

When he saw the man who had been beaten by robbers and was lying there, a feeling of compassion arose from deep within his heart.

He went to him, poured oil and wine on his wounds and treated them, bandaged his wounds, and then put the man on his own animal, took him to an inn, and diligently cared for him.

The next day, he gave money to the innkeeper and made a request.

“Please take good care of this man. If there are any extra expenses, I will repay you when I return from my journey.” After saying this, he set off on his journey again.

After finishing this parable, Jesus asked the teacher of the law.

“Which of these three do you think became a neighbor to the man who fell among robbers?”

The teacher of the law replied, “The one who showed mercy.”

Jesus then said to that teacher of the law as a final word:

“You go and do likewise.”

In this age, the one who rescued the man who fell among robbers is Jesus Christ

Ultimately, it was the Samaritan who saved the man who was robbed.

In this parable that Jesus spoke, the Samaritan refers to Jesus Christ.

This is because He became our true Savior who took upon Himself the sins of the world at once by being baptized by John, and washed away those sins.

The Law has the function of pointing out sin to man. However, the religious leaders of that time only revealed their own sins and the sins of others through the Law, teaching only religious doctrines that could not give true salvation to the sinner. On the other hand, Jesus came to save sinners from the sins of this world, and through the baptism He received from John, the sins of the world were transferred to Him at once. Subsequently, by shedding His blood on the cross, He resolved the price for those sins at once and became the Savior of those who believe.

The point we must pay attention to here is who the man who was robbed, who was going down from Jerusalem to Jericho, refers to.

The man robbed in this parable refers to sinners like us today, who are spiritually dying because of sin, not having received the clean washing away of their sins.

People in this world today who still live with sin in their hearts confess that they believe in the crucified Jesus as their Savior, but in reality, they are trying to save themselves by keeping the Law, pressed down by the heavy burden of sin remaining in their hearts.

In that process, their hearts are wounded and torn by guilt and

religious burdens, and they live in suffering, abandoned like the man who was robbed.

Even today, there are countless people who are spiritually dying, not freed from sin, while holding only to the doctrine of the cross.

Although they believe in the cross of Jesus doctrinally, because sin actually still remains in their hearts, they are standing on the path that leads to destruction.

Many people say they believe in the cross, but far from their sins being removed, they live in deeper confusion and despair.

When I see those who are wounded and broken while struggling to resolve their own sins under erroneous theological ideas and wrong leaders, a deep compassion arises from the depths of my heart.

When we look into their lives, there is a common pattern. It is that they believe in the Lord who shed His blood on the cross as their Savior.

However, the fact is that they were sinners before believing, and even after believing, more sin has accumulated and remains in their hearts, so they continue to live as sinners.

In the end, although they confess that Jesus is the Savior, the reality is that they are struggling in confusion and despair because their own sins have not been resolved.

In the past, we were also like this.

Although we believed in Jesus as our Savior, our souls were still thirsty and dying.

Whenever we committed sin, we tried to maintain our faith by clinging only to the cross and resorting to prayers of repentance and confessions, but it ultimately ended in vain.

The sin remaining in the heart was not cleansed by prayers of repentance, and the more we sinned, we entered a state where

we had to live as even greater sinners.

Therefore, we could not help but feel despair as we faced the reality of falling into more sin the more we strived not to sin.

In the end, we have no choice but to admit:

“Now, I cannot get a hold of myself with the prayers of repentance I offer or with the faith that believes in Christian doctrines.”

From the depths of the soul, this cry flows out:

“What should I do now? What must I believe? I only regret the faith I have held onto until now. Lord, please hold onto me. Please save me from this sin.”

We must examine why we have to live this way, committing sins.

To think about why we have no choice but to live as sinners, we must first examine the words of 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.”

These words of the Lord clearly show that the reason we commit sin is not simply because of our environment or circumstances, but because sin has originally taken root in our hearts.

We are beings who, just as we inherit our flesh from our parents, inherit our parents’ sinful nature even before birth and are born in the midst of sin.

All people born into this world as descendants of Adam are

sinners who are born harboring wickedness from the very beginning.

In our hearts, these twelve wickednesses have taken root, and that heart is already stained with sin from the moment of birth.

Therefore, we are ones who are born into this world harboring evil thoughts, lustful hearts, the desire to steal, the heart of adultery, greed, falsehood, lewdness, jealousy and slander, pride and foolishness.

Ultimately, this means that we were beings who, possessing the seed of sin, had no choice but to live while being dragged around by sin.

Therefore, that we come to commit countless sins while we live in this world is perhaps an all-too-natural consequence.

As long as sin is in our hearts, it is impossible by human strength to live without committing sin.

The Lord, too, knowing this reality of ours, called us sinners.

And He warned that the path of us, who are sinners, is ultimately a road that leads to destruction and hell.

The Lord has clearly spoken of the judgment on sin.

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

If that is the case, we must ask this question:

“How exactly did the Lord eliminate our sins?”

Today, many people, while believing only in the cross of Jesus, want the removal of their sins.

However, their reality shows that it is impossible to escape from sin.

We can easily see that by holding onto the cross alone, they cannot solve the problem of sin and thus continue to live as sinners.

Jesus was speaking of the truth that a sinner must have their sins removed to be born again from a sinner into a righteous person.

“Jesus answered and said to him, ‘Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.’ Nicodemus said to Him, ‘How can a man be born when he is old? Can he enter a second time into his mother’s womb and be born?’ Jesus answered, ‘Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, “You must be born again””’ (John 3:3-7).

Jesus said, *“Unless one is born again, he cannot see the kingdom of God” (John 3:3).*

This means that if we believe in Jesus as our Savior, we must be born again to be able to see the Kingdom of God.

Then, where is the way for us to be born again?

In John 3:5, Jesus said, *“Jesus answered, ‘Very truly I tell you, no one can enter the kingdom of God unless they are born of water and the Spirit.’”*

Does this mean, then, that to enter the Kingdom of God, one must be born again of water and the Spirit?

Jesus was the one who wanted to let us know the gospel message of water and the Spirit.

Regarding the Gospel of the Water and the Spirit!

If even a single sin remains in a person’s heart, they cannot enter the holy Kingdom of God.

Therefore, a true gospel that completely eliminates all of humanity's sins is absolutely necessary.

However, much of Christianity today has been teaching that sins are forgiven if one only believes in the blood of the cross.

But the Bible clearly testifies to the Gospel of the Water and the Spirit, which states that by being baptized by John in the Jordan River, Jesus took upon Himself the sins of the world at once and washed them away, and that by shedding His blood on the cross, He completely bore the penalty for those sins.

Jesus began His ministry of shouldering the sins of the world by being baptized by John the Baptist, and on the cross, He received the judgment for those sins in His own body.

These two ministries were not separate acts, but were one complete gospel that cleanses the sins of mankind and delivers them from judgment.

The reason Jesus was baptized is even more clear.

John 1:29 testifies that Jesus is the Lamb of God who takes away the sin of the world.

That Jesus 'takes away' the sin of the world means that through the baptism He received from John, which was like the laying on of hands, the sins were transferred to Him.

The event where Jesus shouldered the sins of the world was precisely that baptism.

Just as in the Old Testament era, a sinner would lay his hands on a sacrificial offering to transfer his sins to it, and then offer a sacrifice to God with the blood of that offering, the baptism Jesus received from John was the event where the sins of the world were transferred to Jesus' body at once.

This very baptism is the beginning of the remission of sins and the core of the truth.

In this way, because Jesus shouldered all the sins of the

world through the baptism He received from John, He became the Savior who had the perfect qualification to receive the penalty for those sins on the cross in our place.

If He had gone to the cross without the baptism, He could not have received the judgment for sin, because He is the One who is fundamentally without sin.

Therefore, Jesus' baptism was an essential and righteous event that made the ministry of the cross possible.

Ultimately, the Gospel of the Water and the Spirit is that Jesus, by being baptized, washed away the sins of the world, and by being nailed to the cross and shedding His precious blood, He received the judgment for our sins in our place.

Our sins were already transferred to the body of Jesus, who was baptized by John, and through the blood of the cross, the judgment for our sins was completed.

This is why the Lord said that one must be born again of water and the Spirit to enter the Kingdom of God.

The water of Jesus' baptism by John signifies the transfer of sins, and the shedding of blood signifies the judgment of sin.

Jesus is the One who became our Savior who washed away the sins of the world by being baptized by John, and whoever believes this fact can become one who is born again before God.

However, there is a historical reason why this gospel has disappeared from much of Christianity today.

After the Council of Nicaea in AD 325, the ministry of the baptism Jesus received from John was gradually buried within the gospel of the cross, and eventually, a fragmented faith structure of "one only needs to believe in the cross" took root.

As a result, sin still remained in people's hearts, and those who had not resolved their sins fell into a vicious cycle of seeking the cleansing of sins through daily repentance and confession.

This structure was the result of a distorted gospel that does not align with the true salvation spoken of in the Bible.

On the other hand, for a person who believes in the Gospel of the Water and the Spirit, sin can no longer remain in their heart.

This is because Jesus took upon Himself all sins at once through His baptism and washed them away, and completely judged those sins on the cross.

Therefore, their hearts are confirmed by the witness of the Holy Spirit, and their consciences become clean, enabling them to call God their Father.

They are freed from the condemnation of the Law and walk with God in thanksgiving and joy.

The Gospel of the Water and the Spirit is not a mere doctrine.

It is the actual history of salvation that shows how Jesus actually resolved the sins of the world when He was baptized by John.

The Apostle John also emphasized the completeness of this gospel, testifying that the water, the blood, and the Spirit are one (1 John 5:6-8).

Therefore, the Gospel of the Water and the Spirit is the truth of salvation that resolves our sins at once and completely, and brings about true rebirth.

Only in this gospel can a person obtain true freedom and receive a new life to enter the Kingdom of God.

For 1700 years, by whom have we been guided?

For the past 1700 years, those who have guided Christians were individuals who had learned a theology deeply steeped in

the Catholic thought of the Seven Sacraments.

They have always preached centered on theological thought and doctrines. To this day, the Catholic Church teaches its members the doctrine of the Seven Sacraments, and Protestant churches, too, have guided the saints by following the very doctrines and thoughts learned from those theologians.

In the end, all of us have been raised under this influence for 1700 years.

Then what was the influence we received from Catholicism? It was precisely the system for the cleansing of sin centered on confession and repentance—that is, the doctrine that one must repeatedly wash away sins whenever they are committed.

Those who created the Nicene Creed and follow its theology have lived with pride, believing they inherited the orthodox faith of the early Church.

They taught their church members that they must be gradually sanctified according to the Seven Sacraments and Christian doctrines. Therefore, people have come to live clinging to prayers of repentance and confession every time they sin, even while believing in Jesus on the cross as their Savior.

However, people have now grown weary of this endless religious life. 1700 years have already passed as they tried to wash away their sins through prayers of repentance and confession.

During that time, Christians have striven to resolve their sins by learning the Catholic doctrine of the Seven Sacraments and the Protestant doctrine of Calvinism.

They tried to deal with their own sins through confession, prayers of repentance, and fasting prayers, but all those efforts turned out to be in vain.

In the end, they were placed in a state of waiting for death as

sinner, with their sins unresolved.

Whether Catholic or Protestant, they have diligently lived a life of faith within religion, but the sin remaining in their hearts has not disappeared.

Therefore, they are still living as sinners.

How is their current state different from the man who was met by robbers while going down from Jerusalem to Jericho?

Who are the ones who have created the believers who have fallen into such a state today?

They are precisely the Christian theologians and Catholic leaders.

The leaders of Protestantism and Catholicism have always taught the believers based on the theology of the Nicene Creed and the doctrine of the Seven Sacraments, leading them up to the 21st century.

They have bound the believers within a doctrine that makes it impossible for them to ever escape from sin, no matter how well they believe in and follow Jesus.

The path for people to escape from sin was but one.

It was only the path of believing in the gospel of the water and the Spirit, through which Jesus, by receiving baptism from John, had the sins of the world transferred to Him and washed them away.

The result of the guidance by religious leaders for 1700 years was, in the end, that it left people remaining as sinners.

With doctrines steeped in theology, it became impossible to see the true salvation of the Bible, and now it has become an age where people cannot comprehend the meaning of God's Word even when they see it.

The leaders who have provided all this guidance must acknowledge their sin of having led the saints down the wrong

path and repent.

Jesus, as the Lord who is eternally alive even now, is the One who will come in the future to take those who have been born again by believing in the word of the gospel of the water and the Spirit to the Lord's kingdom.

We must believe that Jesus is the Savior who washed away the sins of the world by being baptized by John.

Our Lord Jesus Christ bore the sins of the world at once through His baptism, and He is the One who makes believers be born again. And He is the Lord of the Second Coming who will come again to take the born-again saints.

Therefore, we must surely believe.

Jesus washed away the sins of the world by being baptized by John.

And we, just as in Jesus' words to Nicodemus, must be born again of water and the Spirit and enter the kingdom of God.

All that you and I have known until now is the Nicene Creed and the doctrine of the Seven Sacraments.

The Nicene Creed and the doctrine of the Seven Sacraments have ultimately served the role of binding people in sin.

The reason was that the Nicene Creed itself did not originate from the gospel of the early church, but rather aimed for a syncretic religious doctrine, created by mixing different religious perspectives and philosophies.

As a result, the gospel of the water and the Spirit given by the Lord—that is, the word of truth that Jesus washed away the sins

of the world by being baptized by John—disappeared from the pulpits of the church.

The situation is no different today.

People have lived their lives of faith learning the Christian doctrines created by theologians, and those doctrines have always emphasized a fragmentary faith that “one only needs to believe in the cross.”

However, no matter how much they followed that doctrine, the sin in their hearts was not resolved, and people had no choice but to continue living as sinners.

This is because in the doctrines taught by theologians, there is no path to completely escape from sin.

Therefore, if one desires to receive the cleansing of sin and become righteous, they must have had an opportunity to hear the gospel of truth that Jesus washed away the sins of the world at once by being baptized by John.

However, the church did not even provide an environment where such a gospel could be heard.

Even now, anyone who earnestly desires to have their sins resolved must accept in faith the fact that Jesus had the sins of the world transferred to Him when He was baptized by John, as recorded in the Bible.

That is the first step to receiving salvation.

Another path is to listen to the Word of God as testified by those who have already believed in the gospel of the water and the Spirit and have been born again.

If anyone can hear of the ministry of Jesus bearing the sins of the world by being baptized by John, and the ministry of receiving the penalty for that sin on the cross, they can be born again.

By doing so, they can receive the cleansing of sin, which was

the long-held desire of their hearts, and by believing in that truth, they can experience the grace of salvation of becoming whiter than snow.

Alternatively, reading the sermon books by pastor Paul C. Jong will also be of great help. This is because this truth is recorded in detail within them, making it sufficient to be born again.

This is the truth we must know when we believe in Jesus as our Savior: to believe in our hearts the fact that Jesus washed away the sins of the world at once by being baptized by John. Just as there is no effect without a cause, the reason we can receive the removal of our sins is because Jesus had the sins of the world transferred to Him and cleansed them completely when He received baptism from John the Baptist. Therefore, only when one believes this word of the gospel are human sins completely removed.

Therefore, if one intends to believe in Jesus as the Savior, they must believe not in the Christian doctrines that have been taught in theology, but in the gospel of the water and the Spirit that the Bible directly testifies to.

Only the gospel that Jesus had the sins of the world transferred to Him at once and washed them away when He was baptized by John is true salvation.

If anyone learns and believes this gospel recorded in the Bible in their heart, they will obtain the eternal removal of sin and eternal life.

Jesus said:

“And you shall know the truth, and the truth shall make you free”
(John 8:32).

Those who believe in the gospel that Jesus washed away the sins of the world at once by being baptized by John immediately obtain freedom from all sin.

From now on, we must live as those who have received the cleansing of sin by believing this gospel of truth in our hearts.

The entire Bible testifies that the event of Jesus being baptized by John is the very beginning of the removal of sin, and the cross is the place where the judgment for that sin was finally completed.

Jesus bore the sins of the world through His baptism, shed His blood and died on the cross in place of that sin, and by resurrecting again, He accomplished complete redemption.

Therefore, by believing in this ministry of Jesus, we can accept Him as our Savior.

And we must always engrave in our hearts the fact that all the sins of the world were transferred to Him through His baptism by John, and because of that, we could be born again.

Jesus spoke the same words to Nicodemus:

“Unless one is born of water and the Spirit, he cannot enter the kingdom of God” (John 3:5).

This word is a declaration that because Jesus had the sins of the world transferred to Him by being baptized by John, those who believe in that fact can be born again by having their sins washed away.

By knowing and believing in the ministry of Jesus’ baptism, we can enjoy the grace of having the sins in our hearts cleansed at once.

Therefore, we must turn away from the past life of faith where we could not resolve sin by believing only in the cross.

Now, we must become those who receive the elimination of sin in our hearts by believing in the gospel that Jesus washed away the sins of the world by being baptized by John, and in the righteousness of the Lord who received the judgment for sin on the cross.

Why Did Jesus Praise the Faith of John the Baptist?

Jesus testified about John the Baptist in Matthew 11:11–14 as follows:

“Assuredly, I say to you, among those born of women there has not risen one greater than John the Baptist; but he who is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffers violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if you are willing to receive it, he is Elijah who is to come.”

These words of Jesus were a powerful praise for John the Baptist, incomparable to anyone at that time, and a declaration in which He personally acknowledged John’s faith and his ministry.

Jesus did not judge John the Baptist by human standards like the world’s theologians; rather, He testified that John was the Elijah whom God had promised and the servant of God who prepared for His own ministry.

However, today many theologians, and the believers who follow their doctrines verbatim, evaluate John the Baptist as a figure of failure.

Because they follow a doctrine that emphasizes only the cross, they do not know the fact that Jesus was baptized by John to wash away the sins of the world, and as a result, they are devaluing the ministry of John the Baptist.

So, whose words are right? Naturally, the words of Jesus are true.

It is not the words of theologians, which come from human thoughts and emotions; rather, Jesus Himself testified that John

the Baptist was the Elijah whom He said He would send in the words of Malachi chapter 4 of the Old Testament.

Such people, because they do not know the word of the gospel of truth—that Jesus was baptized by John the Baptist to have the sins of the world washed away—are deceived by Satan and are saying that John the Baptist was a failure.

These are people who, despite believing in Jesus as their Savior, are living as sinners.

Therefore, they have become those who, instinctively following the evil heart within them, say that John the Baptist, and also his life of faith, failed.

God the Father sent John the Baptist into the world six months before Jesus.

John the Baptist was called as the last priest of the Old Testament, and he was the one entrusted with the ministry of administering baptism to Jesus so that Jesus could have the sins transferred to Him.

Through the baptism He received from John, Jesus took upon Himself the sins of the world at once, and He was judged for those sins on the cross at once.

Therefore, the very first step that enabled Jesus to become the Savior who washes away sin was the baptism He received from John.

Jesus personally testified to this fact.

“And from the days of John the Baptist until now the kingdom of heaven suffers violence, and the violent take it by force. For all the prophets and the law prophesied until John” (Matthew 11:12-13).

This statement declares that all the prophecies of the Old Testament were concluded with John the Baptist, and from that point on, the ministry of Jesus began in earnest.

The baptism Jesus received from John was the complete fulfillment of the Old Testament sacrifices, and upon that, the atonement of the cross followed, bringing about complete salvation.

Regarding John the Baptist, Jesus tells us that John is the very prophet whom Yahweh God said He would send in Malachi 4:5-6 of the Old Testament (Matthew 11:14).

And that prophecy was fulfilled as recorded in the words of the New Testament: Jesus took upon Himself the sins of the world by being baptized by John, was crucified, shed His blood, resurrected from death, and became the eternal Savior for those who believe.

Nevertheless, many theologians and leaders today define John the Baptist as a failure.

The reason is that they follow critical theology.

Under the influence of a theology that has denied or diminished the baptism of Jesus, people have not understood the ministry of John the Baptist, and as a result, they have ended up becoming those who slander the faith and ministry of John the Baptist.

Because even many theological seminaries do not teach the meaning of the baptism Jesus received from John, the John the Baptist they see remains merely a failed 'prophet of the wilderness.'

However, the Bible does not say so.

Jesus, the apostles, and the entire Old and New Testaments testify that Jesus took upon Himself the sins of the world by being baptized by John.

Because Jesus' disciples believed this fact, they were able to preach the true gospel through which all sins are washed away at once by water and the Spirit.

On the other hand, theologians do not believe this fact.

The very act of calling John the Baptist a failure is evidence that they are denying the ministry of baptism that Jesus received. Their slander is merely an assertion to protect their own doctrines and traditions, which have deleted the gospel of the water and the Spirit.

Therefore, I urge you.

Believe not in the words of theologians, but in the word of truth that the Bible testifies to.

Jesus was baptized by John and took upon Himself the sins of the world at once. On the cross, He was judged for those sins at once and completed salvation through His resurrection.

Anyone who believes this truth has all their sins washed away at once, becomes righteous, and becomes a born-again child of God.

Therefore, from now on, we must become people who believe in, give thanks for, and praise the ministry that Jesus Himself accomplished, not the doctrines of men or the words of theologians.

When we believe in our hearts in the grace by which Jesus washed away the sins of the world by being baptized by John and was judged for our sins on the cross, only then do we obtain true salvation and freedom and become those who will enter the kingdom of God.

Then who are those who have been spiritually robbed today?

Today, those who have been spiritually robbed are those who believe and follow the words of theologians.

These people, who accept the theological doctrines spoken by

theologians as they are, are those who say that Jesus became the Savior of sinners by being hung on the cross and shedding His blood.

They believe only in the Christian doctrines made by theologians, and are trying to live while receiving the washing of sins through daily repentance prayers or the doctrine of the seven sacraments.

The teaching that theologians delivered to people was only to believe in Jesus hung on the cross as the Savior.

However, Jesus gave the blessing of true salvation to those who believe in the word of the gospel of truth, that He washed away the sins of the world by being baptized by John.

Nevertheless, those who study theology and follow theological doctrines are teaching that one receives the washing of sins just by believing in the cross of Jesus.

The Lord was baptized by John and at once took upon Himself and washed away the sins of the world.

Jesus became the Savior who, being baptized by John, took upon Himself the sins of the world, and being nailed to the cross, received the judgment for our sins.

However, today's theologians are saying that one is completely saved by believing in Jesus hung on the cross as the Savior and following Him.

It is by following the words of theologians that people have become spiritually robbed.

These are people who believe without knowing how important a ministry of the transfer of sins the ministry of John the Baptist, which the Lord spoke of, is.

Therefore, even while claiming to believe in Jesus, they have become those who have been robbed and are suffering.

Jesus asked a lawyer, “What is written in the Law? How do you read it?”

The Law is God’s command.

But do you think that we, who are created beings, can keep all of God’s commands spoken in the Law?

If you think so, it would be the thought that a created being, a person, can become like God.

However, the purpose for which the Lord gave us the Law is clear.

The Law is to reveal and make us aware of our sins, so that we may ultimately return to the Lord.

It is the Lord’s invitation, saying, “Look at your sins revealed before the Law, return to Me, and receive the removal of sins by believing in the word of the gospel of the water and the Spirit.”

A sinner does not have the ability to perfectly keep God’s law.

A sinner is a being who cannot help but live according to the sins that constantly rise up in his heart.

Therefore, only by the faith of believing in the word of truth—that Jesus was baptized by John and at once took upon Himself and washed away the sins of the world—can sinners live with the true removal of sins in their hearts.

Today, many people believe only in the gospel of the cross. However, those who have become righteous are those who believe in the word of the gospel of the water and the Spirit.

Jesus is the Son of God, the Creator, and the Savior of sinners.

The ministry He performed when He came to this earth to save sinners from sin is within the ministry of salvation where Jesus was baptized by John, took upon Himself, and washed away the sins of the world.

However, from the time of the Council of Nicaea in AD 325, theologians and philosophers gathered their strength and wisdom to create a single theological doctrine called the Nicene Creed.

They were called by the Roman Emperor and became those who were used for his political purposes.

In that process, they slightly altered the gospel of the water and the Spirit, which the saints of the early church had passed down, and changed it into a gospel that emphasizes only the cross.

From that time, the gospel of the water and the Spirit began to be distorted, and people's souls fell into chaos.

After that, among those who believed in Jesus, those who were spiritually robbed appeared.

By believing in the gospel of the cross determined by theologians, church members came to live in a state where the sins in their hearts were not eliminated.

Today, regardless of Christianity and Catholicism, the gospels created by theologians are mostly gospels that speak only of the cross, and those who believe in them are living as sinners without being born again.

Today, the leaders of Christianity and Catholicism are leading the hearts of the church members with the doctrines that their own denominational theologians have researched and created.

They are teaching that one receives the forgiveness of sins by faith only in the Nicene Creed and in Jesus who shed His blood on the cross.

As a result, numerous church members have been led onto the path of living as sinners for their entire lives, with their sins not being washed away at once.

They have become those who confine people within the framework called the doctrine of the Seven Sacraments of

Catholicism, and teach them to try to resolve their sins within it.

In the Catholic doctrine of the Seven Sacraments, it is taught that when one receives the Sacrament of Baptism, original sin is removed, and actual sins are removed through the Sacrament of Penance.

And it says that one receives the Holy Spirit through the Sacrament of Confirmation.

To receive the Holy Spirit, people visit a bishop, have holy oil applied to their heads, receive the laying on of hands, and volunteer to receive the Holy Spirit.

At one time, such a doctrine of the Holy Spirit flourished greatly in both Catholicism and Protestantism.

However, as time passed, these doctrines gradually lost their power.

It has already been 1,700 years since they created the Nicene Creed and taught that one receives the removal of sins by believing only in Jesus' cross.

During that time, church members have fallen into ever-increasing confusion because of the doctrines created by theologians.

As a result, the hearts of the church members have not been freed from all sin, and they have become those who still live bearing the burden of sin.

In the Middle Ages, the Catholic Church, backed by the emperor's authority, wielded its religious power as it pleased and forced the Nicene Creed upon people.

If anyone did not believe in the creed, they were treated as heretics.

Today, only the form has changed, but the tendency to consider those who do not believe in the doctrines and the blood of the cross alone as the law of salvation as unorthodox still remains.

They placed greater authority on the theological doctrines they created than on the recorded Word of God.

They even did not hesitate to persecute and kill those who believed in the gospel of truth—that Jesus was baptized by John and washed away the sins of the world.

However, today, such sins must no longer be committed before God.

They claimed that they were the ones who had inherited the orthodox faith of the apostles of the early church since AD 325, but the fruit of the Nicene Creed they created was ultimately revealed to be evil fruit.

In fact, in the Old and New Testaments, the gospel that the apostles believed and preached was the gospel of the water and the Spirit. (1 Peter 3:21, 1 John 5:4–8, Acts 2:38–40, Romans 6:3, Galatians 3:27)

But just because theologians created the Nicene Creed, can it be said that it is the faith of the apostles?

The Jesus on the cross that the Nicene Creed speaks of is only speaking of a part of Jesus' ministry of salvation that the actual Bible testifies to.

It was because Jesus was baptized by John that the sacrifice of the cross was possible as a result, but they deleted the first part and detached only the part of the cross.

You must know that it is greatly wrong for them to try to stand upon the faith of Christians throughout the world with the Nicene Creed, which theologians created.

Faith must be a matter of freedom for everyone and must be based on the Word of God; it must not be bound by the ideas of theologians.

Since AD 325, countless people who became Christians all over the world have lived knowing only the cross as the gospel

of salvation, because of the Nicene Creed created by theologians who joined hands with philosophers.

As a result, they have had to live their entire lives as slaves to sin, unable to escape from their own sins.

They have not yet encountered the truth that Jesus was baptized by John and washed away the sins of the world—that is, the gospel of the water and the Spirit.

Even many pastors today teach only that sins were removed on the cross, and they know almost nothing about the ministry of Jesus' baptism.

This is because they, too, have understood the gospel only through the doctrines they learned from the theologians before them.

Therefore, many pastors have become believers with an incomplete faith, believing only in the crucified Jesus as the Savior.

However, the true gospel is this: Jesus was baptized by John, thereby having the sins of the world transferred to Him all at once and washing them away, and while bearing those sins, He was nailed to the cross and shed His blood to receive the judgment for our sins in our place. This is the gospel of the water and the Spirit.

Because of the doctrines that theologians misunderstood and handed down, the church members also came to believe wrongly.

By learning only the gospel of the cross and preaching only that half-truth to others, in the end, those who believe only in the gospel of the cross created by theologians have come to possess a faith that is in deep error.

What we must realize now is clear.

It is the gospel of the water and the Spirit, which states that Jesus

became our Savior by being baptized by John to wash away the sins of the world, and then going to the cross bearing those sins, shedding His blood, and resurrecting from death.

Jesus was nailed to the cross to receive the penalty for our sins in our place, but before that, because He had to take our sins upon His own body, He was baptized by John the Baptist in the Jordan River.

However, those who believe only in the doctrine of the cross made by theologians, and do not believe the word of truth that Jesus was baptized by John and washed away the sins of the world, can only remain as religious people in the end.

In this way, theologians have regarded the doctrine of the cross they created as more authoritative than the Word of the Bible, and they have become preachers of a false gospel.

Jesus spoke in a parable. On the road to Jericho, a priest and a Levite saw a man who had been robbed, but they avoided him and passed by.

Who do that priest and Levite point to in this age today? They are the theologians and pastors within Christianity and Catholicism.

They claim to minister in the name of Jesus, but in reality, it is as if they are turning away from those who have been robbed.

The One who is truly our Savior is not just the Jesus who was hung on the cross, but the Jesus who was able to go to the cross because He was baptized by John, took upon Himself, and washed away the sins of the world.

However, because they do not know this fact, they do not know the gospel of the water and the Spirit.

Theologians of the late ancient period created the Nicene Creed, which emphasizes only the cross of Jesus, and taught it to people.

The theologians who followed them also believed and followed it just as it was.

Those who are spiritually robbed in this age are precisely those who have received the teaching of a false faith from them.

Those who believe only in the Nicene Creed and say they have been saved from their sins are those who do not believe in the gospel of the water and the Spirit to which the Bible testifies.

With their mouths they say, “Jesus saved the sins of the world on the cross,” but in reality, they are dying without having the problem of sin in their hearts resolved.

Those who believe the Nicene Creed is orthodox faith say that one is saved by believing only in the cross of Jesus.

However, that is a different gospel, not the gospel of the water and the Spirit that the Bible speaks of.

They are not believing the Bible, but are following a faith that believes in theology.

The theological doctrines they created have spread all over this earth for 1700 years.

And even now, there are countless people who believe those doctrines just as they are.

Therefore, many among them strive for sanctification.

They try to eliminate their sins by praying prayers of repentance every day.

However, what we must know is the fact that sins are not eliminated just because a person who believes in Jesus prays a prayer of repentance.

Sins are eliminated only by believing in the gospel of the water and the Spirit recorded in the Old and New Testaments.

The gospel of the water and the Spirit is the event where Jesus was baptized by John and at once took upon Himself and washed away the sins of the world.

Jesus is the One who was baptized by John to wash away the sins of the world, and went to the cross while bearing those sins.

In Isaiah 1:18-20, God promised that He would make our sins as white as snow, as white as wool.

In the New Testament era, Jesus fulfilled this promise by receiving baptism from John the Baptist.

Matthew 3:15-17 says this:

“But Jesus answered and said to him, ‘Permit it to be so now, for thus it is fitting for us to fulfill all righteousness.’ Then he allowed Him. When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him. And suddenly a voice came from heaven, saying, ‘This is My beloved Son, in whom I am well pleased.’”

This word shows that Jesus was baptized by John, thereby taking upon Himself and washing away the sins of the world. The words, *“for thus it is fitting for us to fulfill all righteousness.”* mean that the baptism Jesus received was a righteous work of having the sins of the world transferred to Him at once and washing them away.

Therefore, those who believe that the baptism of Jesus by John was a baptism for the purpose of taking upon Himself and washing away our sins are those who have a faith that is fitting in the sight of God the Father.

Jesus went to the cross to receive the penalty for our sins in our place, shed His blood and died, was resurrected, and He became our Savior.

By believing the word of salvation that Jesus was baptized by John, had the sins of the world transferred to Him, and washed them away, we have become those who have received the

removal of sins.

We are not those who have received the removal of sins by believing in the doctrine of salvation made by theologians.

The One we must believe in is Jesus Christ, and we believe the fact that Jesus Christ was baptized by John, took upon Himself, and washed away the sins of the world.

Those who believe this fact are the very ones who have been saved from all sins.

Believing the Word of God is our part, and being baptized by John the Baptist to wash away the sins of the world was Jesus' part that He had to fulfill as the Savior.

The core of our salvation is this:

It is the gospel that Jesus was baptized by John and washed away the sins of the world, was hung on the cross, shed His blood and died, was resurrected, and has now become our Savior.

Through faith in this gospel of the water and the Spirit, we have become those who have received the removal of sins.

Jesus is the Savior who was baptized by John, thereby taking upon Himself and washing away the sins of the world.

However, for those who reject and do not believe the word of truth that Jesus was baptized by John, had the sins of the world transferred to Him, and washed them away, their sins will never be washed away for eternity.

The Nicene Creed records that only the work of the cross is the work that saved us, but if one holds only to this, one will end up becoming a person who believes in the Lord in vain.

If one truly wants to be saved from one's sins, one must believe the word of truth that Jesus was baptized by John and washed away the sins of the world.

Otherwise, if one tries to believe only in the cross while having deleted this truth, that person is one who has lost the way to have

their sins resolved.

Because Jesus was baptized by John, had the sins of the world transferred to Him, and washed them away at once, we can become those who receive the washing away of sins from all our sins through faith.

However, if you erase this fact from your heart and only hold onto and believe in the cross, that person's soul will be captured by sin and walk through the valley of death.

If you are currently walking through this valley of death, you must, even one day sooner, believe in the gospel of salvation, in which Jesus was baptized by John, took upon Himself the sins of the world, and washed them away.

This very moment is your opportunity to be saved from sin. Before this time passes, I hope that you will become those who have received the removal of sins by believing in your hearts the gospel that Jesus washed away the sins of the world by being baptized by John.

If you are holding onto the doctrine of believing only in the cross, which was made by theologians, it is a path that ultimately leads to the place where a sinner must go. You must turn back, even now.

By being baptized by John and washing away the sins of the world, Jesus has become the Savior who has already washed away your sins.

Now, you must choose.

Will you believe the doctrines and words made by theologians? Or will you believe the Word of God, the gospel of salvation, that Jesus washed away the sins of the world by being baptized by John?

Only those who believe the word of truth—that Jesus washed away the sins of the world by being baptized by John—can

become those who have been cleansed from all sins.

Jesus said, *“I am the way, the truth, and the life.”* (John 14:6).

He is the Savior who washed away the sins of the world at once by being baptized by John.

I hope that you become those who believe that your sins were resolved at once through Jesus Christ, His ministry of baptism, and His ministry of the cross.

Opportunity does not always repeat itself.

If your life is taken tonight, where will your soul go? Do not postpone it any longer.

At this very moment, I hope that you will become those who obtain the removal of sins and eternal life in your hearts by believing in the gospel of truth, that Jesus washed away the sins of the world through the baptism He received from John.

There is only one way for us to be saved from our sins.

It is to believe the fact that Jesus Christ took upon Himself our sins by receiving baptism from John.

True salvation is only the faith that believes He is the Savior who washed away the sins of the world at once by receiving baptism from John, was crucified, shed His blood, died, and then resurrected.

But why do you still try to remain as sinners by abandoning the word of truth—that Jesus washed away the sins of the world by being baptized by John—and believing only in the half-gospel that holds only to the cross?

Such faith is a faith deceived by theologians, and it is a vain faith. At that time, the Roman Emperor, to unite the Roman Empire, mobilized theologians to create the Nicene Creed and formed a syncretic religion.

They have caused it to be preached, even to this day, that only

the Jesus on the cross is the Savior of this world. Because of this, for the past 1,700 years, countless people have lived their lives thinking that the cross alone is the entirety of salvation.

However, the gospel that the Bible speaks of is clear. It is the fact that Jesus is the Savior who took upon Himself and washed away the sins of the world by being baptized by John, and then went to the cross.

If they, even now, desire to believe the gospel of the water and the Spirit given by the Lord and receive the removal of sins, the Lord will give them faith and grant them the eternal removal of sins.

Now, we have come to read and hear the gospel word that the Lord washed away the sins of the world by being baptized by John.

That is why the opportunity to receive the removal of sins has now been given.

This gospel of the water and the Spirit was a gospel that had been hidden for the past 1,700 years.

Therefore, we must preach this gospel to others as well.

If you believe in the gospel that the Lord took upon Himself and washed away the sins of the world by being baptized by John, you can receive the removal of sins.

Preaching this gospel is a responsibility given to us who have first believed in the gospel of the water and the Spirit.

You who have heard and believed the gospel of salvation—that Jesus had the sins of the world transferred to Him by being baptized by John—are, in fact, very blessed people. This is because there are so many in this world who have passed away without ever hearing this gospel even once.

Even now, among Catholic and Protestant believers around

the world, many are dying without having heard or believed in the gospel of the water and the Spirit.

They hold only to the cross of Jesus, believing that in it is the entirety of salvation.

That is why we want to preach this gospel of the water and the Spirit to them as well.

If you believe in the gospel of salvation that Jesus washed away the sins of the world by being baptized by John, you become those who are saved from sins.

We invite you to the assembly of the gospel of truth that Jesus washed away the sins of the world by being baptized by John.

You are people who, until now, have never properly heard the gospel that washed away your sins at once.

The Lord is the Master of the gospel of the water and the Spirit—the gospel by which He, being baptized by John, had the sins of the world transferred to Him and washed them away at once.

You and I must live enjoying the blessing of becoming those who have received the removal of sins, by believing in this gospel of the water and the Spirit with our hearts.

Hallelujah! ☒

SERMON 13

Jesus is not one who is

to receive pity from people

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

Jesus is not one who is to receive pity from people

< Luke 23:26-31 >

“Now as they led Him away, they laid hold of a certain man, Simon a Cyrenian, who was coming from the country, and on him they laid the cross that he might bear it after Jesus. And a great multitude of the people followed Him, and women who also mourned and lamented Him. But Jesus, turning to them, said, ‘Daughters of Jerusalem, do not weep for Me, but weep for yourselves and for your children. For indeed the days are coming in which they will say, “Blessed are the barren, wombs that never bore, and breasts which never nursed!” Then they will begin “to say to the mountains, ‘Fall on us!’ and to the hills, ‘Cover us!’” For if they do these things in the green wood, what will be done in the dry?’”

Is Jesus someone who should receive pity from the religious people of the world?

Jesus is not someone who should receive pity from the religious people of the world.

Jesus is the only begotten Son of God, and He Himself is God.

He is the Creator, the Savior of mankind, and the Judge.

Therefore, a sentimental attitude of saying, “He is pitiful, it’s regrettable,” toward Jesus comes from an ignorance that does not know the Lord at all.

Jesus is not someone who needs human pity, but is the absolute

Lord of salvation whom humans must believe and obey.

The reason religious people pity Jesus is that they do not know the structure of the gospel.

They only look at the cross and do not understand why Jesus was baptized, how sins were transferred through baptism, and how those transferred sins were judged on the cross.

That is why, when they see the suffering of Jesus, their emotions merely take precedence, and they remain in a sentimental faith of “pitiful Jesus,” unable to see the reality of the redemption the Lord accomplished.

However, this is merely a blind faith that comes from not knowing the true gospel.

Jesus is not someone who went to the cross to be pitied.

By being baptized in the Jordan River, Jesus had the sins of the world transferred to Him at once, and on the cross, He bore the penalty for those sins at once.

And through the resurrection, He completed salvation.

Jesus is not someone who should receive human compassion, but is the Savior who received the transfer of the sins of the world and received the judgment for sin in our place.

Therefore, we should not look at Jesus sentimentally and weep for Him, but we must accept the redemption He accomplished through faith and respond in faith.

Therefore, as Jesus was on His way to the cross, He said, “do not weep for Me, but weep for yourselves and for your children” (Luke 23:28).

What these words mean is that Jesus is not the one to be pitied; rather, it is mankind, who does not know the gospel of the water and the Spirit and still remains in sin, who is truly pitiful.

If one does not know the true gospel of the water and the Spirit, even if they perform religious activities and shed tears, they will

remain under sin and cannot escape the judgment of God. Therefore, Jesus wanted people to confront their own spiritual state and be saved by believing in the gospel of the water and the Spirit.

Jesus is not someone who should receive pity from the religious people of the world, but is God who came to save them by resolving the sins of the world at once through the word of the gospel of the water and the Spirit.

The one who truly needs to be pitied is not Jesus, but mankind itself, who, without knowing this gospel of the water and the Spirit, remains in sin and is heading toward destruction.

Realizing this fact, one must go before the Lord, not with a religious emotion of pitying Jesus, but with the faith that believes in the baptism, cross, and resurrection of Jesus, and receive the removal of sins.

The Deep Meaning of the Words, “Do not weep for Me, but weep for yourselves and for your children.”

When Jesus was being led to the cross, the women and the crowd wept sorrowfully and pitied Him.

However, Jesus said to them, “*Do not weep for Me, but weep for yourselves and for your children*” (Luke 23:28).

These words are a warning from the Lord that pierces through the state of a sinner’s heart.

Jesus is not the Lord who is to be comforted by receiving human emotional pity.

Jesus is the Son of God, the Lord of redemption who bore the sins of the world on His body by being baptized by John.

Jesus is not one who was dragged to the cross because He was

Jesus is not one who was dragged to the cross because He was overcome by human power, but is the One who went to the cross solely to receive the penalty for sin and to complete His ministry. Therefore, Jesus' words telling us not to weep for Him are a declaration to correct our erroneous faith.

Sinners today try to be saved by believing only in the cross that appears in the Nicene Creed, but the Lord is telling us to know that He washed away the sins of the world by taking them upon His body through His baptism by John, and to receive the removal of sins.

Even if a person sheds tears and pities Jesus upon seeing His suffering, if he does not believe in the word of the gospel of salvation that was accomplished through Jesus' baptism and the cross, those tears become of no benefit.

If a sinner does not believe in his heart in the ministry of Jesus who was baptized by John, that emotion will be tears that have nothing to do with his own salvation.

Jesus was the One who was going to the cross, bearing the sins of the world by being baptized by John, and therefore was not someone who needed to be pitied.

What sinners needed was not pity, but faith.

This is because Jesus was on the path to the cross to receive the judgment for sin, by taking upon Himself all the sins of sinners through receiving baptism from John.

We are not those who should pity the suffering of Jesus Christ, but are those who must believe in the baptism He received from John and His bloodshed to receive the removal of sins.

If we have not yet encountered the truth of salvation and have not had our sins cleansed, we are the ones who must weep for our own souls.

The words of Jesus, *“weep for yourselves and for your*

children” contain a deeper meaning.

Even now in the 21st century, the generation that lives without knowing the gospel of the water and the Spirit will remain in sin, and will ultimately be placed under the judgment of God.

Therefore, it was necessary to teach sinners what word of the gospel they must believe in regarding Jesus.

Faith in Jesus is not pity.

The tears that come from realizing the miserable reality of oneself living now without knowing the gospel of the water and the Spirit, and that seek to return before that gospel with a heart-rending repentance, are indeed the heart that God desires.

For that reason, we must believe these words as the word of God that admonishes us today in the same way.

Jesus is not someone to be pitied, but is the object of our faith.

The one who should weep is ourselves, not Jesus.

We are souls who, having lost the Jesus who washed away the sins of the world by being baptized by John, have fallen into sin and are walking on the path to receive the judgment for sin.

Therefore, instead of remaining in pity while looking at the suffering of Jesus, we ourselves are the ones who must receive the washing away of sins by holding onto and believing the word of the gospel of the water and the Spirit, through which He came to this earth, was baptized by John, and washed away the sins of the world.

Why do those who believe in the Nicene Creed remain as those who have not yet received the removal of sins?

Those who believe only in the cross as it appears in the

Nicene Creed remain in a state where they have not obtained salvation from their sins.

The reason is that the transfer of sin, which is the most essential element of salvation, is missing. Within the structure of biblical salvation, there must be a process where sin is passed over to Jesus.

Jesus had the sins of the world transferred to His own body by receiving baptism from John the Baptist in the Jordan River.

The baptism that Jesus Christ received from John is the substance of the sacrificial law from the Old Testament, where sin was transferred through the laying on of hands, and He became the Lamb who bears the sin of the world.

In other words, baptism is the actual event where sin was transferred to Jesus.

Therefore, only after the sin was transferred could the punishment for that sin be carried out on the cross.

If sin had not passed over to Jesus, the death on the cross cannot be a death for our own sins.

Only when sin is transferred can the shedding of blood become the completion of judgment, and the atonement for the problem of sin be completed.

A faith that believes only in the cross cannot answer the question, "How did my sin pass over to Jesus?"

A faith that holds only to the cross, without knowing the fact that sin was transferred, merely remains an emotional faith, and the actual application of salvation does not occur.

The Bible says that the Spirit, the water, and the blood, these three testimonies, together bear witness to salvation.

The water is the baptism of Jesus, the blood is the death on the cross, and the Spirit is the witness that the gospel is true.

However, a faith that believes only in the cross holds onto only

one of these, that is, the blood, and therefore the structure of the testimony is broken, and for that reason, the structure of true salvation also cannot be established.

A person with a faith that believes only in the cross will ultimately look to the cross while harboring sin within themselves.

Therefore, they have no basis to say that they have received the washing away of sins. This kind of faith causes a person to remain a sinner for their entire life, and makes them wander in repetitive repentance, emotional faith, and legalistic efforts.

In their hearts, there is no peace and assurance, and they ultimately remain in a faith that confesses, "I am still a sinner."

The reason why many people hold only to the cross is because they do not know why Jesus received baptism.

In history and tradition, the meaning of the baptism Jesus received has been lost, and people have grown up in a structure of faith that emphasizes only the cross.

Therefore, they think they receive salvation if they believe only in the cross, but the Bible clearly states that sin is transferred through baptism, judgment is completed on the cross, and salvation is confirmed by the resurrection.

Biblical salvation is accomplished when sin passes over to Jesus through baptism, that sin is judged on the cross, salvation is completed by the resurrection, and the Holy Spirit confirms that truth in the heart.

Therefore, a faith in the cross without baptism is a faith in the cross without the transfer of sin, and it is an incomplete faith where salvation cannot occur.

In conclusion, a faith that believes only in the cross appears formally as Christian faith, but in reality, it is a religious faith that fails to reach the substance of salvation.

True salvation is given when one fully believes in the gospel of Jesus' baptism, the cross, and the resurrection.

The Differences Between “Faith in the Cross Without Baptism” and “Faith That Believes in Baptism and the Cross”

A faith in the cross that does not include baptism and a faith that believes in both baptism and the cross have different structures from the very starting point.

Many religious people think that redemption began at the cross, but the Bible shows that the history of redemption began at Jesus' baptism.

Jesus had all the sins of mankind transferred onto His body while receiving baptism in the Jordan River, and after that, He bore the penalty for those sins on the cross.

This structure—that sin is transferred through baptism and the judgment of sin is carried out on the cross—is the principle of salvation to which the Bible testifies.

In a faith in the cross without baptism, there is no understanding of the transfer of sin.

Therefore, many people understand the cross only as an emotional and moral sacrifice and cannot explain how sin passed over to Jesus.

However, a faith that believes in the gospel of baptism and the cross clearly believes the fact that Jesus took on sin by receiving baptism, judgment was completed on the cross, and salvation was confirmed by the resurrection.

Therefore, a person who believes in this gospel of the water and the Spirit enjoys the complete removal of sins in the assurance that sin has already passed over to Jesus.

These two faiths also show a clear difference in the fruits of faith.

A faith in the cross without baptism leads one to repeat the confession, “I am a sinner,” and causes them to remain in guilt and repeated repentance.

Because sin has not been resolved, the life of faith remains at the level of emotions, willpower, and legalistic efforts.

However, a faith that believes in the gospel of baptism and the cross enjoys the biblical identity of “I am righteous” and lives in the assurance and peace given by the Holy Spirit.

This faith is not shaken because it is built not on human effort or emotion, but on the historical fact of the gospel that God accomplished.

A big difference also appears in the way Jesus’ ministry is understood.

A faith that holds only to the cross understands Jesus’ baptism as a simple, exemplary act of obedience.

However, a faith that follows the biblical gospel connects the laying on of hands in Old Testament sacrifices with Jesus’ baptism, and knows and believes that baptism itself is the substance of the transfer of sin.

As a result, the cross becomes not a vague sacrifice but the judgment for the transferred sin, and the resurrection becomes not a mere sign but the proof of complete righteousness.

The Bible says that the water, the blood, and the Spirit—these three—together testify to salvation.

In 1 John 5:5-8, the water is Jesus’ baptism, the blood is the death on the cross, and the Spirit is the confirmation that the gospel is true.

A faith in the cross without baptism accepts only the Spirit and the cross, that is, the blood, out of the water, the blood, and the

Spirit, but a faith that believes in the gospel of baptism and the cross believes in all three of these testimonies.

Therefore, it becomes completely consistent with the structure of salvation that the Bible speaks of.

In the end, a faith in the cross without baptism cannot help but have its assurance of salvation shaken, have sin remain in the heart, and be stuck in repetitive repentance and religious efforts.

On the other hand, a faith that believes in the gospel of baptism and the cross enjoys complete atonement and unchanging assurance of salvation in the confidence that sin has already been transferred and judged.

The structure of salvation is completed when sin is transferred to Jesus through baptism, judgment is completed on the cross, righteousness is confirmed through the resurrection, and the Holy Spirit testifies to that truth in the heart.

Therefore, a faith that believes only in the cross cannot be a complete salvation because more than half of salvation is missing.

Only the gospel of baptism and the cross is biblical and is the true gospel that actually accomplishes the removal of sins.

The Difference Between the Emotional Faith of Religious People and Evangelical Faith

The difference between a religious, emotional faith and an evangelical faith begins with where the foundation of faith is laid. Emotional faith is formed around emotional elements such as the moving feelings, atmosphere, tears, and experiences of praise that a person feels.

This kind of faith is moved, saddened, and thankful when looking at the cross, but it does not lead to the experience of sin actually being resolved.

Because the standard of faith remains on one's own feelings rather than the Word of God or the actual event of salvation, faith also wavers according to the state of one's heart.

Emotional faith tries to resolve the problem of sin with emotions and resolutions, but because it does not know how sin passed over to Jesus, it causes one to remain in guilt and repetitive repentance.

In the end, this kind of faith makes one repeat only the confession, "I am a sinner," for their entire life, and they try to maintain their faith with religious zeal and willpower, but they cannot obtain freedom and assurance in their heart.

However, the evangelical faith of the water and the Spirit is a faith built not on emotion but on truth.

Evangelical faith believes the fact that sin was transferred at Jesus' baptism, that sin was judged on the cross, and that salvation was completed through the resurrection.

This faith is not shaken because it stands not on feelings but on the historical and spiritual event of salvation that God accomplished.

When one believes the fact that sin actually passed over to Jesus and was completely judged on the cross, they experience the conclusion of the sin problem in their heart.

And this faith is confirmed in the heart by the Holy Spirit, and that person comes to have the identity of being no longer a sinner but righteous.

Emotional faith is a self-centered faith.

"How much did I feel?", "How much did I cry?", "How much did I resolve?" becomes the center.

On the other hand, evangelical faith is a Jesus-centered faith. What Jesus accomplished through His baptism, cross, and resurrection becomes the center of faith.

Emotional faith has severe ups and downs and is unstable. However, evangelical faith is unshaken and bears spiritual fruit in life.

Living according to the guidance of the Holy Spirit in the assurance of the cleansing of sins, peace, gratitude, and boldness arise, and it eventually leads to a life of preaching the gospel.

In conclusion, emotional faith cannot resolve sin and binds a person in religious acts and repetitive repentance, but evangelical faith allows one to enjoy true freedom, assurance, and the life of the righteous by believing that sin was transferred by baptism, judgment was completed on the cross, and salvation was confirmed by the resurrection.

This kind of evangelical faith is indeed the unshaken, true faith and the faith that God desires.

The Meaning of Jesus' Words, "*Do not weep for Me, but weep for yourselves and for your children.*"

When Jesus said, "*Do not weep for Me, but weep for yourselves and for your children*" (Luke 23:28), it was not simply a word of emotional comfort or an explanation of the situation, but a word that pierces through the actual structure of salvation and judgment.

While Jesus was being dragged to the cross, He was amidst the sympathy and emotional tears of the people, but He clearly stated that this was by no means the necessary response.

Jesus is not a weak being whom we humans should pity. He

Jesus is not a weak being whom we humans should pity. He is the Creator God, and the one who had the sins of the world transferred to Himself all at once when He was baptized by John. The cross was not a place of unjust death, but the place where the transferred sin was judged.

That is why Jesus rebuked the people who were weeping and sympathizing as they looked at Him, saying, “*Do not weep for Me, but weep for yourselves and for your children.*”

What the Lord required was not human emotional sympathy, but the faith that believes in His ministry.

The ones who truly need to weep are not Jesus, but the sinners themselves who remain in sin, not knowing the gospel of the water and the Spirit.

The people shed tears while watching Jesus’ suffering, but they were still living trapped under sin, without even knowing whether their own sins were transferred to Jesus who was baptized by John, or whether those sins were judged.

That is why Jesus said, “Weep for yourselves.” This is not speaking of emotional remorse, but a strong warning to realize one’s own spiritual state of being in sin and to stand before the truth.

Furthermore, Jesus said, “*weep for yourselves and for your children*” This is a deep concern for the next generation and a warning of judgment.

If the generation that does not know the gospel of the water and the Spirit continues, it is a word that their descendants, the children, will have no choice but to remain under sin and ultimately cannot escape the judgment of sin.

Knowing the spiritual ruin and the future of the unsaved generation to come, Jesus was saying that the true object of sorrow is not the suffering of Jesus, but humanity and its

descendants who are placed in sin and under judgment.

These words of Jesus clearly show that human emotional tears can play no role in salvation.

It means that the problem of sin cannot be resolved by human tears or religious zeal. The problem of sin is resolved only when one believes in the gospel of the water and the Spirit—that is, that sin was transferred through Jesus’ baptism, that sin was judged on the cross, and that righteousness was confirmed through the resurrection.

Therefore, Jesus’ command to “not weep” is a call to not remain in emotion but to return to the place of believing the truth of the gospel of the water and the Spirit.

In conclusion, Jesus’ words are a declaration that reveals what salvation is, what the truly sad reality is, and what the truth that must be realized is.

The object of sorrow is not Jesus, but life under sin, and the next generation heading for destruction without knowing the gospel of the water and the Spirit.

What Jesus wanted was not emotional weeping or sympathy, but the faith that believes in the gospel accomplished through the baptism and the cross.

These words are the Lord’s voice that speaks to us living today in the same way.

Is the Faith of Those Who Seek the Removal of Sin by Believing Only in the Crucified Jesus Correct?

Even now, many people live out their faith thinking they can receive the removal of sin if they only believe in the crucified Jesus.

However, this faith cannot be the correct faith because it lacks the transfer of sin, which is the most core element in the structure of salvation testified by the Bible.

The faith that clings only to the cross of Jesus is merely a religious faith that cannot reach salvation, and it cannot be called the gospel faith that the Bible speaks of.

The biggest problem with the faith that believes only in the cross is that it cannot explain how sin was passed over to Jesus. The event of Jesus being baptized by John in the Jordan River was not a simple act of obedience or a ritual, but the actual event where the sins of the world were transferred to Jesus.

Baptism is the transfer of sin, and the cross is the place where the transferred sin was judged.

Therefore, a faith that does not know the transfer of sin comes to understand the cross merely as a touching sacrifice, and as a result, there is no conviction that my sin was actually passed over to Jesus, and the cleansing of sin does not occur in the heart.

People with such faith cannot help but confess that they are still sinners, even while saying they believe in Jesus.

The reason is that sin remains in their hearts, and this leads to a repetition of repentance, guilt, and emotional faith.

Ultimately, they have no basis to say that their sins have been removed, they have no confirmation from the Holy Spirit, and their life of faith continues in anxiety and under a heavy burden. This is the fatal limitation of the faith that believes only in the cross.

Furthermore, the Bible says that there are three elements that testify to salvation:

the baptism of Jesus, the cross, and the testimony of the Holy Spirit.

However, a faith that clings only to the cross is a faith that cannot

fully accept the Bible's structure of salvation, as it holds onto only one of these testimonies.

Therefore, this kind of faith turns salvation into a concept and an emotion rather than an actual event, and only religious zeal remains while sin is not resolved in the heart.

Biblical salvation is accomplished when sin is transferred to Jesus at His baptism, the judgment for that sin is carried out on the cross, righteousness is completed through the resurrection, and the Holy Spirit gives confirmation in the hearts of those who believe this gospel.

Therefore, salvation is achieved not by a faith that believes only in the cross, but by a faith that believes in the baptism and the cross together.

This is the gospel of the water and the Spirit, and it is the complete structure of salvation that God has given us.

In conclusion, a faith that seeks to have sins removed by believing only in the cross cannot lead to salvation.

If sin was not transferred to Jesus, the cross cannot be the judgment for my sin, and the experience of sin being eliminated from the heart does not happen.

True salvation is given when one believes that sin was passed over at the baptism and that the judgment was completed on the cross.

Therefore, the correct faith is the gospel faith that believes in the baptism and the cross together.

What is the gospel of the water and the Spirit that gives true salvation?

“Again, the kingdom of heaven is like treasure hidden in a

field, which a man found and hid; and for joy over it he goes and sells all that he has and buys that field. Again, the kingdom of heaven is like a merchant seeking beautiful pearls, who, when he had found one pearl of great price, went and sold all that he had and bought it” (Matthew 13:44-46).

This passage speaks of Jesus, who had the sins of the world transferred to Him and cleansed them by being baptized by John the Baptist.

Because Jesus had the sins of the world transferred to Him by being baptized by John, He is the one who went to the cross and shed His blood for the judgment of our sins in our place.

The Word of the Bible speaks of Jesus as the pearl—the one who was judged on the cross because He had the sins of the world transferred to His own body by being baptized by John.

Even in this world, a merchant who finds the most precious pearl becomes one who sells all that he has to buy that pearl.

Now, what would be the most precious pearl for you?

That pearl is meeting and believing in Jesus Christ, who took upon Himself and cleansed the sins of the world by being baptized by John the Baptist.

And you will feel newly thankful for the fact that it is Jesus who, because He received the transfer of your sins, went to the cross, shed His blood, and rose from the dead.

In the New Testament passage of Matthew 3:15-16, Jesus says that He cleansed the sins of the world by being baptized by John the Baptist.

“for thus it is fitting for us to fulfill all righteousness” (Matthew 3:15).

In this verse, what does ‘all righteousness’ refer to?

It is speaking of the fact that Jesus had the sins of the world transferred to His own body by being baptized by John.

The Lord did the work of cleansing the sins of the world at once by being baptized by John the Baptist.

Therefore, Jesus became the one who performed the ministry of saving me and you from the sins of this world.

Jesus cleansed the sins of the world by receiving baptism from John, went to the cross, was nailed and shed His blood, and by rising from the dead, became the eternal Savior for those who believe.

Therefore, one must know and believe the fact that all the sins of the world were passed over to the body of Jesus at once. Jesus became the one who shouldered the sins of the world by being baptized by John and became the atoning sacrifice by being nailed to the cross.

Jesus became our Savior by taking upon Himself and cleansing the sins of the world at once through His baptism by John the Baptist, and by being judged on the cross as the price for that sin. If we believe the fact that Jesus cleansed the sins of the world through the baptism He received from John, all our sins come to be cleansed.

What is the ministry of Jesus for giving us the true removal of sins?

Jesus received baptism from John the Baptist to take upon Himself and wash away the sin of the world, and by being nailed to the cross, He became the Savior of all of us who now believe. Therefore, we must know and remember the fact that without the ministry of His baptism by John, Jesus could not have been hung on the cross.

This is because God recorded the law of sacrifice in the Old Testament.

That is, God established the law of sacrifice that a sacrificial offering could only become a true sacrificial offering when it received the laying on of hands to have sin transferred to it (Leviticus 1:1-12, 4:1-25).

Therefore, in order to save sinners from sin by coming to this world as the Savior, Jesus, at the age of thirty, went to John the Baptist and desired to be baptized.

There was only one reason Jesus received baptism from John the Baptist.

It was to have the sin of the world transferred to His own body and wash it away.

Jesus volunteered to be baptized by John to fulfill all the righteousness of God, and His receiving of the baptism given by John was to take upon His own body all the sins of mankind living on this earth, become a sacrificial offering, and wash away our sins.

The baptism Jesus received from John was a righteous ministry to take upon Himself and eternally wash away the sin of the world.

Therefore, we must believe in that righteous act of Jesus, who took upon Himself and washed away the sin of the world by receiving baptism from John.

To have the same faith today that the apostles had in the early church, we must have all our sins washed away by believing in Jesus, who took upon Himself and washed away the sin of the world at once by receiving baptism from John the Baptist, and became the atoning sacrifice for our sins by being nailed to the cross.

We must receive the washing away of our sins through faith that believes in the ministry of Jesus receiving baptism from John.

We must receive the removal of sins by believing the fact that

the Lord received baptism from John and washed away the sin of the world.

We can know and believe in Jesus as the Savior who washed away all our sins by receiving baptism from John the Baptist.

We must become those who can testify that we have become ones whose sins have been washed away by believing in the fact that Jesus washed away the sin of the world at once by receiving baptism from John the Baptist.

Until now, you have been people who, because you have not met those who convey the word of truth that Jesus received baptism from John, bore the sins of the world, and washed them away once for all, have always been living with the heart of sinners.

The First Council of Nicaea was held in AD 325, in Nicaea under the leadership of the Roman Emperor Constantine.

This council was held not in Constantinople, the capital of the Roman Empire, but in Nicaea, a politically and militarily strategic location that the emperor at the time judged to be appropriate for reconciling the division of the church.

Constantine, through the 'Edict of Milan' in AD 313, legalized Christianity and permitted freedom of religion.

Afterward, as a serious theological conflict within the church surrounding the nature of Jesus Christ, namely the Arian controversy, began to spread, he convened the Council of Nicaea in 325 to resolve it.

The accomplishment from the Council of Nicaea was the restoration of the divinity of Jesus.

Arius asserted that “the Son is a created being and is not of the same substance as the Father,” and in response, the orthodox party, centered around Bishop Alexander of Alexandria and his successor Athanasius, maintained that “the Son is of the same substance as the Father.”

This debate was not a simple theological issue but a critical problem that could cause division in the church and instability in the empire.

It is reported that about 250 to 318 bishops attended the Council of Nicaea, and including priests and deacons, it was a large-scale council numbering in the hundreds.

As a result of the council, the assertion of Arius was defined as heresy, and the confession that “the Son is of the same substance as the Father and is true God” was officially adopted as the Nicene Creed (325 version).

Due to this, some Arian leaders were excluded from the church.

However, the controversy was not completely concluded by this council.

For about half a century afterward, the conflict between the Arians and the orthodox party continued, and the direction of the church fluctuated greatly according to the political stances of the emperors.

This controversy ultimately led to the result of the doctrine of the Trinity being systematically established at the Second Council of Constantinople in 381.

In this process, the church was gradually absorbed into the system of the Roman state, and afterward, with its establishment as the state religion, the institutionalization of the church proceeded rapidly.

As a result, a doctrinal system began to be formed in which the truth of the gospel of the water and the Spirit, which the early

apostles had preached, was gradually mixed with the doctrines of worldly religions.

The Nicene Creed was originally a confession to confirm the divinity of Jesus Christ, but in actual church history, this creed became the basis for Catholic ecclesiastical authority and institutionalization, and it subsequently became the foundation that laid the cornerstone for the development of the Catholic doctrinal system and the ideology of the Seven Sacraments. This theological structure was largely inherited by Protestantism after the Reformation, leading to a trend where only the cross-centered faith was emphasized, while the word of truth of the gospel—that Jesus took on and washed away the sins of the world by being baptized by John—was excluded.

As a result, many believers today have come to recognize only the cross of Jesus as the truth of salvation, and the ministry of Jesus taking on and washing away the sins of the world by being baptized by John the Baptist in the Jordan River became the occasion for its disappearance from this earth, and that system has continued for 1700 years until now, 2025. Because of this, the ‘gospel of the water and the Spirit’ has been obscured, and only religious people who believe solely in the cross have been left on this earth.

To summarize, the Council of Nicaea was a historical event born from the convergence of the Roman Empire’s political objectives and the doctrinal disputes within the church, and it became an important turning point where the institutionalization and dogmatization of Christianity began in earnest. However, at the same time, it brought about the result of the essence of the early gospel of the water and the Spirit—that is, the truth of being born again, where Jesus gives true salvation to believers by washing away the sins of the world through His

baptism by John, going to the cross, shedding His blood, and resurrecting from the dead—disappearing from this world. Correctly understanding these historical facts becomes an important standard for reflecting on what the cross-centered gospel that people believe in today is, and through what current it was formed.

Among those who attend church today, there are few who properly know about salvation.

This is because many often take a complacent attitude, thinking they can go to heaven just by believing.

Of course, there are people who consider that to be sufficient, but that is merely a personal choice, not the correct answer.

This is because the qualifications for being a citizen of the kingdom of God are by no means simple.

Therefore, to become a truly born-again Christian, one must firmly know and believe several words of truth that are essential to know.

First, one must know and believe the truth that Jesus took on and washed away the sins of the world through the baptism He received from John the Baptist. This is because only then can one have all the sins in their heart removed and live having received eternal life.

Having received the removal of sins, one must live a life full of the Holy Spirit through faith in the Word of God. This is because only then can one become a powerful witness and overcome the temptations of the world.

Lastly, one must live the life of a witness for Jesus Christ in faith, by believing in the recorded Word of God. This is because only then can one live a life that will not collapse, like a house built on the rock.

To move beyond the Nicene Creed and attain complete faith.

The Nicene Creed that we know has been pointed out as having many logical and theological errors.

Despite this, many churches still use the Nicene Creed.

Of course, it could be a matter of personal preference, but there is a more fundamental reason.

That is precisely because the Nicene Creed is the official confession of faith of the Catholic Church.

Therefore, in the past, it was an era where if someone rejected it because it did not align with their beliefs, they could easily be accused of impiety, so it was a situation where they had no choice but to accept it.

However, entering the 21st century, those who believe in the gospel of the water and the Spirit given by the Lord can be completely freed from the erroneous creedal doctrine, and can also reject the doctrine.

At the First Council of Nicaea in AD 325, which was the first and largest religious council in Christian history, a fierce debate erupted over the divinity of Jesus Christ.

In particular, the Arian faction argued, “The Son is not of the same substance as the Father,” and the opposing Nicene faction strongly refuted this, stating, “The Son is of the same substance as the Father.”

In the end, after discussion and a vote, the Arian faction’s argument was defined as heresy, and the confession of faith that the Son is of the same substance as the Father was adopted.

This is precisely the original Nicene Creed (325 version).

However, despite this decision, the controversy did not end immediately.

Some among the church leaders still supported the Arian position, and as political situations and regional interests became entangled, the division of the church actually worsened.

Furthermore, because Emperor Constantine also lent his power sometimes to the Arian faction and sometimes to the Nicene faction for his own political goals, the confusion continued for some time.

These controversies were finally settled at the Council of Constantinople in AD 381 (the Second Ecumenical Council). At this council, the divinity of the Holy Spirit was also officially recognized, and the complete doctrine of the Trinity, which confesses that the Father, the Son, and the Holy Spirit are equally God, was established.

The creed written and confirmed at this time is called the 'Nicene-Constantinopolitan Creed' today, and it has become the traditional confession of faith used in most Christian churches. Nevertheless, the doctrine of the Trinity did not achieve complete consensus even afterward, and various theological views and opposing opinions continued to be raised. Historically speaking, although the council reached an official conclusion, that conclusion was not immediately accepted by all believers nor did it end the debate.

On the night before He was crucified and died, Jesus shared the Last Supper with His disciples.

At this time, He distributed the bread and wine, saying they were His body and blood. And He said that by eating and drinking this, one could obtain eternal life.

This word means that by believing in the fact that Jesus washed away the sins of the world by being baptized by John, one obtains the washing of sins and eternal life.

And since the cross of Jesus is the word of His receiving the

judgment for our sins in our place, we can know that through faith, we have been delivered from the judgment of all sins.

However, Judas Iscariot, who was in charge of the money box, sold his Teacher for 30 pieces of silver.

Afterward, Judas, tormented by guilt, took his own life.

Meanwhile, Jesus, captured by Roman soldiers, was crucified on the hill of Golgotha.

And He resurrected three days after His death, appeared before His disciples for about 40 days to testify, and said that He would come again as the Lord of the Second Coming in this very form.

Jesus stayed with His disciples for 40 days and then ascended, and finally, as the Lord seated at the right hand of the throne of God, He is waiting for the very day He will return.

Why is Christianity collapsing?

Recently, the controversy over hereditary succession in the church has become heated.

This is because it is happening frequently that the son of a large church's pastor inherits the senior pastor position from his father. Public criticism is boiling over, asking why there is a father-to-son succession when God is the owner of the church.

Of course, this is just the wrong behavior of some pastors, and not all churches are like that.

However, the majority of church members still cannot hide their discomfort. This is because this is precisely the current state of Protestantism today.

Today, various seminars and forums are being held around the world to mark the 500th anniversary of the Protestant Reformation, but it is being pointed out that they are focusing

their efforts on the wrong things while ignoring the parts that truly need reform.

Today is an era when Christianity truly needs faith in the gospel message of the water and the Spirit.

Before the Lord returns to this earth, those who believe in Jesus must become those who have received the washing of sins in their hearts and obtained eternal life by believing in the gospel message of the water and the Spirit, and I only hope that they become people who can welcome the Lord whenever He comes.

What I am saying is the fact that the reason the worldwide church has lost its spiritual power like this is that it entered the path of corruption from the moment the Nicene Creed was made in AD 325, because the word of truth—that Jesus had washed away the sins of the world by being baptized by John—was deleted from that Nicene Creed.

If, at that time, the gospel message of truth that Jesus had washed away the sins of the world by being baptized by John had been included in that creed along with the word of the cross, and not deleted, the church would have lived well as the light of the world even until today.

However, by creating the Nicene Creed in AD 325 and believing only in the cross while excluding the message of Jesus's ministry of baptism, the Catholic Church became corrupt, and the Protestant Reformers also, by believing in that creedal doctrine as it was, ultimately became those who were ruined together.

We must know the history of the world church. That is, that the earthly church was ruined because of the Nicene Creed.

Entering the 21st century, the worldwide church came to face a crisis. The number of church members was decreasing

every year, and the financial situation was also on a worsening trend.

Amidst this, the COVID-19 pandemic occurred, making this problem even more severe.

Some churches tried new things like online worship services and various small group meetings, but with the exception of some large churches, the rest of the churches reached a situation where they had to close their doors.

The crisis of the church has struck the entire world.

In America and Europe, many churches have already been closing their doors for the past 30 years.

It seems that this trend will continue in the future.

Now, how must we overcome this difficult crisis and have a faith that is worthy before the Lord?

The answer must be found only in the gospel of God.

The way to solve this problem is to return to the word of the gospel of the water and the Spirit, which the apostles of the early church believed.

The word of the gospel that the apostles of the early church believed was the faith that believes Jesus was baptized by John to take upon Himself and wash away the sins of the world, received the penalty for all sins on the cross, rose from the dead, and has now become our Savior. (Acts 2:37–40, 1 Peter 3:21).

The gospel that the Apostle John believed is also the same. *“For whatever is born of God overcomes the world. And this is the victory that has overcome the world—our faith. Who is he who overcomes the world, but he who believes 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. For there are three who bear witness, the*

Spirit, and the water, and the blood: and the three agree in one—ASV)” (1 John 5:4–8).

This is to say that the Apostle John is also stating that he was a person who received salvation by believing in Jesus as his Savior—the Jesus who had the sins of the world washed away by being baptized by John and then went to the cross.

And the Apostle Paul also testifies that he believed in Jesus as his Savior—the one who had the sins of the world washed away by being baptized by John, was crucified, and rose from the dead (Galatians 3:27, Romans 6:4–9).

This means that Paul and all the saints of the early church believed in Jesus Christ as their Savior—the one who had the sins of the world transferred to Him and washed them away by being baptized by John, was hung on the cross, crucified, and rose from the dead.

In this way, the apostles and saints of the early church testify that they could receive salvation through faith in the Lord—the Lord who took upon Himself the sins of the world by being baptized by John, was crucified, and rose from the dead. Therefore, all the churches in this world must turn away from the faith that believes only in the cross, as spoken of in the Nicene Creed, and return to the Lord by believing in the gospel of the water and the Spirit, have all their sins washed away, and begin their life of faith anew.

From now on, we must not rely on the doctrines of theology or the traditions of the church, but be born again and live by the faith that believes in the core message of the 66 books of the Old and New Testaments: Jesus who took upon Himself the sins of the world by being baptized by John the Baptist and went to the cross.

We must return to the Lord through the faith that believes in the

baptism Jesus received from John and the cross.

We all must acknowledge our fault of having lived apart from the gospel of truth—that Jesus washed away the sins of the world through His baptism by John—because of the erroneous Nicene Creed until now. We must return into the word of the gospel of the water and the Spirit, and by that believing faith, live in accordance with the Lord’s will.

From now on, we must cleanse our hearts through the faith that believes in the word of the gospel of the water and the Spirit, which the Lord has given us.

To do so, we must follow after the Lord with the faith that believes in the gospel of salvation—that Jesus Christ took upon Himself the sins of the world by being baptized by John the Baptist and went to the cross.

From now on, we must believe the fact that Jesus washed away the sins of the world through the baptism He received from John, and follow the Lord in faith.

Of course, you must also believe in the blood of Jesus’s sacrifice on the cross. This is because, otherwise, you cannot have the faith to be saved from the judgment of your sins.

This is because of the word of the gospel of the water and the Spirit—that is to say, because the Lord washed away the sins of the world for us by being baptized by John.

We all must reform the 21st-century church with the faith that believes that the Lord washed away the sins of the world for us by being baptized by John.

Because otherwise, you cannot wash away the sins that are in your hearts.

If you want to know this word of the gospel of the water and the Spirit in more detail, I hope you will read the book by Pastor Paul C. Jong, titled “HAVE YOU TRULY BEEN BORN

AGAIN OF WATER AND THE SPIRIT? [New Revised Edition]”

What is the assurance of salvation for today’s Christians?

As someone who has become a Christian today, moments of confusion often arise in the life of faith.

One might doubt if they are believing correctly, and at times, even feel a sense of skepticism.

At such times, one invariably prays to God. But far from receiving an answer to prayer, there are times when only the frustration in one’s heart grows.

What on earth could be wrong with my faith? I try to live according to the words of the Bible, but I cannot figure out where it went wrong.

Then, a sudden question arises: ‘Could it be that I am merely deceiving myself into thinking I have been saved by the Lord?’ Despite this lack of assurance, not a few believers act as if all their sins have been removed.

Furthermore, there are also some believers who blame themselves, thinking it is due to their lack of faith or insufficient effort.

All of this is truly a regrettable matter.

In that sense, we would like to pose a few questions in order to be saved from sin.

Have you truly been born again of water and the Spirit? If not, it is not too late even now; I urge you to be born again by receiving the removal of sins in your heart through the faith that believes in the baptism Jesus received from John and the blood

of the cross.

Lastly, are you walking with the Lord daily?

If you are not able to do so, you must quickly return to the faith that believes in the word of the gospel of the water and the Spirit. This is because only then will you not have regrets when you stand before the judgment seat in the future.

For Christians today, there is no topic more important than being born again.

This is because whether one's path leads to heaven or to hell is determined by whether one can be saved by the faith alone that Jesus atoned for all the sins of mankind when He died on the cross, or whether one must be born again by believing the word of the gospel of the water and the Spirit.

However, in the reality of churches today, the teaching that one is 'saved simply by believing' is still rampant.

As a result, there are countless church members in whose lives no change occurs, even if they live their life of faith diligently.

There are even not a few church members who delude themselves into thinking that they are believing correctly.

In the end, it is nothing but self-satisfaction, yet they are in a state where they cannot even properly understand that fact.

What on earth could be the problem? The answer is simple.

It is because they are missing the essence of the gospel of the water and the Spirit that the Lord gave to mankind.

God the Father has given us the truth that Jesus Christ had the sins of the world transferred to Him and washed them away by being baptized by John the Baptist, and the word of truth that He resolved the judgment of sin on the cross.

Therefore, anyone must obtain the washing of sin by believing in the gospel word of salvation that Jesus washed away the sins of the world at once by being baptized by John.

And then, by having the faith that we were also delivered at once from the judgment for our sins through Jesus' sacrifice on the cross, we come to obtain salvation and eternal life.

This is the core of the faith that one must believe in order to live a proper life of faith.

Nevertheless, until now, pastors have only said, "Lord! Lord!" with their lips, but in their hearts, they have not accepted the word of the gospel of the water and the Spirit.

Therefore, they have become false pastors who are mocked and pointed at by this world.

Even now, they must come to their senses and believe in the word of the gospel of the water and the Spirit so that they can live both spiritually and physically.

These people are those who are always living as sinners because they have not had their sins resolved, as they do not yet believe in the word of the gospel of the water and the Spirit, that Jesus washed away the sins of the world by being baptized by John.

That is why, right now, you and I must become those who have received the washing of our sins by believing in the word of truth—that Jesus washed away our sins by being baptized by John the Baptist—and have received the Holy Spirit as a gift (Acts 2:37-41).

And the blood of Jesus' cross is what we must believe in as the penalty for our sins.

Jesus is the one who could become our Savior today because He took upon Himself and washed away the sins of this world at once by being baptized by John the Baptist, and then shed His blood on the cross and rose from the dead.

Today, people must know the fact that they tried to have the sins they commit resolved by believing only in the precious

blood that Jesus shed on the cross, but in the end, they have fallen into spiritual stagnation as those who have failed.

Now, you must return to the Lord by believing in the word of the gospel of the water and the Spirit—that Jesus took upon Himself and washed away the sins of the world by being baptized by John.

We must know and believe that the sacrifice of Jesus, who shed His blood on the cross, is the penalty for our sins.

You must know through what the love of God, who loved you and me, was manifested.

The love of God was manifested as the love by which Jesus took upon Himself and washed away the sins of the world at once by being baptized by John the Baptist, the representative of mankind.

And we must know that He is the Savior who has now paid the price for our sins by being crucified, dying, and resurrecting from the dead.

When Jesus said, “in this way,” at His baptism by John, He was saying that He took upon Himself and washed away your sins and mine with the baptism He received from John.

Therefore, He said, “*for thus it is fitting for us to fulfill all righteousness*” (*Matthew 3:15*).

He is speaking of the reason why He was baptized by John.

Jesus is the one who is now manifesting the love of God, who paid the price for mankind’s sins by first taking upon Himself and washing away the sins of the world onto His own body by being baptized by John, and then shedding His precious blood on the cross.

So then, are your sins in your heart right now? Or have they been transferred to the body of Jesus?

We must know the truth that Jesus took upon Himself and

washed away the sins of the world at once by being baptized by John the Baptist, and believe it in our hearts.

Are you, right now, believing in the fact that Jesus had the sins of the world transferred to Him and washed them all away at once by being baptized by John? Or, not knowing this fact, are you still living your life of faith believing in your heart only in the Jesus who was hung on the cross?

Is there still sin remaining in your heart right now?

If you had properly known and believed in the love of Jesus, who took upon Himself and washed away the sins of the world by being baptized by John the Baptist, it is impossible for sin to remain in your heart right now.

For one who believes in the fact that Jesus took upon Himself and washed away the sins of the world by being baptized by John, sin cannot remain in their heart. Would that not be so? —Yes, it is.—

Then, are you and I sinners with sin in our hearts? Or have we become righteous, having received the removal of sin by believing in the baptism, by which Jesus washed away the sins of the world, and in His blood? —We have become righteous.—

Because you have lived your life of faith believing only in the cross of Jesus, you are those who have fallen into great ruin. It means that you have never believed in Jesus, who washed away the sins of the world by being baptized by John, as your Savior.

Because you tried to have your sins washed away through prayers of repentance, without the knowledge that your sins were transferred to Jesus when He was baptized by John, the washing of sin was not possible.

It is only right that you cannot have your sins washed away by the prayers of repentance that we offer to the Lord.

You must know that if you try to wash away your sins with prayers of repentance each time you sin, the more you offer such prayers, the deeper the disappointment you will fall into.

If that happens, you will fall into worldly religions, and it will become impossible for you to come out of them.

You must know the fact that the sin in every person's heart is inevitably followed by the judgment of God.

You must know that every person's sin is engraved on the tablets of their hearts, and that they must stand before the judgment seat of God.

We must praise the love of the Lord by believing in our hearts in the removal of sin, which Jesus accomplished by having the sins of the world transferred to Him and washing them away through His baptism by John.

And we must believe in the word of truth that He went to the cross, shed His blood, resurrected from the dead, and paid the price for the sins of all who believe.

The word of the gospel of truth for being born again, which the Lord has given us, is the gospel word of the water and the Spirit—that Jesus washed away the sins of the world by being baptized by John.

Our salvation can be known through the baptism and the cross that the Lord performed for us.

As we know, those who are saved by believing in the salvation of truth—that Jesus was baptized by John, had the sins of the world transferred to Him, and washed them away—become the children of God and are now born again.

The gift of salvation in the Lord is the truth that the ministry of salvation—in which Jesus was baptized by John the Baptist, took upon Himself and washed away the sins of the world, and shed His blood on the cross—becomes the gift of salvation that

now enables us to receive the removal of sin.

And you become those who receive the removal of sin and obtain eternal life by the faith of believing in Jesus—who was baptized by John, took upon Himself and washed away the sins of the world, and went to the cross—as our Savior.

If you now believe in the removal of sin, which the Lord accomplished by washing away the sins of the world through the baptism He received from John, you will taste the removal of sin and the peace of mind that come from the Lord.

Therefore, I hope that you will become those who believe the fact that this truth of atonement—that the Lord was baptized by John the Baptist and shed His blood on the cross—has become all the righteousness of salvation for those who now believe, and that you will receive salvation.

Now you must realize the fact that the various doctrines you followed in the past with a faith that believed only in the cross are no longer necessary.

It means that with the prayers of repentance you have been offering until now, you could not wash away your own sins.

However, now you have received salvation in your hearts and have become able to live as righteous people by believing in the gospel word of the water and the Spirit, by which Jesus washed away the sins of the world through the baptism He received from John.

So how can we not give thanks to the Lord? It means that we should live this way, giving thanks.

As you can see, you will be able to know the fact that with the word of the cross alone that you currently believe in and the prayers of repentance you offer, you cannot wash your sins as white as snow.

Therefore, from now on, you must set out to find the gospel word

of the water and the Spirit.

We must become those who are thankful for knowing this fact—that our Lord was baptized by John the Baptist, took upon Himself and washed away the sins of the world—and for having become owners of the faith that obtains salvation through belief.

We must live holding fast by the faith that believes in the gospel word of the water and the Spirit—that Jesus washed away the sins of the world by being baptized by John the Baptist.

That is, we must firmly believe in our hearts the word of truth that Jesus took upon Himself the sins of the world by being baptized by John the Baptist.

Furthermore, we must also clearly believe the fact that Jesus received the judgment for our sins in our place by being hung on the cross and shedding His blood.

Moreover, you must also know that there were many problems within the prayers of repentance that you have diligently repeated until now.

We must become those who know and believe that Jesus is the true Savior who took upon Himself and washed away the sins of the world by being baptized by John the Baptist.

Because Jesus took upon Himself the sins of the world, we must stand as victors of faith, believing in Jesus as our Savior—the One who was crucified, shed His blood and died, and rose from the dead.

Now we have become those who cannot but give thanks through the faith that believes that Jesus Christ took upon Himself the sins of the world by being baptized by John the Baptist, and delivered us from the judgment of sin with the blood He shed on the cross.

Since we have become those who have received salvation from all sins by the faith that believes in the gospel word of truth—

that our Lord washed away the sins of the world by being baptized by John—we must become those who live the rest of our lives giving thanks to God for this fact.
Hallelujah! ☒

SERMON 14

Why Must We Return to the Gospel of the Water and the Spirit?

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

Why Must We Return to the Gospel of the Water and the Spirit?

< 1 John 5:6-8 >

“This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood. And it is the Spirit that beareth witness, because the Spirit is the truth. For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one—ASV.”

The Reason We Must Return from the Nicene Creed to the Gospel of the Water and the Spirit

The question, “Why must we return from the Nicene Creed back to the gospel of the water and the Spirit?” does not arise from a mere suggestion to slightly modify a doctrine, but from an urgent plea that we must recover the very essence of the gospel.

This issue is not an assertion meant to shake the traditions of the church, but a call to return to the reality of salvation that the Bible has testified to from the very beginning.

The Nicene Creed played a historically vital role in clearly proclaiming that Jesus is true God and that the Father, the Son, and the Holy Spirit are of the same essence.

Through this creed, the church was able to defend the divinity of Jesus Christ and clearly establish the foundation of faith known as the Trinity.

However, the Nicene Creed only tells us who Jesus is; it is silent on how He took on the sins of the world. The core structure of salvation—when and in what way sin was transferred to Jesus—is not explained within it. In this vacuum, the gospel of the church gradually drifted in a direction that emphasized only the cross, and an understanding of atonement without the reality of the transfer of sin, repetitive repentance, and a consciousness of incomplete salvation came to occupy the center of faith.

However, the salvation to which the Bible testifies has had the structure of water and the Spirit from the very beginning. Jesus actually took upon Himself the sins of the world by being baptized by John the Baptist in the Jordan River, and for those sins He had taken upon Himself, He was judged under the righteousness of God on the cross, and the Holy Spirit testifies to the completion of all that salvation. This gospel is not a series of disconnected events but a single, connected flow of salvation, and it was the original form of salvation that the early church believed and preached. Only within this structure, where the water, the blood, and the Spirit testify as one, does the gospel become complete.

Today, many believers, in their life of faith, constantly find themselves facing the same questions. Why do I still feel like a sinner? Why, even after repeatedly repenting, do I have no assurance that my conscience has been cleansed? Why does my assurance of salvation waver? The reason is not complicated. It is because they do not know, and therefore cannot believe, when their sins were transferred to

Jesus.

The Bible states that a clear method for the imputation of sin exists. In the Old Testament, sin was transferred to the sacrificial offering through the laying on of hands, and in the New Testament, the baptism of Jesus is the event that appeared as the reality of the Old Testament's sacrificial law.

A cross without the baptism may acknowledge the judgment, but it neither knows nor can explain how the sins were transferred. As a result, a gospel from which baptism is missing causes people to remain in a consciousness of sin for their entire lives.

In the gospel of the water and the Spirit, being born again is not an abstract concept but an actual event.

Jesus clearly stated that “unless one is born of water and the Spirit, he cannot enter the kingdom of God.”

Here, the water is not a symbol or a metaphor but refers to the actual event of the baptism that Jesus received from John the Baptist.

Only when one believes this gospel is the blotting out of sins accepted not as a doctrine understood with the head, but as a fact; only then is the conscience actually washed clean, and the believer's identity is transferred from that of a sinner to that of the righteous.

This is not a born-again experience that is merely repeated in words, but the reality of salvation that was completed in history.

Therefore, the restoration we speak of is not about denying the Nicene Creed.

Rather, it is a call to return to the gospel that the apostles preached before the Nicene Creed—that is, to the original form of salvation to which the Bible testifies.

The doctrine of the Trinity tells us who God is, but the gospel of the water and the Spirit completes how that God has saved us.

If the Nicene Creed is the framework of faith, then the gospel of the water and the Spirit can be said to be the blood and life that flow within that framework.

Ultimately, the reason we must return from the Nicene Creed to the gospel of the water and the Spirit is clear.

It is because the Bible clearly testifies to the actual event of the imputation of sin, which that creed fails to speak of, and because only that gospel actually transfers a person from a sinner to the righteous.

This is not an assertion to create a new doctrine, but a restoration to the gospel that the early church believed and preached, and a return to the essence.

The Difference Between the Gospel of the Early Church and the Post-Nicene Gospel

The difference between the gospel of the early church and the post-Nicene gospel stems not from a simple difference in emphasis, but from a difference in the very structure of understanding salvation. The gospel that the early church preached was the gospel of the water and the Spirit, and it was a gospel that testified to the entire process of salvation as a flow of actual events.

On the other hand, the post-Nicene church, in the process of organizing doctrine centered on the creeds, proceeded in the direction of conceptualizing and systematizing the gospel.

At the center of the early church's gospel, the structure of salvation that begins with the baptism of Jesus was clearly situated.

By receiving baptism from John the Baptist in the Jordan River,

Jesus actually took on the sins of the world, was judged for that imputed sin on the cross under the justice of God, and through the testimony of the resurrection and the Spirit, proclaimed that salvation was completed.

This gospel was a salvation accomplished once for all, in which the baptism, the cross, the resurrection, and the Spirit are connected as one, and believers, by believing this fact, lived as those who dwell in the already completed salvation.

However, the post-Nicene gospel was gradually reorganized into a cross-centered doctrinal structure.

The baptism of Jesus was treated not as a core event of redemption, but as an example of obedience or a subsidiary scene, and the explanation of when and how sin was transferred to Jesus disappeared from the center of the gospel.

As a result, the cross was emphasized, but it became established as an atonement missing the actual process of the imputation of sin, and salvation began to be perceived not as an already completed event, but as a state that must be continually maintained.

This difference is also clearly revealed in the understanding of the Holy Spirit.

In the early church, the Holy Spirit was the One who testifies to and confirms the salvation that Jesus accomplished, and the One who dwells in believers, giving them boldness and assurance.

On the other hand, in the faith structure after Nicaea, the Holy Spirit was often reduced to an emotional experience or a subsidiary role that helps with the life of faith.

Accordingly, the focus of faith also shifted from faith in the fact of salvation to examining the state of one's own faith.

The standard of biblical interpretation also changed.

The early church interpreted the Bible centered on the testimony

of the apostles and actual events, and understood the tabernacle, sacrifices, and the Day of Atonement of the Old Testament as the reality within the ministry of Jesus Christ.

The baptism of Jesus was accepted as the event that fulfilled the way sin was imputed through the laying on of hands in the Old Testament sacrifices.

However, after Nicaea, as creeds and doctrinal systems became the standard of interpretation, the Old Testament came to be dealt with mainly on the level of symbols or ethical lessons.

This difference in understanding the gospel directly influenced the believer's identity and the results of faith.

The early church believers recognized themselves as righteous, a new creation, and as those who stand in the sanctuary of God. Their repentance was not a condition to obtain salvation, but a fruit of life acknowledging it within the already received salvation.

The conscience was in a state of having been cleansed, and the fruits of faith appeared as boldness and assurance, freedom and gratitude.

On the other hand, in the post-Nicene faith structure, the believer came to define themselves as still a sinner, and repentance became a repetitive condition to obtain the removal of sin.

As a result, the conscience was continually accused, and faith came to remain in fear and anxiety, and constant self-examination.

In the end, it can be said that the early church was a church that clearly preached when sin was transferred to Jesus, whereas the post-Nicene church was a church that doctrinalized the gospel centered on who Jesus is.

As the gospel of the water and the Spirit disappeared, the clear assurance of the removal of sin also became faint along with it.

What the post-Nicene church lost was not the cross itself, but the baptism of Jesus that was before the cross, that is, the actual event of the imputation of sin.

Restoring this fact is the very path to returning to the gospel of the early church.

The Gospel of the Early Church, the Gospel of the Reformation, and the Gospel of the Modern Church

If we examine the Gospel of the Early Church, the Gospel of the Reformation, and the Gospel of the Modern Church in a single flow, we can clearly confirm that the history of the church is not a simple process of development, but a process in which the structure of the gospel has been gradually changed and reduced.

The difference between these three eras goes beyond the difference in historical background and is directly connected to the question of how salvation was understood and with what identity the believer came to live.

The early church was a church built upon the direct testimony of the apostles.

The center of the gospel they preached was the gospel of the water and the Spirit, and salvation was proclaimed as a succession of events that actually happened.

They preached that Jesus took upon Himself the sin of the world at once by receiving baptism from John the Baptist in the Jordan River, that He resolved that imputed sin on the cross under the judgment of God, and that salvation was completed through the resurrection and the testimony of the Spirit.

This gospel was the event that fulfilled the tabernacle, the

sacrifices, and the Day of Atonement as reality, and believers lived in boldness and freedom, recognizing themselves as the righteous and a new creation dwelling within the already completed salvation.

Repentance was not a condition to obtain salvation, but a fruit that naturally bore in the life after salvation, and the conscience stood before God in a state of having been cleansed.

The Reformation arose amidst a strong backlash against the clericalism and works-based salvation of the medieval Catholic Church.

The gospel of that era was summarized as a cross-centered doctrine of justification, and the truth of being declared righteous by faith was powerfully proclaimed.

However, in this process, because they also inherited the faith of the Nicene Creed as it was, the structure of sin imputation inherent in Jesus's baptism was not sufficiently explained and was pushed aside as a symbolic event.

Salvation was still treated as important, but its structure focused on forensic and doctrinal explanations rather than on the flow of events.

As a result, the believer's identity was placed in the tension of being righteous and a sinner at the same time, and repentance took its place as a means to maintain faith.

Although there was a certain peace in the conscience, a limitation remained in reaching the assurance that sin was completely washed away.

The modern church, while standing on the doctrines established after the Reformation, has, in the flow of the times, popularized faith and reconstructed it centered on emotion and experience.

The gospel still speaks of the cross, but its meaning has more

often been consumed as a symbol of inspiration, sacrifice, and love, rather than the structure of the transfer of sin and judgment. The baptism of Jesus is hardly ever mentioned, and the very concept of the transfer of sin has disappeared from the language of faith.

The Holy Spirit has come to be understood as a source of emotional experience or power, rather than as the One who bears witness to salvation, and biblical interpretation has also drifted in a subjective and pragmatic direction.

As a result, salvation has been perceived as being in a constantly wavering state, and the believer has remained in the consciousness of still being a sinner, dwelling in repetitive repentance and self-verification.

The church, too, has come to focus on programs, growth, and performance rather than on the proclamation of the gospel.

If we synthesize the flow of these three eras, it can be said that the early church preached the gospel completed as an event; the Reformation organized that gospel into doctrine while omitting the baptism of Jesus, just as Catholicism did; and the modern church has reduced even that doctrine to emotion and experience.

In this process, the gospel of the water and the Spirit—that is, the event in which sin was actually transferred to Jesus—has gradually become obscure in history.

What the church needs now is not a new movement or another form of faith.

It is to return to the gospel of the water and the Spirit that the early church believed and preached.

This indeed is the final reformation that still remains even 500 years after the Reformation, and it is the way to restore the essence of the gospel.

The Gospel of the Water and the Spirit, the Complete Salvation Preached by the Early Church

Dear saints, today we stand before a very fundamental question that we must ask again.

It is the question, “Am I truly a person who has been completely saved from sin?”

Many people confess that they believe in Jesus, hold to the cross, offer prayers of repentance, and live a life of faith within the church.

However, in the depths of their hearts, an unexplained question still remains.

It is the question of why I still feel like a sinner, why my conscience is not completely at peace, and why my assurance of salvation wavers.

This is not a problem that arises because an individual’s faith is weak, but a problem that has occurred because they have not fully heard the structure of the gospel.

Therefore, today we intend to clearly examine not the doctrines of men, but the gospel exactly as it is in the Bible, which the early church believed and preached—that is, the gospel of the water and the Spirit.

The starting point of salvation that the Bible speaks of is the baptism of Jesus.

The very first thing Jesus did as He began His public ministry was the event of being baptized by John the Baptist in the Jordan River.

Many churches explain this scene as an example of Jesus’ humility or obedience, or as being for the purpose of showing us the model for baptism.

However, the Bible gives a much clearer testimony than that.

John the Baptist pointed to Jesus and proclaimed Him as “the Lamb of God, who takes away the sin of the world.”

This means that sin was transferred to Jesus actually, not symbolically.

This structure was already clearly established in the Old Testament.

Sin is transferred to the sacrifice through the laying on of hands, and the transferred sin is judged through the shedding of blood.

John the Baptist was not a mere prophet but the last High Priest who continued the lineage of Aaron, and the moment Jesus was baptized by him was the moment the sin of mankind was officially transferred to Jesus.

Baptism is precisely the transfer of sin, and this is the starting point of salvation.

Then what is the cross?

The cross is not a vague symbol of love, nor does it stop at being a scene that movingly shows Jesus’ devotion.

The cross is God’s righteous judgment on the sin that had already been transferred to Jesus.

The Bible testifies, “*And by His stripes we are healed.*” (*Isaiah 53:5*).

What is important here is the order.

First, sin was transferred to Jesus through baptism, and that sin was judged on the cross.

If there had been no baptism, what would the cross have judged? Therefore, the gospel of the cross without the baptism may be able to move people’s hearts, but it cannot completely resolve the problem of sin.

The early church did not preach only the cross. They preached the baptism and the cross as one event of salvation.

Now we must examine the role of the Holy Spirit.

The Bible says that Jesus Christ came by water and blood, and that it is the Spirit who testifies to that fact.

The Holy Spirit is not one who repeatedly brings about the cancellation of sins, but one who confirms and testifies to the salvation that is already completed.

Therefore, the Bible declares that our hearts have been sprinkled to cleanse us from a guilty conscience and our bodies have been washed with pure water.

When we believe this gospel, we are no longer sinners but the righteous, new creations, and those who have already entered the holy place.

This is the actual change that the gospel of the water and the Spirit produces in the life of a believer.

Dear saints, what the church needs today is not new programs, nor stronger experiences.

It is the restoration to the gospel that the early church believed and preached.

The gospel that begins at the baptism of Jesus, is completed on the cross, and is confirmed by the Holy Spirit—this is precisely the gospel of the water and the Spirit.

When we believe this gospel, repentance becomes not a repetitive ritual to obtain the removal of sins, but the fruit of life; faith becomes not anxiety but boldness; and we come to live not as sinners but as the righteous.

Now, the question that remains for us is clear.

We must ask ourselves whether we have known only the cross, or if we believe in the complete gospel that includes the baptism of Jesus.

God is calling us even today, telling us to return to the gospel of the water and the Spirit.

I pray in the name of the Lord that you may live as children of

God, enjoying true freedom, assurance, and life within this gospel. ✉

SERMON 15

Again, return to the Gospel --- **of the water and the Spirit**

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

Again, return to the Gospel of the water and the Spirit

< John 3:5-8 >

“Jesus answered, ‘Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, “You must be born again.” The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit.’”

If one does not return to the Gospel of the water and the Spirit, what is the result?

We are now standing before a question that we must face. It is the question, “If one does not return to the Gospel of the water and the Spirit, what is the result?”

This is not a statement meant to condemn or threaten someone, but a request to calmly face the spiritual consequence that the Bible already clearly shows.

The most prominent characteristic of a faith that does not return to the Gospel of the water and the Spirit lies in this: while saying the problem of sin is finished, in reality, it remains in a state where it is not finished.

They confess that they believe in the cross, but they do not know

when their sins were transferred to Jesus.

As a result, the point in time of the transfer of sins becomes unclear, and the conscience continuously accuses of sin.

The believer obtains a moment of relief through repentance, but is soon captured again by guilt, and cannot break the cycle of a life that repeats repentance again.

A state of never being able to escape from the question of whether one has received salvation continues, and this is the state of an unwashed conscience that the Bible speaks of.

In such a state, the believer's identity is also not restored. The Gospel of the water and the Spirit clearly declares the believer to be a righteous person, a new creation, and a child of God.

However, if this Gospel is missing, faith becomes hardened in the self-perception of still being a sinner.

The thought that one must repent until death and the resignation that salvation cannot be known come to dominate the heart.

As a result, the boldness of the righteous that the Bible speaks of disappears, and what looks like humility, but is in reality a spiritual inferiority complex originating from not fully believing the Gospel, takes its place.

When the Gospel of the water and the Spirit disappears, the nature of the Gospel also changes.

Originally, this Gospel is the event where the sins of the world were actually transferred when Jesus was baptized by John the Baptist in the Jordan River, and is consecutively connected with the historical event of the cross where those sins were actually judged.

However, if this structure collapses, the Gospel is reduced only to the concept that Jesus died for me, is summarized into the doctrine that one is saved if one believes, and is replaced by the

language of emotion, that feeling is grace.

As a result, the Gospel is no longer power but remains only as the language of doctrine and comfort.

Along with this, the understanding of the Holy Spirit's role also weakens.

The Holy Spirit is the One who testifies to the fact that Jesus came by water and blood.

However, in a gospel where baptism is missing, the role of the Holy Spirit changes from being a witness who confirms salvation to a being that creates emotions, atmosphere, and experiences.

Faith comes to depend on experience rather than the Word, and when the experience disappears, faith is also shaken along with it.

This is the reason why many believers today, while yearning for grace, simultaneously feel a deep spiritual emptiness.

When the Gospel is pushed away from the center, the appearance of the church also changes.

When the Gospel of the water and the Spirit is at the center, the church is a community that proclaims the Gospel, establishes the righteous, and enjoys freedom.

However, if this Gospel is lost, the church transforms into an organization that manages doctrines, demands actions, and holds people captive with programs.

The place where the Gospel disappeared becomes filled instead by law and morality, success and experience.

In the end, at the end of this flow, we stand before the warning that the Bible speaks of.

This warning is not an emotional condemnation, but refers to the objective state one faces when not believing in the structure of the Gospel to which God testified.

Even while professing to believe in the cross, if one does not believe in the structure of the water and the blood to which God testified, it is not believing the entire Gospel that the Bible speaks of.

To summarize in one sentence, it is as follows.

If one does not return to the Gospel of the water and the Spirit, a person, even while believing in Jesus, will live their entire life in the consciousness of being a sinner, and even while speaking of the Gospel, will fail to experience the power of the Gospel.

Therefore, the conclusion of this question must not end in self-reproach or condemnation.

We must not stop at declaring that we were wrong; we must return.

This is not condemnation, but an invitation.

We must return again to the place where the early church believed, to the point where Jesus actually took away the sins, to the Gospel of the water and the Spirit.

7 Symptoms of Faith That Appear When One Does Not Return to the Gospel of Water and the Spirit

The state of faith that appears when one does not return to the Gospel of Water and the Spirit outwardly seems as though one is living a life of faith, but within, clear spiritual symptoms are revealed.

This is not for the purpose of condemning someone, but is a spiritual diagnosis that must be faced in order to discern for oneself and advance toward true restoration.

The first characteristic of a faith that has not returned to the Gospel of Water and the Spirit is that while speaking of the

removal of sins, the conscience does not stop its constant accusation.

With their lips, they confess to have received the cleansing of sins by believing in Jesus, but in the depths of their heart, there is no real peace because of sin.

If they do not repent, they become anxious, and even when they do repent, it is only for a moment; after time passes, the guilt repeatedly rises up again.

This is a phenomenon that occurs because they have not believed when their sins were transferred to Jesus, and because their conscience remains in an unwashed state.

In such a faith, the believer's identity is also never ultimately restored.

The Bible calls the believer righteous, a new creation, and declares them a child of God.

However, a faith that is lacking the Gospel of Water and the Spirit still defines oneself as a sinner.

They say that one must repent as a sinner until death, and they misunderstand calling oneself righteous as arrogance.

This is not humility, but the result of believing only half the gospel, and it is a state of not enjoying the transformed identity that salvation brings.

As a result, the fruit of repentance is also distorted.

In the early church, repentance was the fruit of life borne by one who was already saved.

However, if one does not return to the Gospel of Water and the Spirit, repentance becomes a repetitive act for the purpose of washing away sins, it becomes a condition for maintaining salvation, and it degenerates into a religious habit for subduing anxiety.

Repentance is no longer a passage leading to freedom, but

becomes a process of endless self-examination and self-condemnation.

Also, the nature of the gospel itself changes.

The gospel of the water and the Spirit is the gospel of the historical events: the event of the baptism at the Jordan River, through which sins were actually transferred, and the judgment that was actually executed on the cross.

However, if this structure disappears, the gospel remains as an abstract concept that Jesus loved me and that one is saved by believing.

As a result, the gospel no longer functions as the power that resolves sin, but only as a language of understanding and comfort.

Along with this, the understanding of the role of the Holy Spirit also changes.

The original role of the Holy Spirit is to testify to the fact that Jesus came by water and blood, and to confirm the salvation that is already completed.

However, in a gospel where the water is missing, the Holy Spirit is perceived not as the one who testifies to salvation, but as a being that creates emotions, feelings, and atmosphere.

Therefore, if there is no experience, faith is shaken, and as experiences increase, the Word, on the contrary, becomes weaker.

As a result, the standard of faith gradually shifts from the Word to feelings.

Whether one received grace today, whether one's heart is fervent, whether something is felt—these become the standards of faith.

However, emotions change and feelings do not last.

Therefore, faith cannot be stable, and one ends up in a state of wandering, always searching for new stimuli and stronger

experiences.

If this trend continues, the form of the church also changes. When the gospel of the water and the Spirit is central, the church is a community of the righteous who have received the removal of their sins, and a gospel community where freedom and boldness are alive.

However, if this gospel disappears, the church transforms into a religious system that manages behavior, demands standards, and holds onto people with programs.

The place vacated by the gospel is filled instead by law and morality, success and experience.

To summarize in one sentence, if one does not return to the gospel of the water and the Spirit, one will live their entire life with a sinner's consciousness even while believing in Jesus, and will not be able to enjoy the power of the gospel even while speaking of it.

Therefore, returning to the gospel of the water and the Spirit is not a condemnation, but an invitation.

It is not a call to create a new faith, but a call to return to the place where the early church believed.

We must return again to that point where Jesus actually took away the sins, to the gospel of the water and the Spirit.

There, you will find true freedom, assurance, and a restored life of faith.

The 7 Changes That Appear When These 7 Symptoms Are Healed

When one returns to the gospel of the water and the Spirit, faith does not simply change in atmosphere; rather, the changes

of restoration clearly manifest.

The symptoms of faith that were previously revealed are healed one by one upon returning to faith in the gospel, and this change is confirmed not in emotional fluctuations, but throughout one's life, conscience, and identity.

First, the most evident change that appears is in the state of the conscience.

When one returns to the gospel of the water and the Spirit, guilt cannot repeatedly hold the believer captive.

When one commits a sin, rather than immediately falling into condemnation, the heart is protected by the fact that one's sins have already been passed over to Jesus.

Repentance becomes a confession of faith, free from fear, and the conscience comes to enjoy true peace.

This is not a state of feeling better emotionally, but a change where the fact that the conscience has been cleansed becomes clear in one's life.

Along with this, the believer's identity also stands firm without being shaken.

One no longer defines oneself as a sinner or considers it arrogant to call oneself righteous.

One comes to accept oneself as righteous, a new creation, and a child of God, just as the Bible declares.

This is not an attitude of exalting oneself, but a confession of faith that believes in the salvation God has accomplished, just as it is.

As one's identity becomes clearer, faith becomes bold, not withdrawn.

The place of repentance also fundamentally changes.

Within the gospel of the water and the Spirit, repentance is not a condition for obtaining salvation, but becomes the fruit of the

life of one who has already been cleansed, living honestly before God.

Repentance is not a heavy duty or a repetitive act to quell anxiety, but becomes an expression of faith that flows naturally within the relationship.

Therefore, after repentance, what remains in the heart is not condemnation, but boldness.

The understanding of the gospel also becomes clear and well-defined.

The gospel is no longer understood as an abstract doctrine or an emotional message, but as an event that actually happened.

The event of transference at the Jordan River, where sins were actually passed over when Jesus was baptized by John the Baptist, the judgment of sin executed on the cross, and the flow of salvation confirmed by the Holy Spirit are clearly established as one gospel.

As a result, the gospel becomes a blessing that can be explained and preached, rather than something one must strive to feel as true.

Understanding of the Holy Spirit is also correctly restored. The Holy Spirit is established not as a being for creating emotions, but as the One who testifies to and confirms the already completed salvation.

Therefore, faith is not shaken due to a lack of experience, and even when there is an experience, it is placed upon the Word.

The Word becomes the standard, and experience comes to play a supplementary role, keeping to its place.

Accordingly, the standard of faith clearly shifts from feelings to the Word.

No longer is the measure of faith whether grace was felt or whether the heart grew warm.

Instead, what the Word testifies to and what God has accomplished become the standard of faith.

Faith is not placed on the waves of emotion, but is built upon the rock of the unchanging Word.

All this restoration also brings a change to the state of the church.

When the gospel of the water and the Spirit becomes the center, the church is restored not as a community that manages sinners, but as a community where the righteous, who have received the cleansing of sins, stand together.

Rather than monitoring actions, it builds up identity, and rather than control, freedom and boldness are allowed to flow.

As a result, the church stands again as a church that preaches the gospel.

If all these changes are summarized in one sentence, it is this:

When one returns to the gospel of the water and the Spirit, faith is restored from anxiety to assurance, from duty to freedom, and from a sinner's consciousness to the boldness of the righteous.

Therefore, to return is not a defeat.

To return is to stand again in the place of the gospel.

One must return to that very place where Jesus actually took away the sins—to the gospel of the water and the Spirit.

There, faith is revived, and life comes to enjoy true freedom.

Again, to the Gospel of the Water and the Spirit

The biggest problem of the church and faith today does not lie in people not believing in Jesus.

Rather, it lies in the fact that despite believing in Jesus, they are

not free from sin.

Many believers speak of the cross, confess salvation, and live their lives of faith diligently, but a question that cannot be erased remains deep in their hearts.

It is the question, “Am I truly without sin?”, the question, “Why is my conscience not completely at peace?”, and the query, “Why is my faith always anxious?”

These questions do not arise from personal weakness, but are questions that have emerged because the structure of the gospel has not been fully conveyed.

The gospel that the early church preached did not speak only of the cross of Jesus.

They preached together the event that took place before the cross, that is, the actual event of Jesus taking on the sins of the world through His baptism in the Jordan River.

However, as the church went through history, this actual event of the transfer of sin gradually became obscured, and eventually, the gospel was reduced to a cross-centered doctrine.

As a result, salvation became a concept, not an event; faith became an object of management, not assurance; and the believer remained a believer who is still a sinner, not a righteous person.

This is the reality where church members stand today.

The restoration of faith does not begin with a new movement.

Restoration begins when we return to the place of the lost gospel. The Bible clearly testifies that Jesus Christ came by water, blood, and the Spirit.

The baptism He received in the Jordan River was the event of the transfer of sin, the blood of the cross was God’s judgment on the transferred sin, and the Holy Spirit is God’s witness who

testifies to the already completed salvation.

When this structure is restored, faith actually begins to change.

When this gospel is restored, the conscience no longer constantly accuses of sin.

This is because one comes to clearly know through faith that the sins have already passed over to Jesus.

The believer's identity is also restored along with it.

Instead of the confession of still being a sinner, one comes to stand as a righteous person, a new creation, and a child of God, just as the Bible declares.

Repentance also changes.

It is not a repetitive act to obtain the removal of sin, but becomes the fruit of a life lived honestly before God by one who has already received the removal of sin.

The gospel becomes an event again. It is restored not as an explanation or an emotion, but as the story of salvation that actually happened and was actually completed.

At this time, the Holy Spirit is not a being that creates experiences, but is clearly established as the One who confirms salvation upon the Word.

This is the actual change that occurs within faith when the gospel of the water and the Spirit is restored.

The conclusion this book seeks to convey is simple.

It is not about creating a new gospel, but about returning to that gospel which the early church believed and preached.

People did not deny the cross, but they did not sufficiently hear about the baptism of Jesus that was before the cross.

People have spoken of salvation, but they have lived their lives of faith without clearly knowing when and how sin was passed over to Jesus.

Now, God is not condemning people, but is simply calling them.

He tells them to return to the gospel of the water and the Spirit.

Returning is not admitting failure.

Returning is standing again at the starting point of the gospel.

It is a call to return to that place where Jesus actually took away the sins of the world, the point of salvation that began at the Jordan River.

There, faith is no longer anxious, salvation no longer wavers, and life manifests not as a religious duty but as the fruit of gratitude and freedom.

There is one question left for the reader reading this book now.

One must look back at oneself and ask, “Was I knowing and believing only the cross, or am I knowing and believing the gospel of the water and the Spirit which includes the baptism of Jesus?”

God says the same words today.

He says that unless one is born of water and the Spirit, one cannot enter the kingdom of God.

To the one who returns to this gospel, God still gives true freedom, assurance, and life.

What have we been believing in?

We have been believing in Jesus.

We knew the cross, heard the gospel, and have lived a long time in the name of faith.

However, no matter how long we believed, an indelible question remained in a corner of our hearts.

We come to ask ourselves why sin still presses down on our hearts, why our conscience does not find complete rest, and why

anxiety is more familiar than assurance despite believing. This question is not a matter of weakness. It is not a problem that comes from a lack of zeal. Rather, from a deeper place, we are confronted with whether we have not been continuing our faith while having lost some important point of the gospel.

The gospel that the early church preached was not a simple doctrine.

It was an event that actually happened, and a concrete history where the sin of man was passed over to the Lamb of God.

They did not speak only of the cross; they preached together the event at the Jordan River that was before the cross.

However, as time flowed, this gospel gradually changed into an understanding, the event became a concept, and faith transformed into an object to be understood and managed, not a living life.

As a result, people, while believing in Jesus, still define themselves as sinners, and while saying they are saved, they live without obtaining rest in the depths of their hearts.

This is the reality where believers stand today, and it is a diagnosis that cannot be ignored.

The Bible does not raise its voice, but it speaks clearly. Jesus Christ came by water and blood and the Spirit. The baptism He received at the Jordan River was not a simple beginning.

In that place, the sin of the world was transferred to Him. The cross is not a vague symbol of love, but was the place where the justice of God was actually executed for the transferred sin. And the Holy Spirit is even now testifying that all this work is already finished and completed.

When this structure is not seen, faith suffocates, but when this

structure is seen again, faith finally begins to breathe.

When this gospel is seen again, the conscience no longer endlessly accuses itself.

This is because the whereabouts of sin become clear.

This one sentence, “My sin has already been passed over to Jesus,” protects the heart.

Before this confession, the conscience falls silent, and the heart finally obtains rest.

The reason to hold onto oneself as a sinner disappears, and one cautiously comes to stand in the place the Bible has declared, that is, the place of the righteous.

This is not self-assurance, but the faith that accepts the salvation God has testified to, just as it is.

Repentance also changes. It becomes not a repentance poured out from terror, but an honest confession that flows out from within a relationship.

One no longer drives oneself to obtain the removal of sin, but comes to stand before God as one whose sins have already been removed.

The gospel is restored not as a word that can only be believed when it is felt again, but as a word of salvation that can be boldly proclaimed because it is already completed.

At this time, faith does not stand on the waves of emotion, but comes to stand on the completed event.

The conclusion this writing intends to convey is not complex.

It is not about finding a new path, nor does it demand a deeper experience. It is simply to return.

It is to return to that place where the early church believed, to that point where Jesus actually took on the sin of the world.

We also believe in the cross.

However, we may have continued our faith without having sufficiently heard or understood the event at the Jordan River that was before the cross.

If that is true, the current anxiety and shaking are not a coincidence.

To return is not an act of negating the faith up to now. Rather, it is the work of that faith finally finding its proper place. It is to re-enter the flow of that gospel which began at the Jordan River, was completed at the cross, and is testified to by the Holy Spirit.

In that place, faith is no longer heavy, salvation is no longer anxious, and life begins to flow not as a duty but with gratitude. Otherwise, to remain while ignoring this call is ignorance, and it becomes choosing to be a sinner oneself before the evidence of the gospel.

After reading this text, one question remains for the reader. It is the question, “To what extent of the gospel have I been believing until now?”

One will come to ask oneself whether it was only the cross, or if it was the baptism and the cross, which includes the baptism of Jesus—that is, the gospel of the water and the Spirit.

The Lord is even now speaking quietly but resolutely.

He calls us to return.

He tells us to return to the gospel of the water and the Spirit.

In that place, there is true rest, unshakeable assurance, and life.

Now, whether to simply remain in the place where one has been until now, or to return, is laid before each person’s choice.

If one does not return to the gospel of the water and the Spirit, what remains?

The Bible has never once made the very words “I believe in Jesus” the standard for salvation.

The issue is not the presence or absence of faith, but the content of the faith.

Today, many people say they believe in the cross.

However, they do not truly pay attention to the method of salvation to which God Himself testified.

Jesus Christ came by water, blood, and the Spirit, yet people hold only to the blood and, ignoring what the water testifies, say that they are safe.

This is the state that the Bible warns against the most.

A faith that speaks of the cross while denying the baptism of Jesus is one that has reduced the gospel, and it is one that has cut down the structure of salvation, which God testified to, to the level of human understanding.

As a result, a person, even while believing in Jesus, comes to live their entire life as a sinner.

This is not humility, but another name for unbelief.

An unwashed conscience ultimately deceives itself.

The Bible says that if sin were truly resolved, there would no longer be any consciousness of sins.

However, the faith of today is, on the contrary, more conscious of sin.

The reason is clear. It is because they do not know where their sins have actually gone.

A faith without the gospel of the water and the Spirit constantly drives a person inward into themselves.

If they do not repent, they become anxious; even if they repent, the guilt returns; and salvation always feels conditional.

If this state continues for a long time, a person eventually becomes accustomed to the accusations of their own conscience and becomes dull to the testimony of God.

This is the most frightening point.

Conscience cannot save a person, but many live mistaking the accusations of their conscience for the work of the Holy Spirit.

A church that has lost the gospel ultimately becomes a religion.

In the place where the gospel of the water and the Spirit has disappeared, other things enter.

Law and morality, success and experiences, devotion and programs fill that place.

The church can grow larger and its activities can increase, but the gospel is gradually pushed away from the center.

At that point, the church becomes not a community of the righteous who have received the removal of sins, but a religious system that manages behavior.

People come to learn standards instead of freedom, fear instead of assurance, and methods instead of the gospel.

This is not an accidental phenomenon, but an inevitable result that appears when the gospel of the water and the Spirit disappears.

The most dangerous thing is not unbelief.

It is the state of believing incorrectly while being convinced that one believes correctly.

One does not deny Jesus, but does not believe the method of salvation to which God testified.

This is the partial faith that the Bible speaks of, and it is a faith that ultimately leads a person to destruction.

Jesus said that not everyone who says to Him, 'Lord, Lord,' will enter the kingdom of heaven.

This warning was not directed toward other religions, but toward those who were religiously zealous.

However, it is not yet the end.

This warning is not a condemnation, but a final invitation.

God is still calling people now.

He says to return not to human understanding, but to the testimony of God.

He calls them to return to that gospel—the salvation that began at the Jordan River, the judgment that was completed on the cross, confirmed by the Holy Spirit.

If one does not return, a person, even while believing in Jesus, can never be free.

But if one returns, the conscience falls silent and the righteousness of God comes to rule the heart.

Now, only one question remains.

One comes to ask oneself whether they will reject the gospel of the water and the Spirit to the end, or if they will return even now.

The Bible says, “Today, if you hear his voice, do not harden your hearts.” Now is that very day.

For Those Who Reject the Gospel of the Water and the Spirit, Only Judgment Remains

This issue can no longer be covered up by calling it a difference in theological views.

The gospel of the water and the Spirit is not a matter of choice.

This is God’s standard that divides whether a person reaches salvation or destruction.

The Bible does not place this issue in the realm of choice but

proclaims it as a matter of life and death.

God testified to Jesus Christ with the water, the blood, and the Spirit, and this testimony is not something that can be divided and chosen from.

The moment even one of them is deleted, it becomes not faith, but disobedience to the testimony of God.

People say they believe in the cross.

But the Bible asks the question: What did that cross judge?

If the sins were not transferred, the judgment cannot be established.

If there is no transfer, there is no atonement.

If Jesus had not been baptized in the Jordan River, the cross becomes a death in vain that bore no sin.

Then, what kind of gospel is a faith that clings to the cross without the baptism truly believing in?

It is not the gospel to which the Bible testifies, but merely a religious belief created by man.

The Bible clearly declares the state of one in whom sin remains.

It says that he who does not believe in Him is already under judgment.

This judgment is not an event that suddenly comes on the last day, but a state that has already begun.

A faith that has rejected the gospel of the water and the Spirit inevitably bears fruit.

The sense of guilt does not disappear, the conscience constantly accuses, and the assurance of salvation is ultimately not given.

This is not training, but evidence that sin still remains within that person.

The Holy Spirit does not testify to peace within one in whom sin remains.

The Word no longer speaks of this matter indirectly.

1 John 5:10 declares, *“He who believes in the Son of God has the witness in himself; he who does not believe God has made Him a liar,”*

Before this word, no excuse is permitted.

If one says they believe in the cross while denying the baptism of Jesus and rejecting God’s testimony that He came by water, that person, without even knowing it, comes to stand in the position of making God’s testimony a lie.

This is not a simple theological error, but a serious spiritual offense.

Religious zeal cannot grant exemption from this judgment. Many people judge themselves to be safe based on their religious career.

They affirm themselves for reasons such as having attended church for a long time, holding a position, and having served a lot.

But Jesus spoke clearly to such people.

The response that came back to those who claimed to have done many works in the Lord’s name was not comfort, but a declaration.

It was the word, “I do not know you.” The reason is that they have walked not the path of salvation that God established, but a path of faith they created themselves.

Now, the conclusion is clear. A faith that has rejected the gospel of the water and the Spirit can never reach salvation, no matter how much it uses the name of Jesus.

It is a faith without light, a gospel with blood but without water, and a religion that cannot receive the testimony of the Holy Spirit.

The Bible calls such a faith “another gospel” and clearly places

it under a curse.

However, the door is not yet closed.

This word is not a declaration to place you under judgment, but God's final notice to give a last chance for repentance.

God is still speaking even now. He calls you to return.

He says to return to before the cross, to return to the Jordan River, and to return to that very place where the sins were actually transferred to Jesus.

The moment that gospel is believed, the judgment ends and righteousness is proclaimed.

But if one rejects that call now, such a person, while saying they believe in Jesus, will still walk toward judgment in the midst of sin.

Finally, the Bible speaks clearly.

It declares that now is the acceptable time of grace, and now is the day of salvation.

This very moment is that moment.

God's Judgment on Those Who Have Abandoned the Gospel of the Water and the Spirit

The Lord says, as in Jeremiah 5:21, "*Who have eyes and see not, And who have ears and hear not*"

"You call upon my name, but you have rejected the path of salvation that I established; you speak of the cross, but you have discarded the water of which I testified."

Therefore, the Lord asks,

"Who gave you the right to cut off God's testimony?"

The gospel that God testified of is one, and God testified of His Son with the water, the blood, and the Spirit, and He did not

separate their testimonies.

But people have created a blood without water, a salvation without the Spirit, and a doctrine without the event.

This is not the gospel that God delivered, but another gospel made by man.

The one who has erased the Jordan River has also lost the cross.

The reason the Son of God went to the Jordan River and received baptism was not to show humility.

At that place, the sins of the world were transferred to Him.

The moment people deny that event, they unknowingly come to deny the power of the cross as well.

If the sins were not transferred to Him, judgment could not have occurred; if there is no transfer of sin, atonement does not exist. People say they cling to the cross, but in reality, they are clinging to a tree that judged no sin.

The Lord says,

“You speak in my name, saying ‘Lord! Lord!’, work in my name, and gather in my name, but you did not believe the salvation of which I testified.”

Therefore, on that day, the Lord will say, “I do not know you.”

Faith without evidence is already under judgment.

The anxiety and the unceasing guilt that people feel are not a trial.

It is the evidence that sin still remains inside that person’s heart. God does not give fear to one who is without sin, nor is He silent to the righteous.

A peace that the Spirit of God does not testify to is not true peace.

The church has lost its lamp.

Programs abound, but the gospel does not flow; people gather, but the righteous are not established.

This is the state of the church that has lost the gospel of the water and the Spirit.

The Lord says, and declares that if you do not repent, He will remove your lampstand from its place.

This is not a threat, but a judgment. It is a declaration announcing God's judgment that has already been passed.

A faith that has rejected the gospel of the water and the Spirit, no matter how old, how zealous, or how successful it may seem, cannot reach salvation.

This is not the word of man, but the judgment of the Bible.

Nevertheless, the door has not yet been closed.

There is one reason God speaks today: it is a call to return.

The Lord tells us to return to the Jordan River.

He tells us to return to that very place where sin was actually transferred.

He tells us to return to the starting point of salvation that God has established.

To the one who returns, God does not ask about the past.

But from the one who does not return, He accepts no excuses.

Today, God says, "Choose the gospel of the water and the Spirit, and you will live."

But if they reject God's testimony again today, that person will walk toward destruction while calling on the name of Jesus.

God has warned, has testified, and has left the door open. Now, the choice is man's.

The door of salvation is not yet closed.

The reason this word is proclaimed today is not to cast people out, but to have them return.

God is not one who rejoices in the death of the wicked, nor is He one who takes pleasure in destruction.

God is the One who waits until the very end for us to return.

God calls us to return.

This call is not to return to the years of faith you have built up until now.

Nor is it a call to return to your position or your place of devotion.

It is a call to return to the beginning.

It is an invitation to return to before man's doctrines began, before theology was structured, to that very place at the Jordan River where sin was actually transferred.

In that place, there is not words, but an event; not understanding, but the transfer of sin; and not effort, but a salvation that is already complete.

People have lingered at the foot of the cross for a long time. However, they have not seen the place where the Son of God stood first, before coming to the cross.

That very place is the Jordan River.

There, all the sins of the world were transferred to Jesus at once.

At that moment, the heavens were opened, and God had already spoken, declaring, "*This is My beloved Son, in whom I am well pleased.*"

That joy was not something that arose after the cross, but a joy that began from the very moment the sin was transferred.

To the one who returns, God does not ask questions. He does not ask, "Why have you come only now?" He does not ask, "Why did you resist for so long?" and He does not ask, "Why did you believe so incorrectly?"

The only thing God asks is the question of whether you will now believe His testimony.

He asks if you will now fully believe in the Son—the Son who

came by water, the Son who was judged by blood, and the Son who is testified to by the Spirit.

If you return, the conscience will no longer accuse a person. God Himself will silence it.

If you return, you will no longer serve God from the position of a sinner.

God is not looking for a servant, but calls you as a son.

If you return, repentance will not be an act that comes from fear, but a language that flows from within a relationship, and faith will not be the weight of maintenance, but a place of rest.

However, God speaks clearly.

He warns that if you do not return today, tomorrow will become heavier, and if you hear and let it pass by today, you may not hear this voice next time.

God is long-suffering, but He does not wait endlessly.

The door is open, but it is not open forever.

Therefore, He says to return now.

When your heart is still pricked, when this word is still uncomfortable, when you cannot yet bring yourself to hate the truth—that is the very time to return.

Finally, God speaks again.

He asks on which of the two paths you stand; it is a call for the one on the other path to turn and return now.

One is the path of another gospel made by man, and the other is the path of the gospel of the water and the Spirit, to which God has testified.

The former appears comfortable, but its end is destruction; the latter appears narrow, but its end is life. Therefore, He calls you to return.

He tells you to return to the Jordan River.

He invites you to return to that place where sin was finished, to

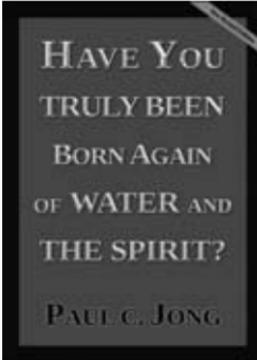
that place where judgment is already over.
There, a person will finally come to know salvation.
Even now, God is speaking. He is calling you to return. And He
waits, hoping that this call will not be the last one for a person.



The Christian book series by Paul C. Jong

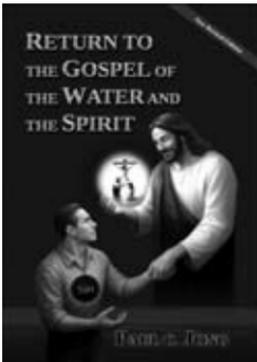
— www.bjnewlife.org —

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.

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.

IS THE AGE OF THE ANTICHRIST, MARTYRDOM, RAPTURE AND THE MILLENNIAL KINGDOM COMING? (II)

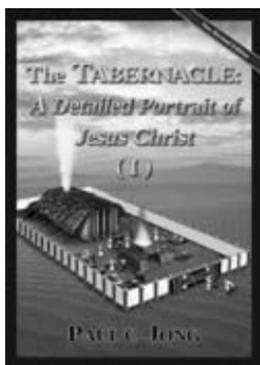


Most Christians today believe in the theory of pretribulation rapture. Because they believe in this false doctrine teaching them that they would be lifted before the coming of the Great Tribulation of seven years, they are leading idle religious lives steeped in complacency.

But the rapture of the saints will occur only after the plagues of the seven trumpets run their course until the sixth plague is all poured—that is, the rapture will happen after the Antichrist emerges amidst global chaos and the born-again saints are martyred, and when the seventh trumpet is blown. It is at this time that Jesus would descend from Heaven, and the resurrection and rapture of the born-again saints would occur (1 Thessalonians 4:16-17).

The righteous who were born again by believing in “the gospel of the water and the Spirit” will be resurrected and take part in the Rapture, and thus become heirs to the Millennial Kingdom and the eternal Kingdom of Heaven, but the sinners who were unable to participate in this first resurrection will face the great punishment of the seven bowls poured by God and be cast into the eternal fire of hell.

The TABERNACLE : A Detailed Portrait of Jesus Christ (I) [New Revised Edition]

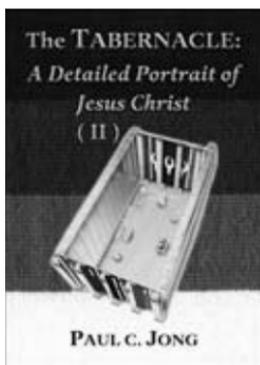


How can we find out the truth hidden in the Tabernacle? Only by knowing the gospel of the water and the Spirit, the real substance of the Tabernacle, can we correctly understand and know the answer to this question.

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.

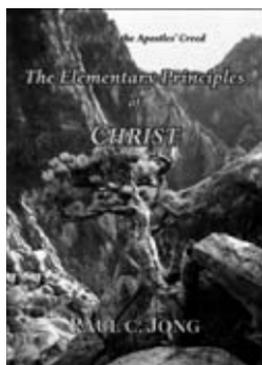
The TABERNACLE: A Detailed Portrait of Jesus Christ (II)



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 First Epistle of John (I) & (II) — Paul C. Jong's Spiritual Growth Series 3, 4

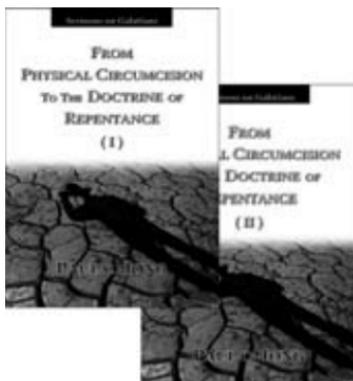


He who believes that Jesus, who is God and the Savior, came by the gospel of the water and the Spirit to deliver all sinners from their sins, is saved from all his sins, and becomes a child of God the Father.

The First Epistle of John states that Jesus, who is God, came to us by the gospel of the water and the Spirit, and that He is the Son of God the Father. The Book, in other words, mostly emphasizes that Jesus is God (1 John 5:20), and concretely testifies the gospel of the water and the Spirit in chapter 5.

We must not hesitate to believe that Jesus Christ is God and to follow Him.

From Physical Circumcision to the Doctrine of Repentance (I) & (II) — Sermons on Galatians

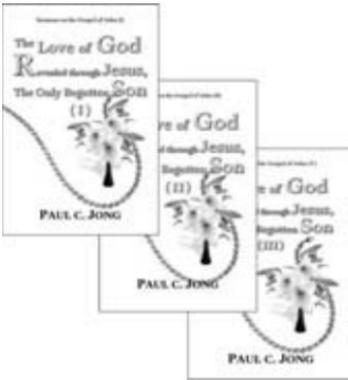


Today's Christianity has turned into merely a world religion. Most Christians nowadays live in a situation of being sinners because they haven't been born again by spiritual faith. It is because they have only relied on Christian doctrines without being aware of the gospel of the water and the Spirit until now.

Therefore, now is the time for you to know the spiritual fallacies of the circumcisionists and keep distance from such faith. You have to know the contradictoriness of the prayers of repentance. Now is the time for you to stand firmer than ever on the gospel of the water and the Spirit.

If you haven't believed in this true gospel so far, you have to believe in our Savior who came to us by the gospel of the water and the Spirit even now. Now, you have to be complete Christians with the faith of believing in the gospel Truth of the water and the Spirit.

The Love of God Revealed through Jesus, The Only Begotten Son (I), (II), (III) — Sermons on the Gospel of John (I), (II), (V)



It is written, “No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him” (John 1:18).

How perfectly did Jesus reveal the love of God to us! How perfectly did Jesus deliver us! What perfect Truth of salvation is the gospel of the water and the Spirit! We have never regretted receiving our salvation through our faith in Jesus, who came by water and blood (1 John 5:6).

Now, we have become His sinless people. Whoever believes in the gospel of the water and the Spirit can have their sins eternally taken away and receive eternal life.

Eat My Flesh And Drink My Blood — Sermons on the Gospel of John (III)

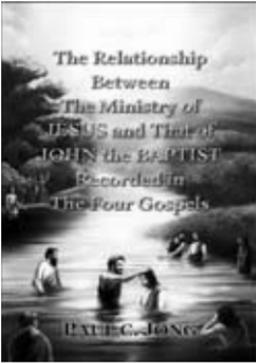


Until now, most Christians have not known the Truth, but Only inherited religious acts. From the gospel to Holy Communion, today’s Christianity maintains its orthodoxy not through the knowledge of the Truth, but by emphasizing only formal procedures and consecrated rites.

As a result, when today’s Christians come across the bread and wine that signify the flesh and blood of Jesus during Communion, they are thankful only for the sacrifice of His blood, and they can’t help but remain completely ignorant of the fact that Christ took upon Himself all their sins once and for all by being baptized by John the Baptist.

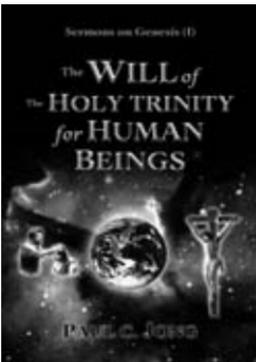
Therefore, I admonish all Christians throughout the whole world to learn, even from now on, what the flesh and blood of Jesus mean within the gospel of the water and the Spirit, to believe in it, and to thereby receive their salvation and also partake in Holy Communion with the right faith.

The Relationship Between the Ministry of JESUS and That of JOHN the BAPTIST Recorded in the Four Gospels



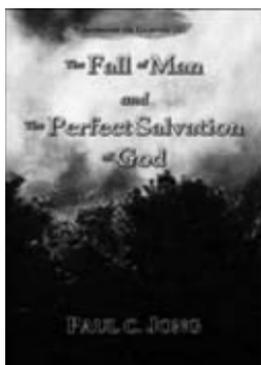
Do you perhaps think that it doesn't matter whether there needs to be the ministry of John the Baptist or not? You must believe according to the written Word of God. We must understand and believe in the ministry of John the Baptist within the frame of the ministry of Jesus Christ. John the Baptist in the New Testament was the prophet Elijah promised to be sent down to this earth according to the Book of Malachi chapter 4, verses 4-5. As the prophet Elijah to come, John the Baptist was born six months before Jesus, and he was the one who passed on the sins of this world at once by giving Jesus the baptism at the Jordan River at the age of thirty. Thus, we must become the recipients of God's blessing by knowing the ministry of John the Baptist and accepting the ministry of Jesus Christ.

THE WILL OF THE HOLY TRINITY FOR HUMAN BEINGS — Sermons on Genesis (I)



Through the Book of Genesis, God wants us to realize His good intentions toward us. Where is God's will for us revealed? It is revealed in the gospel Truth of the water and the Spirit that God accomplished through Jesus Christ. We must come into this good intention of God by faith, manifested in the gospel of the water and the Spirit. To do so, when we consider God's Word, we need to cast aside our existing carnal thoughts we have had, and believe in God's Word exactly as it is. All of us must throw away our mistaken knowledge accumulated until now, and open our spiritual eyes by placing our faith in the righteousness of God.

The Fall of Man and the Perfect Salvation of God — Sermons on Genesis (II)



In the Book of Genesis, the purpose for which God created us is contained. When architects design a building or artists draw a painting, they first conceive the work that would be completed in their minds before they actually begin working on their project. Just like this, our God also had our salvation of mankind in His mind even before He created the heavens and the earth, and He made Adam and Eve with this purpose in mind. And God needed to explain to us the domain of Heaven, which is not seen by our eyes of the flesh, by drawing an analogy to the domain of the earth that we can all see and understand.

Even before the foundation of the world, God wanted to save mankind perfectly by giving the gospel of the water and the Spirit to everyone's heart. So although all human beings were made out of dust, they must learn and know the gospel Truth of the water and the Spirit to benefit their own souls. If people continue to live without knowing the dominion of Heaven, they will lose not only the things of the earth, but also everything that belongs to Heaven.

Heretics, Who Followed the Sins of Jeroboam (I) & (II)



Christians today do not know what the gospel Truth of the water and the Spirit that the Lord has made and given us is. Thus, they continue to believe in the doctrines of Christianity and not the gospel of the water and the Spirit. For that reason, the fact of the matter is that despite their claim of having faith in Jesus, they continue to believe in and follow golden calves.

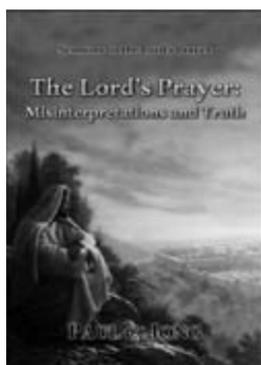
We must discern those that worship golden calves as God within Christianity. And by coming back before God of the Truth, we must offer the sacrifices of righteousness to God. The sacrifice that God receives with rejoicing is the sacrifice of righteousness that people offer by faith after their sins have been taken away through faith in the gospel of the water and the Spirit. Before God, you must seriously think about whether or not you are offering the sacrifice of God-given righteousness by the faith of believing in the gospel of the water and the Spirit.

WHAT GOD IS SAYING TO US THROUGH THE EPISTLE TO THE EPHESIANS — Sermons on Ephesians (I) & (II)



Today God has founded His Church on the faith of the believers in the gospel of the water and the Spirit. God's Church is the gathering of those who have been saved by believing in the gospel of the water and the Spirit. Therefore, if your hearts now have faith in the gospel of the water and the Spirit, you can then lead the true life of faith. Such a life of faith is possible only in God's Church. Furthermore, only such faith qualifies us to live forever in the Kingdom of the Lord. Through this faith we must receive the love of salvation and all the spiritual blessings of Heaven from God the Father, Jesus Christ and the Holy Spirit.

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.

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.

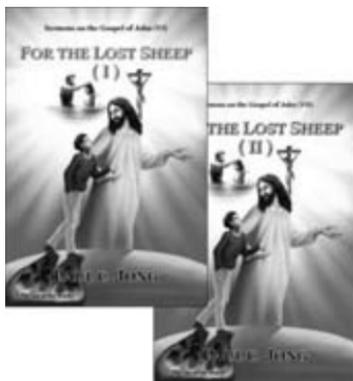
HAVE YOU MET JESUS WITH THE GOSPEL OF THE WATER AND THE SPIRIT? — SERMONS ON THE GOSPEL OF JOHN (IV) & (VIII)



When Jesus received the baptism, He ordered John the Baptist to baptize Him, saying, “*Permit it to be so now, for thus it is fitting for us to fulfill all righteousness*” (Matthew 3:15). Our Lord took all the sins of the world by receiving the baptism and blotted out all those sins on the Cross. Our Lord fulfilled all righteousness by bearing all the sins of the world through His baptism.

This is why John the Baptist said the next day of Jesus’ baptism, “*Behold! The Lamb of God who takes away the sin of the world!*” (John 1:29) We have to keep in mind the truth that we cannot have our sins truly taken away without believing in His baptism along with His blood on the Cross.

FOR THE LOST SHEEP (I) & (II) — Sermons on the Gospel of John (VI) & (VII)



What God wants to do is to make us into His children by making us born again through the gospel of the water and the Spirit.

We humans are born as God’s creations first, but if we believe in the gospel of the water and the Spirit and have our sins taken away, we are born again as the children of God. This means that, after the Lord came and remitted all our sins, we who were blind could now obtain our sight.

People are born as men of the flesh and are born again if they believe in their hearts in Jesus Christ’s gospel of the water and the Spirit just as a larva becomes a cicada. And if their sins are washed away so that they become as white as snow, they become the righteous who are the children of God.

Sermons on the Gospel of Mark (I), (II), (III)



The Gospel of Mark testifies that Jesus Christ is the Son of God and God Himself. And it also testifies that He is our Savior. So we can see the writer of the Gospel of Mark bearing witness of Jesus forcefully, testifying that He is the very God and our Savior. This is why I would like to bear witness of this Jesus Christ who is manifested in the Gospel of Mark as much as possible based on the gospel of the water and the Spirit. What is obvious is that the core Truth of Christianity is found in the gospel of the water and the Spirit. Jesus said to Nicodemus, *“Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God” (John 3:5).*

Sermons on the Gospel of Luke (I), (II), (III), (IV), (V), (VI), (VII)



It is Jesus Christ who moves the entire history of this world. Our Lord came to this earth to save all humans from the sins of the world, and He has become the bread of new life for those of us who believe in the gospel of the water and the Spirit. In fact, it was to give this new life to us, who were all destined to hell for our sins that our Lord came looking for you and me.

I am sure that this book of sermons on the Gospel of Luke will be an excellent guide for you so that you will realize and believe exactly how Jesus, who came as the Son of Man, has saved us from sin and made us God’s children, and by what kind of faith we should be living now that we have attained the knowledge of salvation through the washing away of our sins.

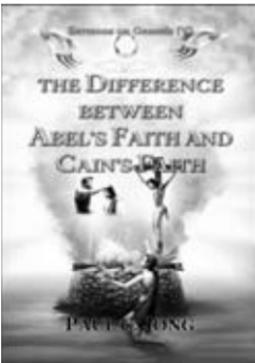
No More Chaos, Void or Darkness Now (I) & (II) — Sermons on Genesis (III), (IV)



Although we may be powerless and because the Word of God has power, when the Word falls to the ground it bears fruit without fail. Further, because the Word of God is alive we can see for ourselves that it is the same today and tomorrow, and forever unchanging. Unlike the words of man, God's Word never changes, for it is ever faithful. When God speaks, He fulfills exactly according to His Words.

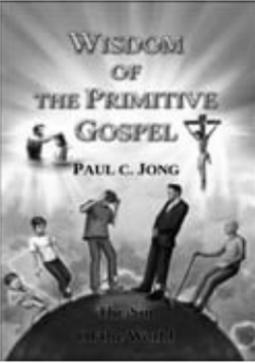
For the Word of God has power, so when God said, *“Let there be light,”* there was light, and when He said, *“Let there be a greater light and a lesser light,”* it was fulfilled just as He had commanded.

THE DIFFERENCE BETWEEN ABEL'S FAITH AND CAIN'S FAITH — Sermons on Genesis (V)



Whenever we stand before the presence of God to glorify Him, we should not approach Him through some religious rituals, but instead we have to approach Him by trusting in what He has done for us and thanking Him for His love. Only then does God accept our worship and pour the Holy Spirit on us abundantly.

WISDOM OF THE PRIMITIVE GOSPEL



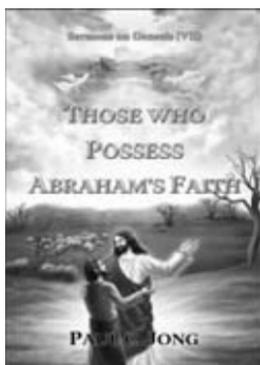
The primitive gospel is the Truth of salvation that's absolutely indispensable to everyone. Transcending all denominations, this primitive gospel will clearly teach every Christian how God's blessings could be bestowed on them. This true gospel will now fill your heart with God's overflowing love. And it will be the most precious gift to all your loved ones.

BE A GOSPEL WITNESS WHO SAVES THE HUMAN RACE FROM DESTRUCTION — Sermons on Genesis (VI)



Mankind, who had eaten the fruit of the knowledge of good and evil, came to have the different standard for good and evil from God's. Then, which is correct, God's Word or our judgment? Our standard is always relative and selfish. Therefore we should cast away our own ideas and simply trust and follow God's Word focusing on "What does the Word of God say?" Ignoring God's Word and seeking self-righteousness is Cain's faith and religious belief. Abel put his faith in the Word of God he heard from his father, Adam, and offered the firstborn of his flock and of their fat. But self-conceited Cain brought an offering of the fruit of the ground to the Lord. God accepted Abel's offering but refused Cain's offering. It is God's lesson that faith in man-made religions cannot bring salvation.

THOSE WHO POSSESS ABRAHAM'S FAITH — Sermons on Genesis (VII)



There are two kinds of righteousness in this world which are constantly in conflict and struggle with each another; these are the righteousness of God and the righteousness of man. Although God's righteousness faces many obstacles, it always prevails over the righteousness of man and leads us to the victorious way. That's because the Word of God is almighty. Because God's almighty power is with us, we are able to taste His blessings, for the Word of God has the power to reach our hearts, thoughts and souls, and brings all His blessings to us.

HOW CAN YOU STRENGTHEN YOUR FAITH? — Sermons on Hebrews (I)



Every sinner must now believe in the genuine gospel. The God-given gospel of salvation is the gospel of the water and the Spirit that is manifested in the righteousness of God. The writer of the Book of Hebrews is trying to correct your misguided faith. Therefore, our faith needs to be deep rooted in the foundation of the gospel of the water and the Spirit. Those who are standing sure-footed on this absolute gospel Truth abide most certainly in the faith in the righteousness of Jesus Christ.

SERMONS FOR THOSE WHO HAVE BECOME OUR COWORKERS (I), (II), (III), (IV), (V)



This book is a collection of sermons that have been written to direct our fellow coworkers and saints and to show them how to lead a life as a true servant of God. For this reason, this book is titled “*Sermons for Those Who Have Become Our Coworkers.*”

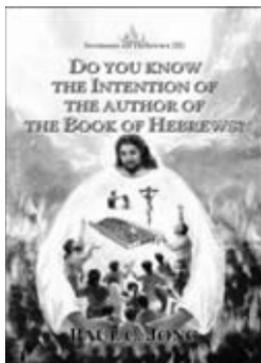
The author earnestly desires to share fellowship with coworkers within the faith, those who believe wholeheartedly in the righteousness of Christ, excluding personal interests. He does really desire this because he has met them by faith in the Lord’s righteousness and they are also preaching it now.

ARE YOU NOW LIVING AS THE OBJECT OF GOD’S AFFECTION? — Sermons on the Song of Solomon (I)



If you want to experience the Lord’s love in your life always, listen closely to His voice. If you want to be loved by the Lord in your ministry, accept the God-given gospel of the water and the Spirit into your heart and then carry out the Lord’s work. The Lord loves us precisely because we believe in and serve the gospel of the water and the Spirit. Our Lord cannot help but love whoever believes in His gospel of the water and the Spirit and serves Him faithfully to spread this gospel all over the world.

DO YOU KNOW THE INTENTION OF THE AUTHOR OF THE BOOK OF HEBREWS? — Sermons on Hebrews (II)



Those who believe in the gospel of the water and the Spirit have the same faith as the Ancestors of Faith who are spoken about in the Old and New Testaments. Just as the Ancestors of Faith in the Bible obtained their faith through the spoken Word of God, we who live in this time of uncertainty have the same faith in the gospel of the water and the Spirit, which is the righteousness of God. Therefore, we must live believing in the righteousness of God. We must also know that to believe in the true cleansing from sin is to have faith in the gospel of the water and the Spirit, which is explicitly explained in the Bible. Only then can one experience genuine joy as a true Christian.

GOD HAS SOLVED AWAY ALL YOUR TRANSGRESSIONS — SERMONS ON LEVITICUS



The Book of Leviticus explains the sacrificial system through which the people of Israel had their sins taken away when they sinned against God or man. Addressing the problem of sin for every human being, God is pointing out in detail how we can all have our sins taken away by giving a specific sacrificial offering according to the requirements of the God-established sacrificial system. From both the Old and New Testaments, you can now find the Truth that has solved away the problem of your sins. There is therefore only one thing remaining for you to do now, and it is to have all your sins blotted out by believing in the justice of God and the merciful and righteous love He has fulfilled for you.

WHAT IS REQUIRED OF YOU TO BE BORN AGAIN?



Christians today need to change their thoughts. They must believe in the God-given gospel of the water and the Spirit as their true salvation. We all ought to thank the Lord for giving us this gospel of the water and the Spirit. How can we instead say that the Lord's work of salvation that has delivered us from all the sins of the world is flawed?

Through this book on the gospel of the water and the Spirit, everyone must now be born again by believing in the salvation the Lord has fulfilled once and for all. If you are still unsure about this, you need to once again contemplate deeply on the righteousness of God that the Lord has given to you.

IF YOU HAVE CONFUSION AND EMPTINESS IN YOUR HEART, SEEK THE LIGHT OF THE TRUTH (I) & (II)



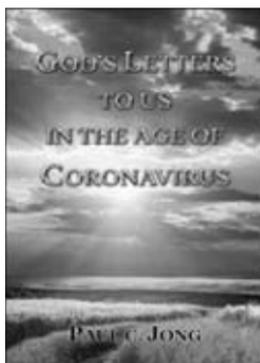
This book explains how much the Nicene Creed, produced at the Council of Nicaea in Late Antiquity, has had a bad influence on Christians today.

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.

GOD'S LETTERS TO US IN THE AGE OF CORONAVIRUS

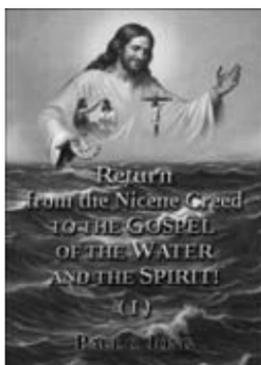


What Should We the Believers in the Gospel of the Water and the Spirit Do in the Time of the Coronavirus Pandemic?

Sinners do not know that Jesus Christ will return to this earth. But we the righteous know this very well from the signs of the present age. The world is going through tremendous changes at a dizzying speed. It is, however, still far away from when the enemies will attain complete control over the world. For this to come about, practically every law in this world would have to be turned over.

Living in such unusual times, how should the believers in the gospel of the water and the Spirit deal with the pandemic?

Return from the Nicene Creed TO THE GOSPEL OF THE WATER AND THE SPIRIT!



-Why must we return from the Nicene Creed to the gospel of the water and the Spirit? –

The gospel that the early church preached was precisely the gospel of the water and the Spirit. That gospel was the gospel that Jesus actually shouldered and washed away the sin of the world through the baptism He received from John.

The baptism Jesus received from John was to fulfill the law of the sacrificial system found in Leviticus. That is, just as sin was transferred to the sacrificial offering through the laying on of hands, the substance of that sacrificial law was fulfilled through Jesus's baptism.

However, in the process of the Nicene Creed's formation, the ministry of Jesus having the sin of the world transferred to Him by being baptized by John was deleted from the creed's contents. As a result, this truth has been passed down in a hidden state within Christianity for about 1,700 years, reaching the present day.

Today, many people are struggling to receive the removal of their sins without knowing when their sins were transferred to Jesus. Because of this, even while saying they believe in the gospel of the cross, they fail to reach true assurance of salvation and live amidst repetitive repentance and the pangs of conscience.

The reason we must return to the gospel of the water and the Spirit is clear. This is because only this gospel allows us to meet the Jesus who became the sacrificial offering as the sin of the world was transferred to His body, and thereby have assurance of salvation.

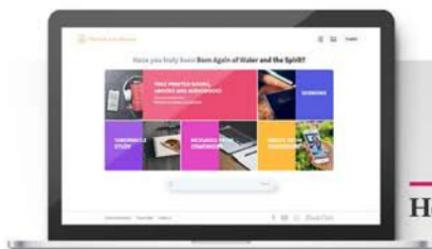
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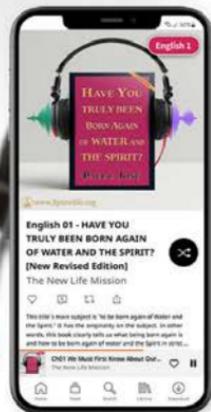
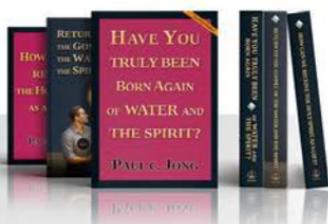
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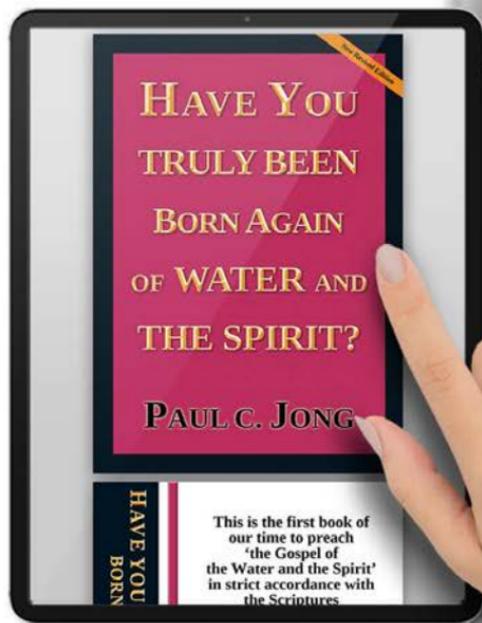
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Rev. PAUL C. JONG

Currently, Pastor Paul C. Jong is leading ‘The New Life Mission’ and is preaching the gospel of the water and the Spirit to the whole world.

He had believed in the crucified Jesus, but while suffering because the problem of his sins was not resolved, he came to realize the biblical truth that Jesus took upon Himself the sin of the world by receiving baptism from John the Baptist.

Since then, to the people throughout the world who believe only in the gospel of the cross, he has been testifying to Jesus Christ who washed away the sin of the world, and is spreading the gospel worldwide through literature and translation ministry.

His books, a series of 69 volumes in total, have been translated into over 110 languages and are being read in more than 160 countries. E-books and audiobooks are provided for free at www.bjnewlife.org, and the physical books can be purchased on Amazon.

By believing in the Nicene Creed, many Christians today have come to overlook the fact that Jesus had the sin of the world transferred to Him by receiving baptism from John.

As a result, the baptism Jesus received from John has been reduced to a mere ceremony or a moral example, and they are not truly confronting the decisive ministry of salvation in which the sin of the world was actually transferred to Him. The suffering of the cross was precisely the result of Jesus having the sin of the world transferred to Him through His baptism.

Therefore, many people today are trapped within the theological framework established by theologians, understanding only the cross as the gospel of salvation. However, the gospel of the cross can only shine its light and bear true fruit when it stands on the truth that the sin of the world was transferred to Him through the baptism Jesus received from John.

— Author —