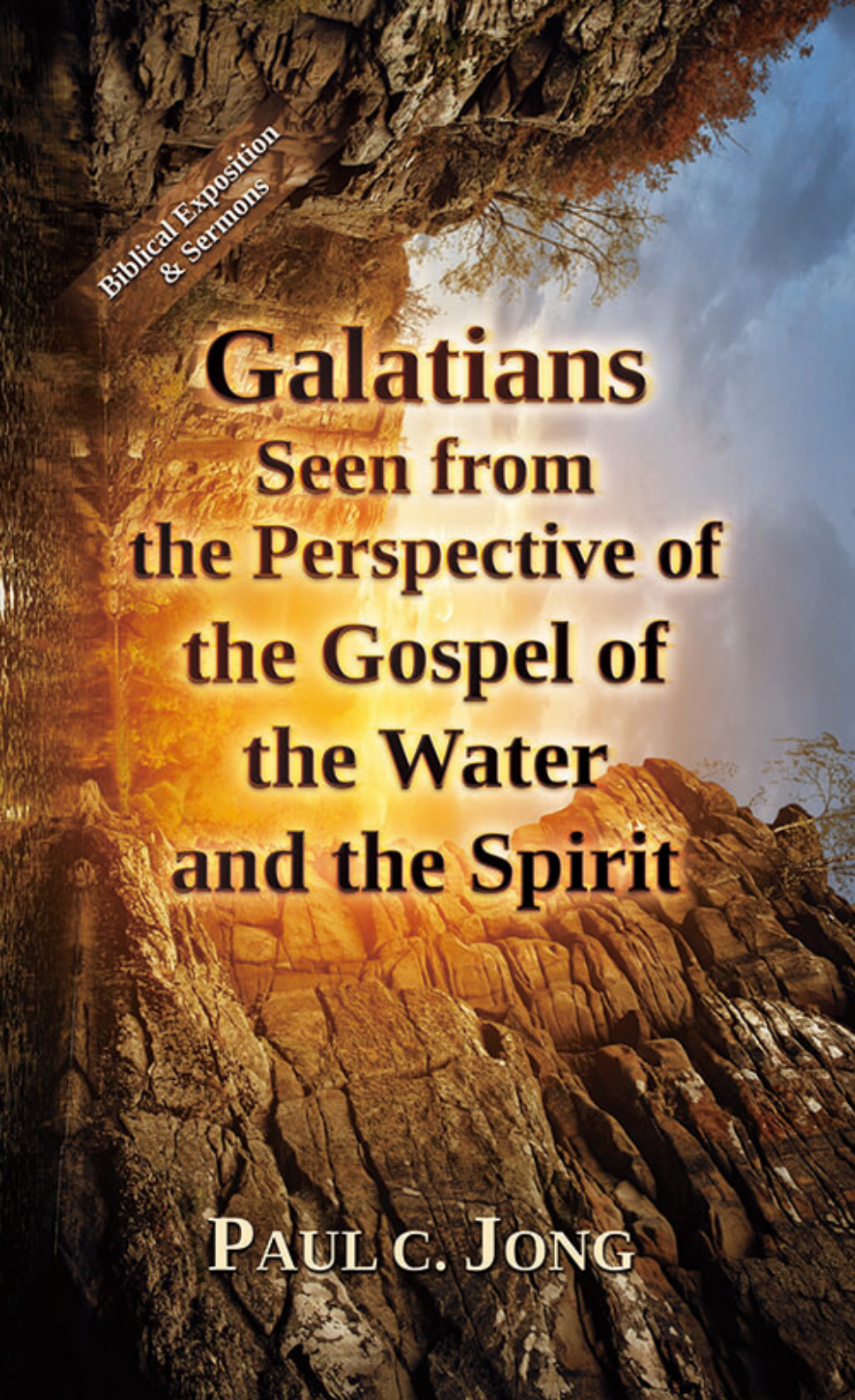
Biblical Exposition & Sermons
Galatians
Seen from the Perspective of the Gospel of the Water and the Spirit
Paul C. Jong

Galatians Seen from the Perspective of the Gospel of the Water and the Spirit

Biblical Exposition & Sermons

Hephzibah

“Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage.” (Galatians 5:1)

Galatians is often read as a textbook of the Reformation that cried out “faith alone” against legalism. However, the core that the Bible intends to speak through Galatians does not lie in the religious debates or theological slogans of an era. How the righteousness that can never be obtained by human deeds settles upon a soul at once—that is the central message of Galatians.

This book explains Galatians chapters 1 through 6 from the perspective of the gospel of the water and the Spirit. It is a record that follows how Jesus Christ—who had the sins of the world transferred to Him by receiving baptism from John, received the punishment for those sins on the cross, and then resurrected from death—and His gospel become true freedom and eternal righteousness to souls shaking under the yoke of the law.

By reading this book, we come to confirm the fact that only the gospel of the water and the Spirit sustains the ministry of the apostles and establishes the saints as eternal children. Furthermore, through the two structures of baptism and the cross, it will be clearly testified how this gospel moves sinners from being slaves of the law to heirs of the promise, and from the yoke of slavery to free people working through love.

Galatians
Seen from the Perspective of the Gospel of the Water and the Spirit

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Galatians
Seen from the Perspective of the Gospel of the Water and the Spirit

PAUL C. JONG

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

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

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

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

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Preface

Chapter 1. Who is the author of Galatians?

The author of Galatians is the Apostle Paul.

1. Internal Evidence (The text itself)

Galatians clearly reveals its author at the beginning of the epistle.

"Paul, an apostle (not from men nor through man, but through Jesus Christ and God the Father, who raised him from the dead)" (Galatians 1:1).

Also, in Galatians chapters 1 and 2, Paul details autobiographical contents such as the circumstances of his conversion, his journey to Arabia, his visit to Jerusalem, and the incident in Antioch, which coincide with the records in the Acts of the Apostles.

2. External Evidence (Church History)

• From the early 2nd century, the Church Fathers quoted Galatians as a Pauline epistle.

• Galatians is also included in Marcion's list of Pauline epistles (approx. AD 140).

• It is also recorded in the Muratorian Canon.

3. Academic Position

Galatians is classified among scholars as one of the undisputed Pauline epistles. Along with Romans and 1 and 2 Corinthians, it is an epistle whose authenticity as a Pauline letter is doubted by almost no scholars.

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Chapter 2. Who are the recipients of Galatians?

1. Name of the Recipients

"To the churches of Galatia" (Galatians 1:2).

Paul identifies the recipients as *"the churches of Galatia."* However, there has been a long debate among scholars as to exactly which region *"Galatia"* refers to.

2. Two Theories

① North Galatia Theory

It is the view that it is an epistle sent to the Celtic Galatian people residing in the north-central part of Asia Minor, that is, the areas of Ancyra (present-day Ankara), Pessinus, and Tavium. It is an interpretation that the name *"Galatia"* was originally an ethno-geographical name referring to the residential area of this people, and that the "region of Galatia" in Acts 16:6 and 18:23 refers to this area. It was the majority view until the 19th century and was supported by J. B. Lightfoot and others.

② South Galatia Theory — Current majority view

It is the view that it is an epistle sent to the churches in the southern Roman province of Galatia, such as Pisidian Antioch, Iconium, Lystra, and Derbe, which Paul pioneered during his first missionary journey (Acts 13–14).

• Paul tends to use Roman administrative district names rather than ethnic names (e.g., "Macedonia," "Achaia," "Asia").

• There is no record in Acts that Paul established churches in the North Galatia region.

• Barnabas, who appears in Galatians (Galatians 2:1, 13), is a familiar figure to the South Galatian churches as a co-worker from the first missionary journey.

• Since W. M. Ramsay, a majority of modern scholars support it.

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3. Situation of the Recipient Churches

• They are churches that Paul established by directly preaching the gospel (Galatians 4:13–14).

• After Paul left, Judaizers came in and preached a different gospel stating that “one must be circumcised to obtain salvation.”

• Because of this, the saints were in a crisis of being shaken away from the gospel of grace toward legalism (Galatians 1:6–7).

Chapter 3. Date and Place of Writing of Galatians

1. Difficulty in Determining the Date

Galatians does not specify the date and place of writing within the text. Therefore, determining the date depends on how one connects the recipient theory (South Galatia Theory vs. North Galatia Theory) with the records of the Jerusalem visits in Acts.

2. Two Main Date Theories

① Early Writing Theory — Approx. AD 48–49 (Connected with the South Galatia Theory, current majority view)

It is the view that the visit in Galatians 2 = the famine relief visit in Acts 11:30, and that Galatians was written before the Council of Jerusalem (AD 49).

• The decisions of the Council of Jerusalem are not mentioned at all in Galatians.

• It naturally connects with the South Galatia Theory. Paul sent a letter immediately to the churches he pioneered right after his first missionary journey (AD 46–48).

• In this case, Galatians becomes the earliest written epistle among the Pauline epistles.

• Place of writing: Many view it as Syrian Antioch. Supporters: W. M. Ramsay, F. F. Bruce.

② Late Writing Theory — Approx. AD 53–57 (Connected with the North Galatia Theory)

It is the view that the visit in Galatians 2 = the Council of Jerusalem in Acts 15, and that it was written during the second or third missionary journey.

• It is an interpretation that the situation in Galatians 2 aligns better in content with the official council meeting (Acts 15).

• Place of writing: There are various views such as Ephesus, Macedonia, and Corinth. Supporter: J. B. Lightfoot.

3. Summary Overview

Item	Early Date Theory	Late Date Theory
Estimated Date	AD 48–49	AD 53–57
Recipient Theory	South Galatian Theory	North Galatian Theory
Visit in Galatians Chapter 2	Acts 11:30 (Relief Visit)	Acts 15 (Jerusalem Council)
Place of Writing	Syrian Antioch	Ephesus or Macedonia
Order of Pauline Epistles	First Epistle	Right before Romans

Chapter 4. What are the motives and purposes for Paul writing Galatians?

1. Direct Motive: Occurrence of a Crisis

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After Paul left the Galatian churches, Judaizers infiltrated into the church and began to shake the saints. Their core arguments were as follows:

• "If you do not receive circumcision, you cannot receive salvation" (See Acts 15:1)

• "Paul is not a true apostle. He is a figure subordinate to the Jerusalem apostles"

• "Paul simplified the gospel by omitting circumcision in order to please men" (See Galatians 1:10)

"I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel" (Galatians 1:6).

2. Purpose of Writing — Three Dimensions

① Doctrinal Purpose: Defense of the gospel of justification by faith (I-sin-ching-ui)

"Knowing that a man is not justified by the works of the law but by faith in Jesus Christ" (Galatians 2:16).

Paul systematically argues that the works of the law cannot be the basis of salvation through the example of Abraham (Galatians Chapter 3), the function of the law (Galatians 3:24), and the allegory of Hagar and Sarah (Galatians 4:21–31).

② Apologetic Purpose: Establishment of apostolic authority

"The gospel which was preached by me is not according to man. For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ" (Galatians 1:11–12).

③ Pastoral Purpose: Restoration of the saints to freedom and sanctification

"Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage" (Galatians 5:1).

3. Emotional Tone of the Epistle

Galatians takes on the most urgent and passionate tone among Paul's epistles.

• The customary greeting of thanksgiving is completely omitted, and it goes straight into rebuke (Galatians 1:6).

• It repeats the strong expression *"let him be accursed (ἀνάθεμα)" (Galatians 1:8–9)* twice to those who preach a false gospel.

• It directly rebukes, saying, *"O foolish Galatians!" (Galatians 3:1).*

• He expresses his deep pastoral heart, comparing his pain to the labor of childbirth (Galatians 4:19).

Chapter 5. Briefly describe the contents of Galatians

Galatians consists of a total of 6 chapters, and can be broadly divided into three parts.

Part 1 | Personal and Autobiographical Section (Chapters 1–2)

Defense of Paul's apostleship and the divine origin of the gospel

Paul gets straight to the point without a greeting of thanksgiving. He begins the epistle with shock and rebuke over the Galatian churches rapidly turning to a *"different gospel"* (1:6–9). Subsequently, he defends that his gospel came through the direct revelation of Jesus Christ through the circumstances of his conversion and his subsequent actions (1:11–24). In Chapter 2, he describes his meeting with the Jerusalem apostles (2:1–10) and the incident of publicly rebuking Peter in Antioch

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(2:11–21), declaring that in the face of the truth of the gospel, no human authority can be a subject of compromise.

"I have been crucified with Christ; it is no longer I who live, but Christ lives in me" (Galatians 2:20).

Part 2 | Doctrinal and Argumentative Section (Chapters 3–4)

Biblical and theological argument for justification by faith (I-sin-ching-ui)

This is the theological heart of Galatians. Paul establishes the truth that one is justified only by faith, not by the law, through four main arguments.

• Argument ① Argument from the experience of the Holy Spirit (3:1–5) — He reminds them that the Galatian saints received the Holy Spirit not by the works of the law but by the hearing of faith.

• Argument ② The example of Abraham (3:6–18) — He argues that Abraham being justified was by faith, and that Gentiles also become the descendants of Abraham by faith.

• Argument ③ The function and limits of the law (3:19–4:7) — The law played the role of a tutor (schoolmaster) leading us to Christ, but with the coming of Christ, we have obtained the status of sons of God.

• Argument ④ The allegory of Hagar and Sarah (4:21–31) — Through the allegory of the two women and two sons, he contrasts the covenant of the law (Hagar and Ishmael) and the covenant of promise (Sarah and Isaac).

"But after faith has come, we are no longer under a tutor" (Galatians 3:25).

Part 3 | Practical and Ethical Section (Chapters 5–6)

Freedom in Christ and the life following the Holy Spirit

After the doctrinal arguments, Paul teaches how the freedom of the gospel should be revealed in actual life. He presents the fruit of the Spirit (love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control), and concludes with the declaration, *"But God forbid that I should boast except in the cross of our Lord Jesus Christ" (Galatians 6:14).*

Part	Chapters	Theme	Core Question
Part 1	Chapters 1–2	Autobiographical & Apologetic	Where did the gospel come from?
Part 2	Chapters 3–4	Doctrinal & Argumentative	How is one justified?
Part 3	Chapters 5–6	Practical & Ethical	How does a freed person live?

Chapter 6. What is the central thought of Galatians?

Core Proposition

"Knowing that a man is not justified by the works of the law but by faith in Jesus Christ" (Galatians 2:16).

This is the truth of Justification by Faith Alone (I-sin-ching-ui) that pierces through the entirety of Galatians. All arguments, allegories, and exhortations in Galatians unfold centered around this single truth.

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The Five Pillars of the Central Thought

1. The uniqueness and absoluteness of the gospel

"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" (Galatians 1:8)

The gospel is the absolute and perfect revelation of God that cannot be modified or supplemented by human thoughts or traditions.

2. Inability to obtain justification by the law

• Since the law requires keeping the whole of the actions perfectly, breaking even one puts one under a curse (Galatians 3:10).

• The law was given 430 years after the promise, so it cannot annul the promise given to Abraham (Galatians 3:17).

• The role of the law was a tutor leading us to Christ, and after Christ came, that role was completed (Galatians 3:24–25).

3. Justification only by faith

• Abraham also was justified by faith (Galatians 3:6).

• Christ redeemed us from the curse of the law, so that we might receive the promised Holy Spirit through faith (Galatians 3:13–14).

• By faith we are no longer slaves but sons of God, that is, heirs (Galatians 4:7).

4. Freedom in Christ

"Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage" (Galatians 5:1).

This freedom is freedom from the condemnation and curse of the law, and it is the freedom to serve one another through love (Galatians 5:13).

5. The new life following the Holy Spirit

"But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law" (Galatians 5:22–23).

Historical Importance

The central thought of Galatians has had a profound impact on church history. In the 16th century, Martin Luther intensively studied and expounded on Galatians, rediscovering "Faith Alone (Sola Fide)," the core truth of the Reformation. It is said that Luther loved Galatians so deeply that he referred to it as "My Galatians, my wife.

Chapter 7. The History of the Galatia Region

1. Geographical Location

Galatia is a region located in the highland area of central Anatolia (Asia Minor) in present-day Turkey. It is bordered by the Black Sea coastal region to the north, the Taurus Mountains to the south, Phrygia to the west, and Cappadocia to the east.

2. Migration and Settlement of the Celts (278 BC–25 BC)

The starting point of Galatian history is the migration of the Celts to Asia Minor.

• 279 BC: The Celts invaded Macedonia and northern Greece, and plundered even the temple of Delphi.

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• 278–277 BC: At the invitation of King Nicomedes I of Bithynia, about 20,000 Celts crossed over to Asia Minor.

• Afterwards, the Celts settled in the central highlands of Asia Minor and expanded their power. They were called Galatians, and the region where they settled acquired the name Galatia.

• 241 BC: King Attalus I of Pergamon heavily defeated the Galatians and restricted their power to the inland of central Asia Minor.

• Subsequently, the Galatians were divided into three tribes (Trocmi, Tolistobogii, Tectosages) and settled around Tavium, Pessinus, and Ancyra, respectively.

3. Incorporation into a Roman Province (25 BC)

• 64 BC: As Pompey of Rome reorganized Asia Minor, Galatia came under the sphere of Roman influence.

• The last king of Galatia, Amyntas, ruled as an allied king of Rome and was killed in battle in 25 BC.

• Emperor Augustus officially incorporated Galatia into a Roman Province (Roman Province of Galatia), and the provincial capital was Ancyra (present-day Ankara).

4. Ethnic Characteristics of the Galatians

Paul calling them *"O foolish Galatians" (Galatians 3:1)* is also understood as an expression reflecting the ethnic temperament of the Galatians. Ancient literatures describe the Galatians (Celts) as an impulsive, emotional, and easily excitable people. There is a view that this temperament is not unrelated to the situation of the Galatian churches, which were easily swayed by the instigation of the Judaizers.

5. Summary Timeline

Date	Event
279 BC	Celts invade Greece and plunder Delphi
278–277 BC	Celts migrate to and settle in Asia Minor
241 BC	King Attalus I of Pergamon heavily defeats the Galatians
25 BC	Augustus incorporates Galatia into a Roman province
AD 46–48	Paul plants churches in South Galatia on his 1st missionary journey
Around AD 48–49	Paul writes the Epistle to the Galatians (based on the early dating theory)

Chapter 8. How was the Galatian church established?

1. Founder: Apostle Paul

"You know that because of physical infirmity I preached the gospel to you at the first. And my trial which was in my flesh you did not despise or reject, but you received me as an angel of God, even as Christ Jesus" (Galatians 4:13–14).

2. The 1st Missionary Journey and the Planting of the South Galatian Churches (Acts 13–14, AD 46–48)

Paul and Barnabas departed, being sent out by the church of Antioch in Syria (Acts 13:2). The ministries by major cities are as follows:

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① Antioch of Pisidia (Acts 13:14–52)

In the synagogue, reviewing the history of Israel, he proclaimed that Jesus Christ is the Messiah. After the first sermon, many Jews and Gentiles responded, but when the Jews became envious and contradicted Paul, he declared, *"we turn to the Gentiles" (Acts 13:46).* Eventually, due to the instigation of the Jews, Paul and Barnabas were expelled from that region.

② Iconium (Acts 14:1–5)

They preached the gospel in the Jewish synagogue, and a great multitude believed. However, when the unbelieving Jews stirred up the Gentiles to harm Paul's party, they fled to Lystra.

③ Lystra (Acts 14:6–20)

He healed a man who had been unable to walk from birth. When the multitude considered Paul and Barnabas as gods and tried to offer sacrifices, they strongly restrained them and testified to the living God. However, due to the instigation of Jews who came from Antioch and Iconium, they stoned Paul and, supposing him to be dead, dragged him out of the city. It is presumed that Timothy first heard the gospel in this Lystra.

④ Derbe (Acts 14:20–21)

They also preached the gospel in Derbe and made many disciples. Derbe was the easternmost city of the Roman province of Galatia, and the easternmost point of Paul's missionary journey.

3. Strengthening the Churches during the Return Journey (Acts 14:21–23)

"Strengthening the souls of the disciples, exhorting them to continue in the faith, and saying, 'We must through many tribulations enter the kingdom of God'" (Acts 14:22).

After preaching the gospel in Derbe, Paul and Barnabas

returned in reverse order along the way they had come, visiting the churches and appointing elders in every church to establish their organization (Acts 14:23).

4. Relationship with the 2nd and 3rd Missionary Journeys

Missionary Journey	Galatia-related Records
1st (AD 46–48)	Planted South Galatian churches (Acts 13–14)
2nd (AD 49–52)	Passed through the region of Galatia and Phrygia, strengthening the churches (Acts 16:6)
3rd (AD 52–57)	Went over the region of Galatia and Phrygia in order, strengthening the disciples (Acts 18:23)

Chapter 9. What are the problems of the Galatian church shown in the Epistle to the Galatians?

1. The Origin of the Problem: Infiltration of Judaizers

"This occurred because of false brethren secretly brought in (who came in by stealth to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage)" (Galatians 2:4).

2. The Core Problem: Acceptance of a Different Gospel

"I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel" (Galatians 1:6).

The content of the *"different gospel"* is as follows: "Unless you are circumcised, you cannot be saved"; "Believing in Jesus

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alone is not enough, and you must keep the Law of Moses to receive complete salvation"; "Gentiles must also come under the law like Jews to become descendants of Abraham." This is a syncretistic gospel that adds the law to grace.

3. Detailed Problems

① The Problem of Circumcision

"Indeed I, Paul, say to you that if you become circumcised, Christ will profit you nothing" (Galatians 5:2).

② The Problem of Keeping the Law

"You observe days and months and seasons and years. I am afraid for you, lest I have labored for you in vain" (Galatians 4:10–11).

③ Attack on Paul's Apostleship

• "Paul is a person who did not accompany Jesus, and is not a true apostle"

• "Paul is a second-rate apostle subordinate to the Jerusalem apostles (Peter, James, etc.)"

• "Paul's failure to demand circumcision is a compromise to please men"

④ The Antioch Incident and the Problem of Hypocrisy

Peter initially ate with Gentile believers in Antioch, but when Jews came from James, he withdrew by stealth out of fear and refused to eat with the Gentiles. Barnabas was also carried away with this hypocrisy. Paul publicly rebuked this as not walking uprightly according to the truth of the gospel (Galatians 2:14).

⑤ Disputes among Saints and the Collapse of the Community

"But if you bite and devour one another, beware lest you be consumed by one another" (Galatians 5:15)

⑥ A Life Not Following the Holy Spirit

"Having begun in the Spirit, are you now being made perfect by the flesh?" (Galatians 3:3)

4. Summary

Problem Area	Specific Content	Related Text
Doctrinal Problem	Acceptance of a different gospel (circumcision + law)	Gal 1:6–7; Acts 15:1
Ceremonial Problem	Acceptance of circumcision, observance of seasons and law	Gal 5:2–4; 4:10–11
Authoritative Problem	Attack on Paul's apostleship	Gal 1:1; 1:11–12
Ethical Problem	Community disputes, envy, strife	Gal 5:15; 5:26
Spiritual Problem	Following the flesh, not the Spirit	Gal 3:3; 5:16–17

Chapter 10. What are the characteristics of this epistle?

1. Literary Characteristics

① Complete Omission of Thanksgiving Greetings

One of the most prominent structural characteristics of Pauline epistles is that thanksgiving for the receiving church comes at the beginning. While other epistles such as Romans (1:8), 1 Corinthians (1:4), and Philippians (1:3) all begin with

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thanksgiving, Galatians completely breaks this convention and immediately begins with a rebuke (Galatians 1:6). This is a strong signal showing how urgently and seriously Paul perceived the situation of the Galatian church.

② Passionate and Polemical Tone

• Double curse declaration: He repeats *"let him be accursed (ἀνάθεμα)"* twice *(Galatians 1:8–9).*

• Direct rebuke: *"O foolish Galatians" (Galatians 3:1).*

• Intense desire: *"I could wish that those who trouble you would even cut themselves off" (Galatians 5:12).*

• Labor pains: *"My little children, for whom I labor in birth again until Christ is formed in you" (Galatians 4:19).*

③ Autograph Signature and Emphasis

"See with what large letters I have written to you with my own hand" (Galatians 6:11)

"Large letters (πηλίκοις γράμμασιν)" is interpreted as Paul writing largely as a sign of emphasis and intimacy, or due to an eye disease.

2. Theological Characteristics

① The Most Direct Declaration of Justification by Faith

Galatians proclaims the truth that "we are justified by faith alone" in the most direct and polemical form among the Pauline epistles. While Romans argues this truth systematically and comprehensively, Galatians proclaims it polemically and directly. In this regard, Galatians is often called the "Prelude to Romans" or the "Militant Romans."

② Extensive Use of the Old Testament

• Abraham's faith (Genesis 15:6 → Galatians 3:6)

• The curse of the law (Deuteronomy 27:26 → Galatians 3:10)

• The just shall live by faith (Habakkuk 2:4 → Galatians 3:11)

• The curse of the one hanged on a tree (Deuteronomy 21:23 → Galatians 3:13)

• The allegory of Hagar and Sarah (Genesis 16, 21 → Galatians 4:21–31)

③ Clear Definition of the Function of the Law

• The law was added because of transgressions (Galatians 3:19).

• The law was our tutor to bring us to Christ (Galatians 3:24).

• After Christ came, we are no longer under a tutor (Galatians 3:25).

④ Important Development of Pneumatology (Doctrine of the Holy Spirit)

• The Holy Spirit is received not by the works of the law but by the hearing of faith (Galatians 3:2).

• The Holy Spirit makes us call God *"Abba, Father" (Galatians 4:6).*

• The fruit of the Spirit is presented in nine aspects (Galatians 5:22–23).

3. Historical Characteristics

① The Earliest Epistle Among Paul's Epistles

If we follow the early dating theory (South Galatian theory), Galatians is Paul's first epistle, written around AD 48–49. This means that Galatians contains the prototypical form of Pauline theology.

② Theological Foundation of the Reformation

Galatians played a decisive role in Martin Luther's Reformation in the 16th century. While intensively expositing Galatians, Luther rediscovered the truth of "Faith Alone (Sola Fide)".

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4. Autobiographical Characteristics

Galatians chapters 1–2 contain the most detailed autobiographical record concerning Paul's conversion and early ministry.

- The circumstances of Paul's conversion (Galatians 1:13–16)
- Journey to Arabia and Damascus (Galatians 1:17)
- First visit to Jerusalem (Galatians 1:18–20)
- Second visit to Jerusalem (Galatians 2:1–10)
- The incident of rebuking Peter in Antioch (Galatians 2:11–21)

Chapter 11. In what respects does this epistle occupy an important position?

1. Position within the Canon

Galatians is classified as one of Paul's four major epistles (Hauptbriefe) along with Romans and 1 and 2 Corinthians. It is an important epistle that most directly proclaims justification by faith, the central soteriological truth of the New Testament, and shows the theological unity of the Old and New Testaments.

2. Position in the History of Theology

① Theological Foundation of the Reformation

Martin Luther discovered a decisive theological weapon in Galatians while fighting against the Roman Catholic idea of merit and the sale of indulgences. Luther's commentary on Galatians (1535) is one of the core documents of Reformation theology, and its influence spread throughout Europe.

② John Wesley's Conversion

John Wesley, an English theologian and the founder of Methodism, experienced conversion on May 24, 1738, at a

meeting in Aldersgate, London, while listening to the reading of Luther's preface to Galatians. This conversion led to the Great Awakening in 18th-century England and America.

③ Center of Modern and Contemporary Theological Debates

E. P. Sanders' "New Perspective on Paul" caused a great debate by reinterpreting the *"works of the law" (Galatians 2:16)* in Galatians. N. T. Wright, James D. G. Dunn, and others participated in this debate, and it is still actively ongoing today.

3. Position in Church History

• The early church used Galatians as a theological standard to discern heretical teachings. Marcion valued Galatians so much that he placed it first in his list of Pauline epistles.

• Galatians provides an important foundation for missional theology that the gospel transcends national and cultural boundaries (Galatians 3:28).

4. Position in Practical Theology

• An eternal warning against legalism: It is a warning against all attempts to make human deeds a condition for salvation in any form.

• The clearest declaration on the freedom of the gospel: It teaches freedom liberated from the condemnation of the law, freedom to serve in love, and freedom to follow the Holy Spirit.

• The nine fruits of the Spirit: It is used today as a core textbook for Christian ethics and spiritual formation (Galatians 5:22–23).

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5. Relationship between Galatians and Romans

Item	Galatians	Romans
Nature	Polemical / Direct	Systematic / Comprehensive
Tone	Passionate / Urgent	Calm and systematic
Justification by Faith	Proclaimed in a polemical situation	Systematically argued
Length	6 chapters	16 chapters

"But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world" (Galatians 6:14).

Chapter 12. Thoughts Flowing in Common Through Galatians and Romans

Galatians and Romans have the following seven core thoughts flowing in common.

Common Theme	Galatians	Romans
① Justification by Faith		
Core Proposition	Justified only by faith in Jesus Christ (Gal 2:16)	The gospel is the power of God that gives salvation to everyone who believes (Rom 1:16–17)

Common Theme	Galatians	Romans
Abraham	Just as Abraham believed God, and it was accounted to him for righteousness (Gal 3:6)	For if Abraham was justified by works, he has something to boast about, but not before God (Rom 4:2)
Hab 2:4 Citation	The just shall live by faith (Gal 3:11)	The just shall live by faith (Rom 1:17)
② The Function and Limits of the Law		
Law and Curse	Those who are of the works of the law are under the curse (Gal 3:10)	By the law is the knowledge of sin (Rom 3:20)
Role of the Law	The law was our tutor to bring us to Christ (Gal 3:24)	I would not have known sin except through the law (Rom 7:7)
End of the Law	But after faith has come, we are no longer under a tutor (Gal 3:25)	Christ is the end of the law for righteousness to everyone who believes (Rom 10:4)
③ The Abrahamic Covenant and Promise		
Descendants of Faith	Know that those who are of faith are sons of Abraham (Gal 3:7)	Abraham shall become the father of many nations — Gentiles also become descendants by faith (Rom 4:17–18)

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Common Theme	Galatians	Romans
④ Becoming Sons of God and the Holy Spirit		
Adoption	God has sent forth the Spirit of His Son into our hearts, crying out, “Abba, Father!” (Gal 4:6)	You received the Spirit of adoption by whom we cry out, “Abba, Father” (Rom 8:15)
Heir	If a son, then an heir of God through Christ (Gal 4:7)	If children, then heirs—heirs of God and joint heirs with Christ (Rom 8:17)
⑤ Redemption of Christ		
Redemption	Christ has redeemed us from the curse of the law, having become a curse for us (Gal 3:13)	God made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him (2 Cor 5:21)
With Christ	I have been crucified with Christ; it is no longer I who live, but Christ lives in me (Gal 2:20)	Therefore we were buried with Him — that we should walk in newness of life (Rom 6:4)
⑥ Oneness in Christ		
Transcending nation and class	There is neither Jew nor Greek, there is neither slave nor free, there is	For there is no distinction between Jew and Greek, for the same

Common Theme	Galatians	Romans
	neither male nor female; for you are all one in Christ Jesus (Gal 3:28)	Lord over all is Lord of all (Rom 10:12)
⑦ Love is the fulfillment of the law		
Love of neighbor	For all the law is fulfilled in one word, even in this: "You shall love your neighbor as yourself" (Gal 5:14)	Love does no harm to a neighbor; therefore love is the fulfillment of the law (Rom 13:10)

Core difference: Galatians directly proclaims these truths in a polemical and urgent tone, while Romans systematically and comprehensively argues the same truths. This is why Galatians is called the "militant Romans."

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Chapter 13. Paul's Destinations — Comparison between Acts 13–14 and Galatians

The chart below sequentially contrasts the destinations in Acts 13–14 with the relevant texts in Galatians, based on the South Galatian theory and the early dating theory.

#	Destination	Classification	Acts 13–14	Galatians
[Departure] Syrian Antioch				
0	Syrian Antioch	Place of dispatch	Set apart and sent Barnabas and Saul by the direction of the Holy Spirit. Sent them after fasting, praying, and laying hands on them (Acts 13:1–3)	Describes the incident where Paul rebuked Peter in Antioch. The place where conflict arose over the issue of fellowship with Gentiles (Gal 2:11–14)
[Section 1] Island of Cyprus				
1	Salamis → Paphos (Cyprus)	Stopover	Preached the word in the synagogues of Salamis. Rebuked the false prophet Bar-Jesus in Paphos. The proconsul Sergius Paulus believed (Acts 13:4–12)	No direct mention. Serves as the background for co-ministry as Barnabas's hometown

#	Destination	Classification	Acts 13–14	Galatians
[Section 2] Southern Asia Minor — Entry into the South Galatian Region				
2	Perga	Stopover	John Mark left here and returned to Jerusalem (Acts 13:13)	Can be connected to the background of first preaching the gospel due to "physical infirmity" (Gal 4:13) (see Gal 4:13)
3	Pisidian Antioch	Church establishment	Preached in the synagogue. Declared, "we turn to the Gentiles" (Acts 13:46). Expelled due to Jewish instigation (Acts 13:14–52)	Connected to the expression "I preached the gospel to you at the first because of physical infirmity." One of the Galatian churches (Gal 4:13–14)
4	Iconium	Church establishment	A great multitude believed in the synagogue. Fled to Lystra avoiding a plot to stone them (Acts 14:1–6)	The expression "you did not despise or reject me" points to the initial reaction of the saints in this region (Gal 4:14–15)

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#	Destination	Classification	Acts 13–14	Galatians
5	Lystra	Church establishment	Healed a lame man. The multitude considered them gods and tried to sacrifice to them. Stoned due to Jewish instigation (Acts 14:6–20)	Timothy's hometown. The expression "you would have plucked out your own eyes and given them to me" can be connected to the aftereffects of being stoned (eye disease) (Gal 4:15; 6:17)
6	Derbe	Church establishment	Made many disciples. The easternmost point of the 1st missionary journey (Acts 14:20–21)	Included as one of the Galatian churches
[Section 3] Return — Church strengthening				
7	Derbe → Lystra → Iconium → Antioch (reverse order)	Church strengthening	Strengthened the souls of the disciples and appointed elders in every church, commending them to the Lord (Acts 14:21–23)	"I labor in birth again for you" — the background of pastoral concern (Gal 4:19)

#	Destination	Classification	Acts 13–14	Galatians
[Return Destination] Return to Syrian Antioch and recording of Galatians				
8	Syrian Antioch (Return)	Epistle recording	Reported all that God had done with them, and that He had opened the door of faith to the Gentiles (Acts 14:26–28)	According to the early dating theory, Galatians was recorded in Syrian Antioch around AD 48–49 right after this return (see Gal 1:6; Acts 15:1)

Chapter 14. Mutually Contrasting Contents Recorded in This Epistle

We summarize the top 10 contrasting themes appearing throughout Galatians. At the center of all contrasts lies a single question: “The cross of Christ, or human works?.

Theme	Side of Gospel / Grace / Holy Spirit	Side of Law / Works / Flesh
① Origin of the Gospel		
Source of the gospel	Divine revelation — Paul’s gospel came through the direct revelation of Jesus Christ (Gal 1:11–12)	Human tradition — Not received from man, nor came through man (Gal 1:1, 11)

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Theme	Side of Gospel / Grace / Holy Spirit	Side of Law / Works / Flesh
Nature of the gospel	The only gospel — There is no other gospel besides the gospel called by the grace of Christ (Gal 1:7)	A different gospel — A corrupted gospel preached by Judaizers, let them be accursed (Gal 1:6–9)
② Basis of Justification		
The way to be justified	By faith — Justified only by faith in Jesus Christ (Gal 2:16)	By works of the law — By works of the law no flesh shall be justified (Gal 2:16)
Principle of living	Living by faith — The just shall live by faith (Hab 2:4 citation) (Gal 3:11)	Living by the law — The law is not of faith, but the man who does them shall live by them (Gal 3:12)
③ Descendants of Abraham		
Standard of descendants	Descendants of faith — Those who are of faith are the descendants of Abraham and are blessed (Gal 3:7, 9)	Works of the law — Those who are of the works of the law are under the curse (Gal 3:10)
Promise and law	Covenant of promise — The promise given to Abraham precedes the law by 430 years and the law cannot annul it (Gal 3:17)	Covenant of law — The law was added after the promise and cannot annul the promise (Gal 3:19)

Theme	Side of Gospel / Grace / Holy Spirit	Side of Law / Works / Flesh
④ Relationship between Law and Gospel		
Role of the law	Tutor (Schoolmaster) — The law was our tutor to lead us to Christ (Gal 3:24)	Yoke of slavery — After faith has come, we are no longer under a tutor, the law becomes a yoke again (Gal 3:25; 5:1)
The law and Christ	Christ's redemption — Christ redeemed us from the curse of the law, having hung on a cross (Gal 3:13)	Curse of the law — Those who are of the works of the law are under the curse, must do the whole law (Gal 3:10)
⑤ Status and Relationship		
Relationship with God	Son / Heir — By faith, united with Christ to become sons and heirs of God's inheritance (Gal 3:26; 4:7)	Slave / Child — Those under the law are masters of all, yet no different from slaves (Gal 4:1–2)
Hagar and Sarah	Sarah / Promise — Sarah and Isaac = those born through promise = Jerusalem above = free woman (Gal 4:26, 28)	Hagar / Law — Hagar and Ishmael = those born according to the flesh = Mount Sinai covenant = those who are slaves (Gal 4:24–25)
Two Jerusalems	Jerusalem above — The Jerusalem above is free, which is the mother of us all (Gal 4:26)	Present Jerusalem — The present Jerusalem is in slavery with her children (Gal 4:25)

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Theme	Side of Gospel / Grace / Holy Spirit	Side of Law / Works / Flesh
⑥ Circumcision and New Creation		
Sign of salvation	New creation — Neither circumcision nor uncircumcision means anything, but only a new creation (Gal 6:15)	Circumcision — If you receive circumcision, Christ will be of no benefit to you and you have fallen from grace (Gal 5:2–4)
Object of boasting	The cross — May I never boast except in the cross of our Lord Jesus Christ (Gal 6:14)	The flesh — Judaizers force circumcision to boast in the flesh (Gal 6:12–13)
⑦ Freedom and Slavery		
State of Christians	Freedom — Christ has set us free for freedom, so stand firm (Gal 5:1)	Yoke of slavery — Do not submit again to a yoke of slavery, returning under the law (Gal 5:1)
Use of freedom	Serving in love — Do not use liberty as an opportunity for the flesh, but through love serve one another (Gal 5:13)	Indulgence of the flesh — Using freedom as an opportunity for the flesh, biting and devouring each other, resulting in mutual destruction (Gal 5:13, 15)
⑧ The Holy Spirit and the Flesh		
Driving force of life	Walking by the Spirit — Walk by the Spirit, and you will not carry out the desire of the flesh (Gal 5:16)	Walking by the flesh — The desire of the flesh is against the Spirit, and the desire of the Spirit is against the flesh (Gal 5:17)

Theme	Side of Gospel / Grace / Holy Spirit	Side of Law / Works / Flesh
Fruit of life	Fruit of the Spirit — Love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control (9 kinds) (Gal 5:22–23)	Deeds of the flesh — Immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, etc. (Gal 5:19–21)
Sowing and Reaping	Sowing to the Spirit — The one who sows to the Spirit will from the Spirit reap eternal life (Gal 6:8)	Sowing to the flesh — The one who sows to his own flesh will from the flesh reap corruption (Gal 6:8)
⑨ Beginning and Ending		
Beginning and completion of faith	Beginning by the Spirit — Having begun by the Spirit, finishing by the Spirit (Gal 3:3)	Finishing by the flesh — Are you now being perfected by the flesh?, returning to the law is regression (Gal 3:3)
⑩ Attitude of the Apostle		
Object of service	Pleasing God — Am I now seeking the favor of men, or of God?, choosing God (Gal 1:10)	Pleasing men — If I were still trying to please men, I would not be a bond-servant of Christ (Gal 1:10)

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Chapter 15. Divide the Main Themes of This Epistle

Galatians consists of 3 main themes and 6 chapters, and each main theme forms a single theological flow that is organically connected.

The 1st Main Theme (Galatians 1:1–2:21) — Autobiographical and Apologetic Part

Defense of Paul's apostleship and the divine origin of the gospel

Paul argues through his conversion and deeds that his gospel was not received from man, but came through the direct revelation of Jesus Christ. Core question: Where did this gospel come from?

Chapter 1 (Galatians 1:1–24) — Declaration of the uniqueness of the gospel and Paul's apostleship

• Greetings — Declaration of the divine origin of apostleship (1:1–5)

• Rebuke against the Galatian church members who quickly deserted to a different gospel (1:6–7)

• Declaration of a double curse (ἀνάθεμα - anathema) upon those who preach a false gospel (1:8–9)

• Pleasing God vs. Pleasing men (1:10)

• Divine origin of the gospel — Not received from man, but received through the revelation of Christ (1:11–12)

• The circumstances of Paul's conversion — From persecutor to evangelist (1:13–17)

• First visit to Jerusalem — Met only Cephas and James (1:18–24)

"The gospel which was preached by me is not according to man. For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ" (Galatians 1:11–12).

Chapter 2 (Galatians 2:1–21) — Relationship with the Jerusalem apostles and defense of the truth of the gospel

• Second visit to Jerusalem — With Barnabas and Titus (2:1–2)

• Refusal of Titus's circumcision — Rejecting the demands of false brothers (2:3–5)

• Fellowship with Jerusalem leaders — Approval of the Gentile mission (2:6–10)

• The Antioch incident — Publicly rebuking Peter's hypocrisy (2:11–14)

• Core declaration of justification by faith — By faith, not by the law (2:15–16)

• Crucified with Christ — The principle of new life (2:17–21)

"I have been crucified with Christ; it is no longer I who live, but Christ lives in me" (Galatians 2:20).

The 2nd Main Theme (Galatians 3:1–4:31) — Doctrinal and Argumentative Part

Biblical and theological argument for justification by faith

It is the theological heart of Galatians. Paul systematically argues the truth that one is justified by faith alone through the Old Testament, such as the example of Abraham, the function of the law, and the allegory of Hagar and Sarah. Core question: How is one justified?

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Chapter 3 (Galatians 3:1–29) — Law or Faith — Four arguments

• Rebuke — *"O foolish Galatians!" (Galatians 3:1)* Who has bewitched you?

• Argument ① Experience of the Holy Spirit — Receiving the Spirit by hearing with faith, not by the law (3:2–5)

• Argument ② Abraham's faith — The prototype of justification (3:6–9)

• Argument ③ The curse of the law and Christ's redemption (3:10–14)

• Argument ④ The relationship between the promise and the law — The promise precedes by 430 years (3:15–18)

• The purpose of the law — A tutor (schoolmaster) added because of transgressions (3:19–25)

• Becoming one in Christ — Jew, Greek, slave, free man, male, female (3:26–29)

"For you are all sons of God through faith in Christ Jesus" (Galatians 3:26).

Chapter 4 (Galatians 4:1–31) — The Status of Sonship and the Allegory of Hagar and Sarah

• Allegory of a child being like a slave under guardians — When the time fully came, sending forth the Spirit of His Son (4:1–7)

• Rebuke for turning back again to the weak and worthless elementary principles (4:8–11)

• Paul's pastoral appeal — Remember the time you first received me (4:12–20)

• The allegory of Hagar and Sarah — Two covenants, two Jerusalems (4:21–27)

• Conclusion — We are not children of a slave woman, but

of the free woman (4:28–31)

"My children, with whom I am again in labor until Christ is formed in you" (Galatians 4:19).

The 3rd Main Theme (Galatians 5:1–6:18) — Practical and Ethical Part

Freedom in Christ and the Life Following the Spirit

The truth of the gospel leads to the practice of life. Paul concretely teaches what Christian freedom is and what a life following the Holy Spirit should be like. Core question: How does the freed person live?

Chapter 5 (Galatians 5:1–26) — Declaration of Freedom and the Life Following the Spirit

• Declaration of freedom — Do not be subject again to a yoke of slavery (5:1)

• If you receive circumcision, Christ will be of no benefit to you — Fallen from grace (5:2–6)

• Who hindered you from obeying the truth? (5:7–12)

• Proper use of freedom — Serve one another through love (5:13–15)

• Conflict between the Spirit and the flesh — Walk by the Spirit (5:16–18)

• Listing 15 deeds of the flesh (5:19–21)

• 9 fruits of the Spirit — Against such things there is no law (5:22–23)

• Those who belong to Christ have crucified the flesh (5:24–26)

"But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law" (Galatians 5:22–23).

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Chapter 6 (Galatians 6:1–18) — Community Ethics and Concluding Exhortations

• Restore the one caught in a trespass in a spirit of gentleness (6:1)

• Bear one another's burdens — Fulfill the law of Christ (6:2–5)

• You reap what you sow — The one who sows to the Spirit will reap eternal life (6:7–8)

• Do not lose heart in doing good — In due time we will reap (6:9–10)

• Paul's handwritten conclusion — *"See with what large letters I am writing to you" (Galatians 6:11)*

• Exposing the motives of the Judaizers — Desiring to boast in the flesh (6:12–13)

• Nothing to boast of except the cross — A new creation is what matters (6:14–15)

• Benediction (6:18)

"But may it never be that I would boast, except in the cross of our Lord Jesus Christ" (Galatians 6:14).

Main Theme	Chapter	Topic	Core Question
The 1st Main Theme	Chapters 1–2	Apologetic Part	Where did this gospel come from?
The 2nd Main Theme	Chapters 3–4	Doctrinal Part	How is one justified?
The 3rd Main Theme	Chapters 5–6	Ethical Part	How does the freed person live?

Chapter 16. Christianity and Judaism

1. Common Foundation

Christianity and Judaism started from the same root but decisively diverge in their understanding of Jesus Christ.

• Share the Old Testament (Hebrew Bible).

• Confess monotheistic faith — The God of Abraham, Isaac, and Jacob.

• Confess Abraham as the father of faith.

• Share the expectation of the Messiah. However, Judaism views that the Messiah has not yet come, while Christianity confesses that Jesus is the promised Messiah.

2. Decisive Differences

Category	Christianity	Judaism
① Scriptures		
Bible:	Old Testament + New Testament. Receives the Hebrew Bible as a typology of Jesus Christ, and confesses the 27 books of the New Testament as the final revelation (2 Tim 3:16–17)	Tanakh (Old Testament): Acknowledges only Torah, Nevi'im, and Ketuvim. Does not acknowledge the New Testament. Also values oral laws such as the Talmud and Mishnah.
② Understanding of Jesus Christ		
Identity of Jesus:	Son of God / Messiah. The Messiah prophesied in the Old	Does not acknowledge as the Messiah: Jesus is not the Messiah, and the

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Category	Christianity	Judaism
	Testament and the incarnate Son of God. His death and resurrection are the only basis for salvation (John 1:14; Acts 4:12)	Messiah has not yet come. Expects one who will accomplish the restoration of the Davidic kingdom and world peace.
Death of Jesus:	Substitutionary sacrifice. The death on the cross is the atoning sacrifice bearing the sins of all mankind in their place (Gal 3:13; 2 Cor 5:21)	Does not acknowledge as substitution: Does not view the death of Jesus as a redemptive event.
Resurrection:	Confesses as a historical fact. The physical resurrection of Jesus is the core of Christian faith (1 Cor 15:14, 17)	Does not acknowledge: Does not accept the resurrection of Jesus as a historical fact.
③ Method of Salvation		
Basis of Salvation:	Faith alone / Grace alone. Sola Gratia, Sola Fide — Salvation through faith believing in Christ (Gal 2:16; Eph 2:8–9)	Observance of the law / Repentance / Good deeds: Maintains a right relationship with God by keeping the Torah and through repentance and good deeds. Values repentance and fasting on the Day of Atonement.

Category	Christianity	Judaism
Resolution of Sin:	The blood of Christ. Blotting out of sin (Removal of sin) through the blood of Jesus (Rom 3:24–25)	Sacrifice / Repentance / Good deeds / Torah study: After the destruction of the temple (AD 70), resolves sin through repentance, prayer, good deeds, and Torah study.
④ Understanding of God		
Doctrine of God:	Trinity. One God exists in three persons: Father, Son, and Holy Spirit (Matt 28:19; John 1:1)	Monotheism: “Shema Yisrael” — God is only one. Rejects the Trinity as polytheism (Deut 6:4)
⑤ Rituals and Feasts		
Core Rituals:	Baptism / Communion. Baptism and communion are the core sacraments. Worships on the first day after the Sabbath (Lord’s Day)	Circumcision / Sabbath / Feasts: Life of faith centered on circumcision (brit milah), observance of the Sabbath (Shabbat), and the feasts of the Mosaic law such as Passover, Pentecost, Feast of Tabernacles, and Day of Atonement.

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Category	Christianity	Judaism
⑥ Understanding of the Chosen People		
People of God:	Expanded by faith. In Christ, without distinction between Jew and Gentile, one becomes a descendant of Abraham by faith (Gal 3:28–29; Rom 10:12)	Chosen people by bloodline: Israel, inheriting the bloodline of Abraham, is God's chosen people. Gentiles can be included through conversion (Gerim).
⑦ Historical Separation		
Time of Separation:	1st Century, independence as Christianity. The community confessing Jesus as the Messiah gradually separated from Judaism. Developed in a completely different direction after the destruction of the temple in AD 70.	Reorganized into Rabbinic Judaism: After the destruction of the temple, reorganized centering on Torah study and the synagogue. Rabbis emerged as the central leaders of faith.

3. Connection with Galatians

Galatians is an epistle written right on the boundary line between this Christianity and Judaism. The Judaizers, while believing in Jesus, tried to maintain the core rituals of Judaism (circumcision, feasts, law) as conditions for salvation. This was, in fact, an attempt to keep Christianity bound as a sect of Judaism. Against this, Paul declares the following three things:

First, salvation is not by works of the law but through faith believing in Christ (Galatians 2:16).

Second, the true descendants of Abraham are determined by faith, not by bloodline (Galatians 3:7–9).

Third, with the coming of Christ, the era of the law has ended, and we are now living in a new era following the Holy Spirit (Galatians 3:25; 5:1).

"It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery" (Galatians 5:1). ✉

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CHAPTER

1

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Paul’s defense of the gospel

Galatians Chapter 1 is the introduction to the letter the Apostle Paul sent to the various churches of Galatia, and a defense regarding the source and absoluteness of the gospel he preached.

The churches of Galatia were being shaken by a different gospel due to the deception of legalists, and the Apostle Paul strongly testifies that only the gospel he preached is the true gospel that did not come from man but came through the revelation of Jesus Christ. From the perspective of the gospel of the water and the Spirit, this passage clearly nails down the fact that there is no other gospel besides “the gospel of the baptism, the Cross, and the resurrection personally accomplished by Jesus,” and that any attempt to add anything to that gospel leads to a curse.

Where Did the Authority of the Apostle and the Essence of the Gospel Come From?

“Paul, an apostle (not from men nor through man, but through Jesus Christ and God the Father who raised Him from the dead), and all the brethren who are with me, To the churches of Galatia: Grace to you and peace from God the Father and our Lord Jesus Christ, who gave Himself for our sins, that He might deliver us from this present evil age, according to the will of our God and Father, to whom be glory forever and ever. Amen” (Galatians 1:1-5).

From the very first words of the letter, the Apostle Paul nails down that his apostleship is *“not from men nor through man”*

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(Galatians 1:1). This is also a strong defense against the legalists who had entered the churches of Galatia and were disparaging him. They tried to blemish his gospel by saying that Paul was not one of the twelve disciples of Jesus, nor was he formally appointed by the main church in Jerusalem.
However, Paul directly met the resurrected Jesus Christ on the road to Damascus and became an apostle through God the Father who raised Christ from the dead; he did not become an apostle by the recommendation of any person or organization.
The fact is that the authority of an evangelist comes from God from beginning to end, and it is not the kind that increases or decreases just because human approval is added to or subtracted from it.

Next, Paul compresses the core of the gospel into one sentence, saying that Christ *"who gave Himself for our sins, that He might deliver us from this present evil age, according to the will of our God and Father" (Galatians 1:4).*
All the frameworks of the gospel are contained within this short expression. First, our salvation did not begin from our determination or religious efforts, but began from the will of God the Father. Second, the event of Christ giving His body was not a simple moral example, but an event of redemption given *"for our sins."* Third, the result was delivering us from this evil age, that is, pulling us out of the authority of sin, death, and the devil, and transferring us into children of righteousness.

From the perspective of the gospel of the water and the Spirit, within the one phrase *"who gave Himself,"* not only the blood of the Cross but also the baptism at the Jordan River is included together.
By receiving baptism in the form of the laying on of hands from John the Baptist, Jesus took upon Himself the sins of all mankind at once, paid the full price of sin by shedding blood and dying

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on the Cross with that very body bearing those sins, and guaranteed us permanent righteousness by resurrecting in three days (Matthew 3:15-16). In other words, the word *"who gave Himself,"* is an expression that points to the baptism, the Cross, and the resurrection of Jesus as one package.
Therefore, a faith that separates and emphasizes only the blood of the Cross becomes holding onto only half of the gospel, and misses the complete form of the "gospel of the water and the Spirit" that the Apostle Paul emphasized from the introduction.

To the One who accomplished all these things, Paul offers a doxology, saying, *"to whom be glory forever and ever. Amen" (Galatians 1:5).*
Because not a single strand of our righteousness came from us, it is only right that glory should also be returned solely to Him. The first confession of a born-again righteous person always begins by stopping and standing at this place of doxology.

It says that there is no other gospel, and if anyone preaches another gospel, they will be cursed

"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" (Galatians 1:6-9).

The very first emotion the Apostle Paul expressed toward the churches of Galatia was *"I marvel" (Galatians 1:6).* Other epistles usually open with thanks and praise, but Galatians alone

does not. It was because the situation was that serious.

The church of Galatia was a church that had already received the blotting out of sins and received the Holy Spirit through the Apostle Paul's preaching of the gospel. However, when legalists came in and taught, "Believing in Jesus is good, but circumcision and the observance of the law must be added to it for true salvation," the saints were shaken by this teaching and began to leave the gospel they had originally received.

Paul does not acknowledge such teachings simply as a "supplementary opinion" or "another viewpoint." His stance is the absolute assertion that *"which is not another" (Galatians 1:7).* In addition to that, he diagnoses that *"there are some who trouble you and want to pervert the gospel of Christ" (Galatians 1:7).* The word "trouble" is the core. Truth is inherently simple and clear.

But when people start adding human deeds and religious zeal to that simple truth, faith suddenly becomes noisy and busy. Religious commotions such as having to cry and repent every dawn, having to receive speaking in tongues, having to receive the laying on of hands in prayer, or having to go to the mountains to fast are all forms of this "troubling."

True being born-again is a simple trust of acknowledging one's own shortcomings and accepting the righteousness He has accomplished, but when this simplicity is broken, faith always becomes noisy.

Paul's assertion goes one step further from there. *"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" (Galatians 1:8).* A human being cannot say such words carelessly. It is a declaration that can only be made when there is not a single speck of doubt in the gospel one has preached, and when one clearly knows that the gospel did not come from oneself but from God.

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Paul repeats the same warning twice (verses 8 and 9). He nails it down repeatedly, once regarding the one who preaches, and once regarding the one who receives. A false gospel brings a curse equally to the one who preaches it and to the one who accepts it.

From the perspective of the gospel of the water and the Spirit, today's *"a different gospel"* have become much more diverse in their forms, but their essence remains the same.

A gospel that emphasizes only the blood of the Cross while omitting the meaning of the baptism Jesus received at the Jordan River; a teaching that even after being born again, original sin was blotted out but personal sins must be repented of daily to be removed; a theology that says one is justified by faith but remains a sinner and thus an eternally lacking righteous person; even the doctrine of progressive sanctification which claims that perfect righteousness is only completed at the point of the rapture at the end of times—all these teachings are attempts to add human deeds to the righteousness of God that God accomplished once and for all.

However, the Apostle Paul nails down against all such attempts that "there is no other gospel." Besides the single thread of the gospel—that Jesus took upon Himself the sins of the world through the baptism He received from John, was judged for those sins on the Cross, and guaranteed righteousness through His resurrection—there inherently exists no other way to make us righteous. (Matthew 3:15-17)

Paul is not a servant of men but a servant of Christ, and the gospel was received as a word of revelation

"For do I now persuade men, or God? Or do I seek to please

men? For if I still pleased men, I would not be a bondservant of Christ. But I make known to you, brethren, that the gospel which was preached by me is not according to man. For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ" (Galatians 1:10-12).

Immediately after declaring a curse upon those who preach another gospel, the Apostle Paul directly asks whom he is seeking to please by saying these words. *"For do I now persuade men, or God?" (Galatians 1:10).* If he were a person seeking human reputation or human favor, he could never have spoken such strong words that break the peace of the Galatian churches. However, because he was a person who had already determined to become a servant of Christ, he chose the path of seeking God's pleasure rather than catering to people's moods.

A servant is a servant, but the status completely changes depending on whose servant one is. A servant who pleases men may look high on the outside but ultimately lives bound by human recognition, while a servant of Christ may look lowly on the outside but is a glorious servant serving the King of kings.

Next, Paul confirms the source of the gospel he preached one more time. *"That the gospel which was preached by me is not according to man" (Galatians 1:11).* It means that it is not a religion created by people racking their brains and deciding that this way would be good.

"For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ" (Galatians 1:12). The word *"revelation"* is the core. Revelation means "opening and showing what was closed." The Apostle Paul directly met the resurrected Lord on the road to Damascus, and afterward in Arabia and Damascus, he realized how Jesus Christ becomes our Savior as God Himself opened and showed it to him through the

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words of the Old Testament.
In other words, the gospel he preached was a gospel that exactly unraveled how the Old Testament laws of the laying on of hands and atonement, the shadow of the Lamb, and the promises regarding the Messiah were fulfilled in Christ.

From the perspective of the gospel of the water and the Spirit, this expression "the gospel that came through revelation" is supremely important.
The law of the laying on of hands in Leviticus chapters 1, 4, and 16—that is, the shadow where a sinner places his hands on the head of an unblemished animal to transfer his sins to that animal, and the sins are blotted out by that animal being killed in his place—was exactly fulfilled in the New Testament when the sins of the world were transferred to Jesus through the baptism given by John the Baptist, and through Jesus' Cross and resurrection from the dead (Matthew 3:15; John 1:29, *"Behold! The Lamb of God who takes away the sin of the world!"*).
The Apostle Paul received this consistent flow of the Old and New Testaments as the word of revelation; it was not something he created as some theological doctrine squeezed out of a human brain.
Therefore, today we too must not lean our faith on human traditions or denominational doctrines, but must build it upon the revelation of the written Word from beginning to end. Only then can we stand firm on the word of the gospel of the water and the Spirit without being shaken by the fierce winds of other gospels.

The Apostle Paul needed a process from his zeal in Judaism to being called by the grace of God

"For you have heard of my former conduct in Judaism, how

I persecuted the church of God beyond measure and tried to destroy it. And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers. But when it pleased God, who separated me from my mother's womb and called me through His grace, to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me; but I went to Arabia, and returned again to Damascus" (Galatians 1:13-17).

The Apostle Paul honestly unfolds his past here. He says that formerly, *"in Judaism" (Galatians 1:13),* he was a person who severely persecuted and destroyed the church of God.

He was a persecutor who captured, imprisoned, and killed born-again believers, trying to destroy that faith. He did not do this without thought, but because he *"And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers" (Galatians 1:14).*

In other words, the person who had the most burning religious zeal and desire to establish his own righteousness was the present Paul. He tried to keep the law best, followed the traditions of his ancestors most faithfully, and as a result, he ended up becoming a persecutor of the church of God.

This confession of a single story shows most clearly the fact that religious zeal cannot save a person. The law is only a mirror; it does not play the role of a ladder. A mirror can reflect one's own filthiness, but it cannot cleanse oneself with that mirror.

The Paul of the past was someone who looked into that mirror of the law more often than anyone else, but what he did with the mirror was establish his own righteousness. Therefore, the religion of Judaism ultimately became a religion that opposed Christ.

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However, the text suddenly changes direction. *"But when it pleased God, who separated me from my mother's womb and called me through His grace" (Galatians 1:15).* Even when Saul was living as a persecutor, God had already chosen and separated him from his mother's womb.
In other words, his becoming an apostle was not a reward he received for living well, but the result of God's sovereign calling from beginning to end. He finally met the resurrected Lord on the road to Damascus, and that encounter was the very event *"to reveal His Son in me, that I might preach Him among the Gentiles" (Galatians 1:16).* The Lord pulled him out of the grasp of legalism and newly molded him into an apostle for the Gentiles.

The interesting part is what follows. After the experience on the road to Damascus, Saul says, *"I did not immediately confer with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me; but I went to Arabia, and returned again to Damascus" (Galatians 1:16-17).* This is a passage that once again nails down the fact that his gospel did not pass through human hands but came directly from the revelation of Christ.
If he had immediately gone up to Jerusalem and received teachings from the twelve apostles, the legalists would have had an excuse to insist, "Paul's gospel was ultimately learned from the other apostles, and we know better than him." However, he did not seek human recognition, but withdrew to quiet Arabia to strengthen his faith before the resurrected Lord and the written Word.

From the perspective of the gospel of the water and the Spirit, Saul's conversion is an event where religious zeal was broken and childlike faith entered.

No matter how burning one's own righteousness is, that righteousness only becomes the righteousness of a persecutor before God. However, when we acknowledge that He separated us from our mother's womb and called us by grace, we can finally lay down our own righteousness and put on the righteousness He accomplished.

Like Jacob, the one who acknowledges his own shortcomings and relies on the word of promise he heard is the true righteous person, while those who try to establish their own righteousness like Esau or Pharaoh of Egypt will eventually stumble over that righteousness.

Saul changed into Paul not because he became more religious, but rather because he laid down all of his own religion and knelt like a child before the gospel of the water and the Spirit that the Lord Himself accomplished.

What is the gospel word preached by the transformed persecutor and the glory given to God?

"Then after three years I went up to Jerusalem to see Peter, and remained with him fifteen days. But I saw none of the other apostles except James, the Lord's brother. (Now concerning the things which I write to you, indeed, before God, I do not lie.) Afterward I went into the regions of Syria and Cilicia. And I was unknown by face to the churches of Judea which were in Christ. But they were hearing only, 'He who formerly persecuted us now preaches the faith which he once tried to destroy.' And they glorified God in me" (Galatians 1:18-24).

It was a full *"after three years" (Galatians 1:18)* after the encounter on the road to Damascus that the Apostle Paul finally

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went up to Jerusalem to visit Cephas, that is, Peter.
And it was very brief, staying only *"remained with him fifteen days" (Galatians 1:18).* During that time, the only apostles he met were two people: Peter and *"James, the Lord's brother" (Galatians 1:19).* This single piece of statement clearly nails down the following fact: The Apostle Paul's gospel did not come from a human school or the resolution of an apostolic council. If his gospel had been made through human hands, he should have run straight to Jerusalem right after his conversion and learned at the feet of the apostles for a long period. However, he did not do so.

Because Paul knew well how great the weight of this fact was, he even added the oath, *"Now concerning the things which I write to you, indeed, before God, I do not lie" (Galatians 1:20).* Because the legalists in the Galatian churches were degrading his apostleship and his gospel, he had to lay out his past actions without a single speck of falsehood. His subsequent actions were the same. He immediately moved to *"the regions of Syria and Cilicia" (Galatians 1:21)* and entered into the work of preaching the gospel to the Gentiles. The churches in the mainland of Judea did not even know his face. They only heard the news that he was now preaching the faith he formerly persecuted. To them, that was the very evidence of God's living presence.

The last word of this paragraph gathers all this flow into a single point. *"They glorified God in me" (Galatians 1:24).*
The event of a persecutor becoming an apostle is not something that can happen through human determination or human religious education. It is solely the result of God separating him from his mother's womb, calling him by grace, and revealing His Son in that person. Therefore, the first reaction of everyone who saw Paul's transformation was only one: It was not to praise

the man, but to give glory to God.

From the perspective of the gospel of the water and the Spirit, this paragraph shows exactly what the life of a born-again righteous person looks like.

First, he does not run around busily to seek human recognition. Because he knows his calling did not come from men, he is not overly bound by human evaluations. Second, he preaches the gospel he received exactly as it is. He does not try to add his own insights or his own theology to it. Third, his transformed appearance itself becomes a living proof that testifies to the power of the gospel.

How did a person who was a persecutor suddenly become an apostle? How did a person who was full of sin suddenly become one who died to sin and lives together with Christ? Such a transformation can never happen by human determination; it only happens when childlike faith that accepts Jesus' baptism, Cross, and resurrection as a single package comes upon them. Therefore, all the glory of a born-again person must be given not to men, but only to God.

The Core Message Conveyed by the Text

The entire flow from Galatians chapter 1, verse 1 to 24 converges on one truth. Namely, it is the fact that there can be no other gospel than the "gospel that is neither from man nor through man, but only through the revelation of Jesus Christ," and that all attempts to add to or subtract from it will ultimately lead to a curse.

The Apostle Paul strings this truth together into a single thread and shows it through his apostleship, the gospel he preached, his conversion and transformed life, and the event of the churches

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that saw him giving glory to God.

To summarize it again from the perspective of the gospel of the water and the Spirit, within the single sentence, *"who gave Himself for our sins, that He might deliver us from this present evil age" (Galatians 1:4),* are contained the event of the sin of the world being transferred onto Jesus' body through the baptism Jesus received from John, the event of paying the full price of sin by shedding blood and dying on the Cross while bearing that sin, and the event of guaranteeing the righteousness of eternal salvation to us who now believe by resurrecting three days after His death.

The faith that emphasizes only the blood of the Cross while omitting the ministry of Jesus being baptized by John, the faith that tries to add deeds of the law and religious zeal to faith, and the faith that claims one must separately repent of personal sins even after being born again, are all nothing more than fakes that the Apostle Paul named *"a different gospel."*

Therefore, the born-again righteous person must not lose two attitudes of faith in any era. One is that they must hold fast to this gospel word of the water and the Spirit they received exactly as it is, without adding or subtracting a single speck, and the other is the faith that gives all the credit for one's transformation and merits not to man, but to God.

Even today, the Lord is making a person like Saul, who boasted of his own religious zeal, into a new creation by separating him from his mother's womb, calling him by grace, and revealing His Son in his heart. He desires us to be those who give glory to God, standing firmly by faith on the gospel of the water and the Spirit that Jesus Himself accomplished, without being shaken by human religious traditions and human doctrines. ✉

There can be no other gospel - The gospel of the water and the Spirit believed by the Apostle Paul -

< Galatians 1:1-5 >

“Paul, an apostle (not from men nor through man, but through Jesus Christ and God the Father who raised Him from the dead), and all the brethren who are with me, To the churches of Galatia: Grace to you and peace from God the Father and our Lord Jesus Christ, who gave Himself for our sins, that He might deliver us from this present evil age, according to the will of our God and Father, to whom be glory forever and ever. Amen.”

Giving thanks before God

Hello, everyone. Today, with the words of Galatians chapter 1, I want to share the words of truth God has given us with you. First, I give thanks before God who has allowed this place.
These days, through our homepage, truly many souls in places all over the world are meeting the gospel of the water and the Spirit. Not only from the English-speaking world but also from various other language worlds, people are coming in, and from the Asian world, many are coming in. I cannot express how

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thankful it is that God has entrusted this work to us.
Galatians chapter 1, which we will examine together today, is the first part of the letter the Apostle Paul sent to the churches in the region of Galatia. However, if you read the main text, you can feel exactly how great a spiritual righteous indignation rose up inside the Apostle Paul's heart as he wrote this letter. I want to unravel step by step why he wrote the letter with such a heart.

The wrong teaching that had entered inside the Galatian church

Everyone, what is the background of the Apostle Paul coming to write this letter? At this time, a great problem was arising inside the Galatian church. What that problem was, is that those who considered things other than the gospel of the water and the Spirit, which the Apostle Paul had delivered, to be more important had entered inside the Galatian church.
What did they consider more important? They considered receiving circumcision in the flesh more important. When people came inside the Galatian church and tried to receive Jesus as their Savior, they immediately said this: "It is good that you believe in Jesus. But that alone is not enough. To become the people of Abraham, you must also necessarily receive circumcision in the flesh. And you must also keep the Sabbath. You must live according to the law. You must not eat animals with undivided hoofs, and you must not eat animals killed by strangling. You must not travel on the Sabbath and you must distinguish and eat all foods."
Everyone, does this make sense? Jesus Christ came to this earth, received baptism at the Jordan River, and shed His precious blood on the cross, thereby settling all our sins once and for all

forever, so what more can be added to that? Seeing this wrong teaching, spiritual righteous indignation surged up in the Apostle Paul. So he spoke like this in Galatians 1:6.

"I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel" (Galatians 1:6).

Everyone, what is the Apostle Paul considering strange? The saints of the Galatian church were called by the grace of Christ, but he considers it strange that they are turning away so soon from that place and following a different gospel. And he clearly spoke in verse 7. *"which is not another; but there are some who trouble you and want to pervert the gospel of Christ."*

Everyone, is there another gospel? There is not. In this world, other than the gospel of the water and the Spirit given by God, there can be no other gospel. No person can change that gospel.

The holy resolution declared twice by the Apostle Paul

Let us see what words the Apostle Paul speaks next. Speaking in Galatians 1:8-9, *"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."*

Everyone, look at the Apostle Paul repeating these words twice. He spoke not once, but twice. Why would he have spoken twice? It is because this place is that decisive.

What are the most fearsome words in the world? It is the words to be cursed by God. However, the Apostle Paul declared that curse twice to those who preach a different gospel. He spoke

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including even himself. He said even an angel is no exception. Everyone, would these be words the Apostle Paul spoke without spiritual righteous indignation? That is not so. Because that one gospel he delivered, namely the gospel of the water and the Spirit, is the single and only truth that delivers mankind from sin forever, he could never leave as it is that attempt to add human deeds to that place.

Where did the Apostle Paul's gospel come from?

Everyone, then where did that gospel the Apostle Paul preached come from? Let us read Galatians 1:11-12 together. *"But I make known to you, brethren, that the gospel which was preached by me is not according to man. For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ."*

The Apostle Paul clearly stated that the gospel he preached did not come from man. He said he was not taught it by man either. Then where did it come from? He said it came only through the revelation of Jesus Christ.

Everyone, the Apostle Paul personally met the resurrected Jesus on the road to Damascus. He received this gospel at that place where the resurrected Jesus directly came upon him and called him. There was no place for human hands to intervene there.

Everyone, what kind of person was the Apostle Paul himself? He confessed with his own mouth in Galatians 1:13-14, *"For you have heard of my former conduct in Judaism, how I persecuted the church of God beyond measure and tried to destroy it. And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers."*

Everyone, was the Apostle Paul a person who did not know the law? No. He was a person who learned under a great scholar of the law at the school of Gamaliel. When it came to the law, there was almost no one who could follow him. Such a person, after meeting the resurrected Jesus, considered all his boasting of the law like dung. It is because he realized that with the law he boasted of so much, he could never be saved from his own sins.

What was that gospel? — The gospel of the water and the Spirit

Everyone, what on earth was that gospel the Apostle Paul received? There are words he compressed in one breath in Galatians 1:4. *"Who gave Himself for our sins, that He might deliver us from this present evil age, according to the will of our God and Father."*

Everyone, what do these words, *"gave Himself for our sins,"* mean? They are not words pointing only to the event of dying on the cross. Inside these words is contained that place where Jesus took over all the sins of mankind to His body once and for all forever through the baptism He received from John the Baptist at the Jordan River in the year He turned 30. And that place where He shed His precious blood and died on the cross while carrying those sins, thereby fully paying the price of sin, is also contained together.

Everyone, please look at Leviticus 1:4 in the Old Testament. It is recorded there like this: *"Then he shall put his hand on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him."* Everyone, in the Old Testament, when a person who committed a sin tried to settle his sins, what did he do? He laid his hand on the head of the offering. Then his

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sins were transferred to that offering exactly as they were. And the blood of that offering was shed. Thus, that person's sins were settled.

Everyone, what did they do on the Day of Atonement in the Old Testament? Looking at Leviticus 16:21, the high priest laid his two hands on the head of the live goat and transferred all the iniquities of the children of Israel and all their committed sins to that goat. Through the hands of one person, the sins of an entire nation were transferred to one offering at once.

Everyone, how was this law of laying on of hands from the Old Testament fulfilled in the New Testament? Please look at Matthew 3:13-17. Jesus at age 30 arrived at the Jordan River from Galilee and received baptism from John the Baptist. Who is John the Baptist? He is a person born in the priestly division of Abijah, a legitimate priestly family. Luke chapter 1 makes that clear. He was also the last prophet of the Old Testament, and a person who stood in the position of the representative of mankind.

John the Baptist initially tried to prevent Him, saying, *"I need to be baptized by You, and are You coming to me?" (Matthew 3:14).* At that time, what did Jesus say? *"Permit it to be so now, for thus it is fitting for us to fulfill all righteousness" (Matthew 3:15).* Everyone, what is it to "fulfill all righteousness"? It is the work of fulfilling the righteousness of all mankind once and for all forever.

So at that place, John the Baptist laid his hands on Jesus' head and baptized Him. At that place, all the sins of mankind, that is, your sins, my sins, and all people's sins, were transferred to Jesus' body once and for all forever.

Everyone, the next day, what did John the Baptist cry out upon seeing Jesus? *"Behold! The Lamb of God who takes away the sin of the world!" (John 1:29).* Everyone, what does this one

phrase mean? It means that Jesus had already become the One who carries and goes with the sin of the world. Because He took over all sins to His body once and for all forever through the baptism He received yesterday, the next day He was seen as the One who carries and goes with the sin of the world.
Everyone, where did Jesus, who carried those sins, go? He went to the cross. He shed His precious blood on the cross and cried out, *"It is finished."* And He broke the power of death and resurrected on the third day. This is that gospel the Apostle Paul received, namely the gospel of the water and the Spirit.

What the legalists of the Galatian church did

Everyone, then what was the work that the legalists of the Galatian church did? To say what they did in one word, it is that they tried to add human deeds upon that one ministry which Jesus had already completely fulfilled once and for all forever like this.
"It is good to believe in Jesus. But in addition to that, you must also receive circumcision of the flesh. You must also keep the Sabbath. You must live according to the law." Everyone, what do these words mean? This is exactly the word that denies the sufficiency of Jesus' once-and-for-all ministry.
Everyone, if we were to be saved by keeping the law, what would happen? God's laws and commandments number as many as 613. If we add the oral laws passed down by mouth to that, it becomes thousands. Could a person keep all of this? One cannot keep even a single one completely.
So the Lord clearly spoke in John 1:17. *"For the law was given through Moses, but grace and truth came through Jesus Christ."* Everyone, for what reason was the law given? It was given to

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make us realize our sins. The law does not make us righteous. However, grace and truth came through Jesus Christ. This grace and truth is precisely the gospel of the water and the Spirit.

The same challenge coming upon us today

Everyone, does this end merely as a story of the Galatian church era? Absolutely not. Inside the Christianity of the 21st century today, exactly the same kind of faith is flowing.

Today people say this: "Jesus died on the cross for my sins. So I am saved. But what should I do about the sins I commit every day? I must wash away those sins by doing prayers of repentance every day. I must gradually be sanctified. I must do fasting prayers, all-night prayers, and mountain prayers. I must build up my own righteousness through tithes, offerings, and service."

Everyone, what is this? It is exactly the same work as what the legalists of the Galatian church did. Only the era has changed. Prayers of repentance merely took the place of circumcision, and progressive sanctification merely took the place of keeping the Sabbath. The essence is exactly the same.

Everyone, are sins washed away by doing prayers of repentance? Let us say the sins up to yesterday were washed away by prayers of repentance. Today new sins have piled up again, and one must repent of them again. Then what happens to the unrepented sins before going to bed? If one dies before repenting during the early morning prayer time, what happens to those sins? Everyone, this kind of faith can never reach the place where one's soul is settled forever.

Everyone, please think about it once. If that teaching is correct, which teaches that a person can go to heaven with a sinless body when they die by gradually becoming holy through progressive

sanctification, who in this world could be confident that they have become holy enough? There is not even a single person.
So today, people who live by this faith constantly face one question in the deep place of their souls. “Am I truly saved from sin? Can I truly go to heaven?” Because a clear answer to this question fails to settle in their hearts, they eventually fall into spiritual emptiness.
Everyone, that resolution of the Apostle Paul, who declared a holy curse twice upon the legalists of the Galatian church, does not become weaker just because the era has changed. That resolution applies exactly as it is to the same kind of faith today.

There is no other gospel — Only the gospel of the water and the Spirit is the truth

Everyone, is there another gospel in this world? There is not. There can be no other gospel. There is only one gospel.
What is that one gospel? It is precisely the gospel of the water and the Spirit. It is that one truth that Jesus took over all the sins of mankind to His body once and for all forever through the baptism He received from John the Baptist at the Jordan River at age 30, and while carrying those sins, He shed His precious blood and died on the cross, completely paying the price of sin, and by breaking the power of death and resurrecting, He became the eternal righteousness for us.
Everyone, what happens to the one who receives and believes this one truth in their heart? They themselves also enter that place which the Apostle Paul confessed in Galatians 2:20. *“I have been crucified with Christ; it is no longer I who live, but Christ lives in me.”*
Everyone, how is this confession possible? It is because the

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discernment has settled in their heart that they have entered together into the place of Christ's death, since their own sins were already transferred to Jesus' body once and for all forever at the Jordan River. Therefore, they can clearly confess that the old man died with Christ and now Christ lives in them.

Everyone, for the one who lives by this faith, they have entered the place where the problem of their sins is settled forever. There is no need to wash away one's own sins every day with prayers of repentance. There is no need to build up one's own righteousness through progressive sanctification. It is because everything has already been completely fulfilled once and for all forever.

Conclusion — Firmly place the gospel of the water and the Spirit in your hearts

Apostle Paul wrote Galatians, what would it be? It was the heart hoping that the saints of the Galatian church, whom he loved so much, would not be shaken by a different gospel, but would firmly settle their souls upon that one gospel he had delivered.

Today at this hour as well, I exhort you with the exact same heart. Firmly place the gospel of the water and the Spirit in your hearts. Do not be shaken by any other teaching. Do not be shaken by the teaching that you must wash away sins with prayers of repentance, do not be shaken by the teaching that you must build up your own righteousness through progressive sanctification, and do not be shaken by the teaching that you must keep the position of salvation with the weight of religious devotion.

Firmly settle your souls only upon that one truth, namely the gospel of the water and the Spirit, that Jesus took over all the

sins of mankind to His body once and for all forever at the Jordan River, fully paid the price of those sins on the cross, and by resurrecting became the eternal righteousness for us.

Everyone, I hope you receive this gospel in your hearts and believe it. I hope you clearly discern, like the Apostle Paul, all teachings that say there is another gospel besides this gospel. And for those who have received and believed this gospel, I hope you will deliver this one truth to other souls as well.

I cannot express how thankful it is that God has given us this one gospel. God has delivered us from this evil age once and for all forever, has given us the status of eternal children, and has prepared the place of heaven for us. I give thanks to God the Father who has given all this grace. ✉

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Salvation Independent of Human Actions

< Galatians 1:1-5 >

"Paul, an apostle (not from men nor through man, but through Jesus Christ and God the Father who raised Him from the dead), and all the brethren who are with me, To the churches of Galatia: Grace to you and peace from God the Father and our Lord Jesus Christ, who gave Himself for our sins, that He might deliver us from this present evil age, according to the will of our God and Father, to whom be glory forever and ever. Amen."

This Epistle to the Galatians is a letter the Apostle Paul wrote to the saints in the region of Galatia. The Apostle Paul declared that the gospel he believed did not originate from men. The gospel Paul believed was neither a philosophy nor a doctrine created by men. The gospel Paul believed did not come through man, but only through Jesus Christ and God the Father who raised Christ from the dead.

Paul stated that he earnestly desired grace and peace from God to be upon all the servants and saints who obtained salvation through the gospel given by God. In the heart of the Apostle Paul, there was an earnest desire to clearly reveal to the saints in Galatia what the gospel given by God was. He intended to clearly and unwaveringly illuminate what kind of gospel it was that God had given.

When we write a letter to someone or have a conversation, there

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is bound to be a message we want to convey to that person. What the Apostle Paul wanted to say to the Galatian saints was precisely about the gospel of God.
The gospel Paul intended to preach was simply the gospel by which God saved us from the sins of the world, and it was entirely unrelated to legalistic faith or our actions. He is saying that our receiving salvation from sin not only has nothing to do with our actions, but it also has absolutely nothing to do with any human thoughts.
The core of what the Apostle Paul intended to convey was precisely this: "The gospel is that Jesus Christ unilaterally saved us from sin through the baptism He received from John and the blood of His cross."

To save from all sins

The main core the Apostle Paul is speaking of is this: Christ, in order to deliver us from this evil age, offered His own body to be baptized, went to the cross bearing the sins of the world, and by fully receiving the judgment for all those sins without exception through the death of His flesh and finishing it, He completely saved us. It means that through the baptism and death Jesus Christ received, He cleanly washed away the sins of all people living in this evil age.
The gospel the Apostle Paul is speaking of is that, in order to wash away a person's sins, it has absolutely nothing to do with doing well or poorly through actions, or living righteously well or poorly for a lifetime, but that one has received the removal of sin solely by believing in the righteousness of God. It means that regarding all the sins we humans commit from birth to death, through the death of His Son Jesus Christ, He completely

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finished the judgment for all the sins we commit in the flesh. Therefore, this gospel is not from man, nor is it learned from man.

Our receiving salvation from sin comes only through the gospel that came from God. “It is 100% from God.” This is what the Apostle Paul is saying. “It is not through man, nor is it learned from man, nor is it from man.”

If so, what kind of gospel would a gospel from man be? A gospel from man is like this: Live a good life and go to heaven; live an evil life and go to hell. Have a good heart and go to heaven; have an evil heart and go to hell. This is what a gospel from man is. We can clearly know that such a gospel contains none of the righteousness of God that God speaks of, and that it does not come from true faith.

A gospel created by humans originates from the profit of the human flesh. The gospel that comes from human thoughts is, “If a person lives kindly, they will go to heaven, and if a person lives wickedly, they will go to hell,” but such faith merely comes through man. Also, what man-made religions say is, “If a person does many good deeds and kind acts with this flesh, they go to heaven.” Such a gospel is nothing more than a religious belief created by man. Such faith considers that if one lives kindly, they receive blessings from God, and if they live wickedly, they are cursed by a god.

The belief in Buddhism, a man-made religion, speaks of the theory of reincarnation. According to that ideology, if a person lives wickedly and dies, they are reborn as a beast, and if they live kindly and die, they are reborn in the next life as a child of a wealthy and prosperous family. This is exactly a religious belief created by man. People can easily have faith in a gospel created by man. However, such faith is ultimately nothing more than a religious belief created by humans.

The gospel of the righteousness of God given by God

However, the gospel Jesus Christ gave us has nothing to do with whether a person themselves lived kindly or wickedly in the flesh. If a person lived kindly, how kindly could they have lived, and if they lived wickedly, how wickedly could they have lived? Of course, living kindly is more right than living wickedly. But for a person to live kindly, their actions must be perfect.

A gospel that is not the righteousness of God says that one is qualified before God only if they live with flawless, perfect actions; if so, imperfect actions cannot be said to be living kindly. However, while people do perform good deeds, it is impossible to perfectly practice true goodness. If there is even a speck of dust, even 0.01% of a fleshly flaw in a person's good deeds, they become a sinner. Because of this, we humans cannot live perfectly kindly before God.

Because it is impossible to live kindly in a human body, Jesus Christ took all our sins upon His own body through baptism, and by being crucified and dying in our place, He saved us from all sins. The gospel God gave us is a gospel that fully contains the righteousness of God.

He fulfilled the righteousness of God with Jesus' body

The salvation God gave has nothing to do with people's own actions. One example of this is the two robbers crucified on either side of Jesus. These two robbers committed evil all their lives. They committed every atrocious and heinous sin there is, such as arson, murder, adultery, and theft. That is precisely why the death penalty system of crucifixion was created to execute

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the most atrocious sinners.

The gospel God gave us is this: Because Jesus took upon Himself all our sins without exception by being baptized in the Jordan River, Jesus' flesh had no choice but to die. Thus, atrocious men crucified and killed the baptized Jesus. Jesus was crucified because of our sins; there was absolutely no reason for Him to die because of His own sins. There was no other reason. While living on this earth, Jesus never committed a sin even once, and although He put on human flesh, He was fundamentally God Himself, so there could not be any mistakes. However, the robbers hanging on either side had no choice but to commit evil, and they were ones who actually committed evil. But the robber on one side turned his heart and knew Jesus as his Savior. He believed that Jesus being baptized and hanging on the cross was because of his own sins, and he believed this Jesus to be the Messiah promised in the Old Testament. But the robber on the other side did not know Jesus, and therefore did not receive salvation from sin.

The salvation of the robber on one side, who knew Jesus as the Savior and received salvation from sin, had absolutely nothing to do with any good human actions. He was merely a robber who had never done a good deed and only committed atrocious sins, yet Jesus spoke to him, *"You will be with Me in Paradise" (Luke 23:43).* Salvation was solely through the faith that knows Jesus as the Savior.

Therefore, the Apostle Paul also says here that Christ saved us with the body of Jesus Christ *"that He might deliver us from this present evil age" (Galatians 1:4).*

With what body of Jesus Christ did He save us? There is Jesus' birth, His coming in human flesh, His receiving of baptism, and His death. And there is the resurrection. He saved us from sin through the baptism He received with Jesus' body and the blood

of the cross. This is by no means through man. You and I are those who have already died with Jesus Christ through faith, and those who have come alive again with Jesus Christ. Through faith, we are those who have become so. You and I did not receive salvation from sin through our own actions.

Would salvation have anything to do with actions? Everyone, after receiving the blotting out of sin, if you live well is it salvation, and if you commit sin and live wickedly is it hell? That is absolutely not the case. Heaven and hell are not divided based on whether our flesh commits sin or not.

However, there is one sin that goes to hell. If one hears this gospel that Jesus saved me, the gospel that Jesus took charge of all my sins when He was baptized, and yet rejects and refuses Jesus, saying He is not my Savior, that person commits a sin that goes to hell. That person has no way to receive the eradication of sin ever again.

We have many various shortcomings, but we must not commit that particular sin. We must not become those who blaspheme the Holy Spirit. If one blasphemes God and commits the sin of blaspheming the Holy Spirit, they are cut off from salvation and everything is over. Therefore, no matter what happens, we must not commit that sin.

If one leaves the church, they can easily commit such a sin. Even after we have received the removal of sin, if we keep falling into our own weaknesses, we will later forsake the faith. One might apostatize, saying “No” to the blood the Son of God shed to make us holy, to the death of Jesus Christ’s flesh. Such a person goes to hell. One must never commit such a sin before God. In these last days, I hope you unite even more with the church and firmly hold onto the faith that believes in the righteousness of God until the end. ✉

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A legalistic life of faith caused one to receive a curse

< Galatians 1:1-24 >

"Paul, an apostle (not from men nor through man, but through Jesus Christ and God the Father who raised Him from the dead), and all the brethren who are with me, To the churches of Galatia: Grace to you and peace from God the Father and our Lord Jesus Christ, who gave Himself for our sins, that He might deliver us from this present evil age, according to the will of our God and Father, to whom be glory forever and ever. Amen. 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. For do I now persuade men, or God? Or do I seek to please men? For if I still pleased men, I would not be a bondservant of Christ. But I make known to you, brethren, that the gospel which was preached by me is not according to man. For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ. For you have heard of my former conduct in Judaism, how I persecuted the church of God beyond measure and tried to destroy it. And I advanced in Judaism beyond many of my contemporaries in my own nation, being

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more exceedingly zealous for the traditions of my fathers. But when it pleased God, who separated me from my mother's womb and called me through His grace, to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me; but I went to Arabia, and returned again to Damascus. Then after three years I went up to Jerusalem to see Peter, and remained with him fifteen days. But I saw none of the other apostles except James, the Lord's brother. (Now concerning the things which I write to you, indeed, before God, I do not lie.) Afterward I went into the regions of Syria and Cilicia. And I was unknown by face to the churches of Judea which were in Christ. But they were hearing only, "He who formerly persecuted us now preaches the faith which he once tried to destroy." And they glorified God in me."

I Give Thanks Before God

These days, about 20,000 people visit our website each day. As the number of visitors is steadily increasing, I expect that even more people will visit before long. Visits are continuing not only from the English-speaking world but also from various language spheres, and many people from the Asian region are also connecting. For all of this, I give even deeper thanks to God. Although there are sometimes discouraging things, I enjoy joy while looking at God causing the fruit of evangelism to be borne and bestowing abundant blessings upon all the ministries that have been handled by faith. This time, Bible study books are scheduled to be published. I am thankful that so many books are being published like this, and I hope to be able to put more books

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online as soon as possible. Thus, I believe that many souls around the world will come into contact with the gospel of water and the Spirit through our website.

The Purpose for Which Paul Wrote This Letter

The reason Apostle Paul sent a letter to the saints in the region of Galatia was to establish their faith correctly. When looking at the epistles Paul sent, one can know that Paul's own faith is contained intact within those writings.

Let us all read Galatians chapter 1, verse 1 together. *"Paul, an apostle (not from men nor through man, but through Jesus Christ and God the Father who raised Him from the dead)."* Next, let us also read verse 12 together. *"For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ."*

Apostle Paul is sending this letter because of the fleshly circumcisionists who infiltrated the church of Galatia. At the same time as conveying his own faith, he is warning against the false teachings of the circumcisionists. There was a serious problem in the church of Galatia, and it is precisely this: a trend had spread within the church of considering something other than the gospel of water and the Spirit preached by Paul—namely, receiving circumcision in the flesh—as more important than the true gospel. In other words, those who taught that one becomes God's people only by keeping God's law and receiving circumcision in the flesh, rather than by faith believing in the baptism Jesus Christ received and the blood of the Cross, had entered into the church.

It is recorded like this in Galatians chapter 1, verse 6. *"I marvel that you are turning away so soon from Him who called you in*

the grace of Christ, to a different gospel." And following that, he sternly rebuked them, saying, *"which is not another; but there are some who trouble you and want to pervert the gospel of Christ."*

Apostle Paul considered it strange that they followed a different gospel, but they themselves actually liked and enjoyed receiving circumcision in the flesh more. In this world, there can be no other gospel besides the gospel of water and the Spirit given by God. If so, what on earth did they follow? The conclusion is one. They followed their fleshly desires by putting a legalistic faith at the forefront. Therefore, we must deeply engrave the meaning of what a legalistic faith actually is, that Apostle Paul said, *"Preach any other gospel to you than what we have preached to you, let him be accursed" (Galatians 1:8).* Let us read Galatians chapter 1, verse 8. *"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"* How great a spiritual righteous indignation must have surged up in Apostle Paul due to the legalists for him to even say the words, "If anyone preaches a gospel other than the gospel I preached, let him be accursed"? The most terrifying words in the world are exactly God's curse, and the Galatian church members came to hear that very declaration of a curse.

The reason is that they abandoned the faith of believing in the gospel of water and the Spirit and highly regarded receiving circumcision in the flesh, so it was only natural that they heard words of a curse. Righteous indignation could not help but rise up in Paul's heart. Here, believing in a different gospel does not mean that another gospel actually exists separately besides the gospel of water and the Spirit, but it pointed to a faith that puts the law at the forefront.

What was a legalistic gospel before God? A legalistic faith was

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the act of valuing the observance of the Sabbath, and it was performing circumcision on the flesh. The saints of the Galatian church were focusing more on legalistic acts of faith than on believing in the gospel of water and the Spirit. “To believe in Jesus and receive salvation from sin one must also receive the circumcision in the flesh that the descendants of Abraham receive, keep the Sabbath, and live according to the law. One must not slaughter and eat animals with undivided hooves, must not eat animals that were killed by hanging or died naturally, must eat all food selectively, and must refrain from traveling on the Sabbath and strictly keep it.” They were strongly asserting such vain teachings like this.

The Galatian church greatly emphasized this observance of the law, which was no different from another gospel, and focused on it much more deeply.

Practically, if you and I also abandon the gospel of water and the Spirit and return to a legalistic life of faith, we will be cursed by God. Can one really become a child of God through a legalistic faith? If we, who said we believe in the gospel of water and the Spirit, return again to a legalistic life of faith, that is choosing the path of spiritual death.

If so, is keeping the law so zealously a wrong faith? Zeal must be exerted after correctly knowing the true truth.

If one exerts zeal without knowing the true gospel of water and the Spirit, that zeal itself rather ends up becoming a greater evil. A legalistic faith is not recognized by God.

I have often seen cases where people with this kind of faith take it as their own righteousness to not even cook rice from the time the sun sets on Friday, and eat rice that was cooked in advance. Because it is recorded in the law not to work on the Sabbath, one must not do any work on that day. If done according to the law, there is even a regulation that one must not go outside the house

beyond a set number of steps.
Putting forward one's own rightness through the orally transmitted law means that, in the end, one is living a life of faith that brings about God's curse.
In our country as well, there is the Sabbath Church (Seventh-day Adventist Church) that came in from a foreign country. Among the believers who kept the Sabbath legalistically, their respective views differed over whether they should hold the worship service with the electric lights turned on or turned off. They thought that since using electricity requires the people working at the power plant to work, shouldn't they turn off the electric lights? Thus, a debate arose among the Sabbath Church members over whether they must turn on the lights or must not turn them on during worship. The early Sabbath Church members in our country were engrossed in the work of keeping that.
Unlike a legalistic faith, the faith that believes in the true truth is the faith that believes in the gospel of water and the Spirit, but many denominations within Christianity did not know it. They should have believed with their hearts that the Son of God saved them from sin through the gospel of water and the Spirit. They should have believed in God the Father, believed in the love of salvation through the Son of God, given glory to God by faith, and received God's blessing by faith. However, instead of believing the gospel, they focused more on keeping the law.

Why Did God Give Us the Law of Justice?

Everyone, why did God give us the law? God gave us the law so that we would realize and know our own sins by ourselves.
However, the Galatian church expanded the law further and

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taught that one becomes God's people only when they receive circumcision in the flesh. They put it forward as if it were a more important matter than believing in the gospel of water and the Spirit. Inside the Galatian church, they were busy forcing people who came in to believe in Jesus as their Savior that they must receive circumcision in the flesh.

They fiercely cornered them, saying that even if they believed in Jesus as their Savior, they could not become God's people if they did not receive circumcision in the flesh. "He commanded Abraham's people to receive circumcision, but you don't receive circumcision in the flesh just because you believe in Jesus? Then are you smarter than Abraham?" Because they rebuked like this, their faith was spiritually corrupted.

Even though they also believed in the gospel of water and the Spirit, they overly emphasized whether one received circumcision or not, to the point that their faith became wrong.

If the Galatian church members considered practicing the law more important than the gospel of water and the Spirit, does it mean that one must keep God's law to finally be saved from all sins and become God's people? God's laws and commandments are 613 in total. If you classify and calculate them with a computer, it comes out like that. But could a person keep and practice all of them? Among the Jews, there was a custom of wearing phylacteries on their forearms, and having to read and memorize God's word right before their eyes even while running. Actually, for them, it was not only that there were 613 laws, but the commandments contained in the oral traditions passed down by mouth also reached thousands.

If the saints of the Galatian church argued over whether they performed circumcision in the flesh or not, they were spiritually imperfect people. So, what would become of God's church?

Therefore, Apostle Paul declared his faith like this: *"Paul,*

an apostle (not from men nor through man, but through Jesus Christ and God the Father who raised Him from the dead)" (Galatians 1:1). Paul said that the gospel he believed and preached did not originate from man. Apostle Paul's faith was truly not through man, but was only the gospel of water and the Spirit that came from the Lord.

There are these words in John chapter 1, verse 17. Let us all read it together. *"For the law was given through Moses, but grace and truth came through Jesus Christ."* This word is deeply connected with Apostle Paul's confession that his gospel was neither learned from man nor through man. Namely, the gospel that Apostle Paul believed and preached was not learned from man, but was the grace and truth that came through Jesus Christ. Everyone, through whom did the law come down? God spoke to Moses, and Moses brought it to the people of Israel and proclaimed it. It is said that God's law causes a person to realize and know their own sin.

However, it is said that grace and truth came through Jesus Christ. Here, the word *"grace"* means that salvation is God's gift, and He said that the truth of true salvation came only through Jesus Christ. Therefore, Apostle Paul spoke like this: "The gospel I preached to you was not learned from man. It is not through man either. It came only through the revelation of Jesus Christ." He said that he came to know and believe it because Jesus personally showed and spoke it to him.

It is precisely this: that Jesus Christ received baptism for me, died on the cross, and resurrected from death, and by believing that, I received the blotting out of sin.

Thus, he is preaching the word of the gospel of water and the Spirit to people. "But why do you preach a gospel different from the gospel of water and the Spirit that I preached? If you say that one can obtain salvation from sin only when they both believe

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in Jesus and keep the law, how wrong is that? Why do you try to preach another gospel besides the gospel of water and the Spirit? Then you will be cursed by God. You must absolutely not do so." How heartbroken must Apostle Paul have been to even say such words? Everyone, if people who believe in the gospel of water and the Spirit also live their life of faith with legalism, they will spiritually die. There is nothing else to say.

Do you think there is another reason for a Christian to spiritually die? If you try to obtain salvation by believing other teachings besides the gospel of water and the Spirit, you will die. Needless to say more. If you emphasize the law and advance into legalism, which is no different from believing another gospel, you will all die. There is no other gospel in this world. The true gospel is only the gospel of water and the Spirit, and there can be no other gospel. To say there is another gospel besides the gospel of water and the Spirit is exactly to believe that one can obtain salvation by human deeds.

Do you believe that although you received the removal of sin by believing the gospel of water and the Spirit, you must also keep the law? That is exactly believing in another gospel. If you believe like that, you will spiritually die.

Everyone, if we are to do according to the law, we must strictly keep the Passover and perform the Passover rituals. We must slaughter a lamb and apply its blood to the lintel of the door once a year. On the Day of Atonement, we must go out to the tabernacle with a sacrificial offering, and from the 10th day of the 7th month for a week, we must not work and spend time fasting, and besides these, there are countless other things to keep.

If so, must we keep all of them? How could we keep them all? Therefore, the Lord said, *"For the law was given through Moses, but grace and truth came through Jesus Christ" (John 1:17).* Apostle Paul said that the gospel he preached was "neither

learned from man nor through man."
That is, "It was neither learned from man nor through man. I did not obtain salvation by keeping that law handed down by Moses. If I were to obtain salvation by keeping the law, I would have already accomplished it all long ago. My ancestors are the ancestors of the law, and I was originally a legalist. I learned under Gamaliel. I studied under a great scholar of the law. If we calculate by that, could you even be compared to me? But it was not done by that. I met Jesus Christ, and I received salvation by believing that Jesus Christ saved me with the gospel of water and the Spirit. And I preached this to you. Therefore, you must not live your life of faith legalistically. If you live a legalistic life of faith, you will be cursed by God." Apostle Paul declared it like that.
How is it today? While people believe only in the blood of Jesus' cross, what else do they say they must do? Today's Christianity teaches that even while believing Jesus saved them, they must pray prayers of repentance well and reach sanctification. The very thought that a person must do something well to receive salvation is precisely a legalistic faith. There is only one gospel of water and the Spirit, and this alone is the true truth of receiving salvation from sin. Grace and truth came only through Jesus Christ.
The gospel of water and the Spirit is the faith that Apostle Paul believes. *"I have been crucified with Christ; it is no longer I who live, but Christ lives in me" (Galatians 2:20).* Is this a small thing? Jesus Christ came to this earth, received baptism for me and you, took charge of the sins of me and you, bore those sins and was crucified to shed blood, thereby receiving the judgment for the sins of me and you without leaving anything behind, and resurrected from death to save me and you.
But if we say that believing in Jesus Christ who saved us with

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the gospel of water and the Spirit is insufficient, and that we must also keep the law, perform circumcision in the flesh, and keep the Sabbath well, how wrong would that be? That is not the slightest bit different from the Galatian church members who tried to become perfect people before God by their own deeds while leaving the gospel of water and the Spirit behind.

Today, our faith is the same. We also receive the removal of all sins and obtain salvation by believing the gospel of water and the Spirit. And as for the rest, because the Lord saved us from sin, we act with thankful faith. We take charge of all the necessary works to propagate this precious gospel given by God. We do not serve in order to keep the law well, but we diligently strive to preach the gospel of water and the Spirit to others, gather so that faith may grow, and serve.

Is the gospel of water and the Spirit incomplete that you would try to add keeping the law to it? If you try to become a more perfect person like that, you will surely be cursed in all areas of life.

However, within Christianity all over the world today, there are those who live the exact same life of faith as the Galatian church members. While saying they believe in Jesus as their Savior, they say they must reach sanctification, must pray prayers of repentance well, must do all-night prayers, must go to the mountains to pray, and must do fasting prayers.

Everyone, if you do not do fasting prayers, does God not answer? If you do not do all-night prayers, does God not answer? Gathering from 10 PM and praying until dawn the next day is an all-night prayer. Covering oneself with a blanket and staying up all night to pray is an all-night prayer. Everyone, if it is said that one receives the washing away of all sins only by doing so, who on earth would be saved from their own sins? Not even a single person can be saved.

Therefore, our life of faith must also be done with the faith that

believes in the gospel of water and the Spirit. We must live our life of faith with the faith that believes in the gospel of water and the Spirit, with the faith that believes in the word of God's truth. The Galatian church was bound to the idea that they had to perform circumcision in the flesh as if they obtained salvation by keeping the law. Therefore, in our faith believing in Jesus Christ today, we must not add anything else even a little bit besides the gospel of water and the Spirit.

The Galatian church was in extreme spiritual confusion. Mixed in there were people like a spiritually violent mob. Just because it is inside God's church, do you think there are no spiritually wicked or evil people? There are.

Apostle Paul braved all kinds of difficulties and preached the gospel to them, but even after they accepted the gospel of water and the Spirit, they were insisting that they must keep the law; where else could there be such a betrayal?

Jesus came to this earth and saved us with the gospel of water and the Spirit, so who else besides Him could give us salvation? That is exactly the core point.

It was said that grace and truth came through Jesus Christ

Jesus saved me and you from sin through the gospel of water and the Spirit. Jesus Christ cleanly removed your sins through the gospel of water and the Spirit. He bestowed the gift of salvation upon us. It is a true fact that He came to this earth, received baptism to save me and you, died on the cross, and resurrected from death to save us. It is absolutely not a lie. There can be no other salvation besides Jesus Christ saving us through the gospel of water and the Spirit.

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Jesus Christ is the Son of God and is God. God Himself put on the body of a creature and came to this earth to save humans from sin; it is absolutely impossible for a human to save a human from sin.
Today, those who ignore the divinity of Jesus and call Jesus merely a son of man are all those who have deviated from spiritual faith. A human cannot save a human from sin.

Through these words of Galatians, we must realize the true truth of faith and live following it. Only the gospel of water and the Spirit is the true truth, and emphasizing deeds or the law, other than following this by faith, is lawlessness. Believing that gospel, serving with faith for the gospel of water and the Spirit, and living for the gospel is doing truly well.
If we are not for the gospel of water and the Spirit, our entire lives are nothing but vain and discarded things. Only the faith that believes in the gospel of water and the Spirit allows us to continuously enjoy God's love and blessings. No matter how well one does in deeds, if there is no faith in the heart believing the gospel of water and the Spirit, it is of no use. The one who believes the gospel of water and the Spirit with the heart and lives following it is the one who receives love before God.
We have come to clearly know through these words of Galatians how precious the gospel is, and how cursed a legalistic faith will be. Remembering how dangerous it is to step forward only with deeds without believing in the heart, you must firmly establish your resolve with the faith that believes in the gospel of water and the Spirit in your hearts. Deeply engraving in our hearts these words that a faith of deeds ultimately brings a curse, we deeply immerse our hearts in the gospel of God's truth, and we give sincere thanks for the gift of grace that has allowed us to live a blessed life. ✉

Questions and Answers on Galatians Chapter 1

[Question] 1. Through whom was Paul's office of apostle given?

The prologue of Galatians Chapter 1 begins with the Apostle Paul clearly nailing down the source of his office of apostle. This question is not simply about one person's resume, but it holds great significance because it is a question about the very method by which God establishes a person as God's worker. Let us examine the source of the apostleship spoken of in the text step by step from both the negative and positive sides.

1. Neither from men, nor through man

In the very first words of Galatians 1:1, the Apostle Paul strongly denies twice where his apostleship originated. *"Not from men nor through man."* There is a reason he deliberately wrote two expressions side by side that seem to have the same meaning.

"From men" means that the office of apostle did not originate from a gathering of people or a human organization, and *"through man"* means that the channel of transmission for that office was also not a person. That is, neither the source nor the channel is human.

Because the legalists who entered the Galatian church were shaking his authority, saying, "Paul is not one of the twelve apostles, nor has he ever received an official appointment from

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the main church in Jerusalem," Paul cuts off this defamation at once right from the prologue.

2. Only through Jesus Christ and God the Father

Following the denial, a declaration of affirmation immediately follows. *"Paul, an apostle (not from men nor through man, but through Jesus Christ and God the Father who raised Him from the dead)" (Galatians 1:1).* If asked where the office of apostle came from, it came directly from the resurrected Jesus Christ and God the Father who raised Him.

The Apostle Paul personally met the resurrected Lord on the road to Damascus, and that encounter was the very event that personally appointed his apostleship. That event in Acts 9 was not a human nomination, nor a resolution of a council, nor a ceremony of the laying on of hands, but the resurrected Lord Himself molding a persecutor into a worker. Therefore, his becoming an apostle was God's sovereign act from beginning to end, and not a matter where any human procedure intervened even by a single thread.

3. God's decree of separating him from his mother's womb and calling him by grace

In verse 15 of the same chapter 1, the Apostle Paul goes one step deeper. *"But when it pleased God, who separated me from my mother's womb and called me through His grace, to reveal His Son in me, that I might preach Him among the Gentiles" (Galatians 1:15-16).* That is, his apostleship was not something that only began on the road to Damascus, but something that had already been determined within God's decree even before he came out of the womb.

Even when Saul was living as a persecutor, and even when he

was wielding the blade of persecution, God had already chosen and set him apart as the apostle to the Gentiles. This clearly shows that human effort, religious zeal, or moral qualification cannot be the basis for that office. Because God called by grace a person who, by his own righteousness, ended up becoming a persecutor, there is no place for even a single speck of human merit to intervene.

4. Not passing through the ratification of an apostolic council or a human school

Paul continues to explain how he acted after the calling on the road to Damascus. *"I did not immediately confer with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me; but I went to Arabia, and returned again to Damascus" (Galatians 1:16-17).* It was only after a full three years had passed that he finally went up to Jerusalem to visit Peter, and even then, he stayed for only fifteen days, and the only apostles he met during that time were Peter and James, the Lord's brother (verses 18-19).

If his apostleship had been made through human hands, he ought to have run straight to Jerusalem immediately after his conversion and received the teachings of the apostles for a long period. However, he did not do so. This is because both his apostleship and the gospel he preached were given directly by God without human mediation.

5. The source of the apostolic office and the source of the gospel flowed from one stream

For the Apostle Paul, "becoming an apostle" and "the source of the gospel" were a single strand of truth that could not be separated. *"But I make known to you, brethren, that the gospel*

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which was preached by me is not according to man. For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ" (Galatians 1:11-12). That is, just as his apostolic office was given directly by God, the content of the gospel he preached was also received directly by revelation from God.

After meeting the resurrected Lord on the road to Damascus, in a quiet place in Arabia, he realized how the Old Testament law of the laying on of hands and atonement, the shadow of the Lamb, and the promise of the Messiah were fulfilled in Christ, as God Himself opened and showed it to him. Therefore, his office and the gospel he preached were a single truth flowing from one root.

6. Apostleship seen from the perspective of the gospel of the water and the Spirit

From the perspective of the gospel of the water and the Spirit, the Apostle Paul's apostleship is the model that most clearly shows how a born-again righteous person is established as God's worker.

He was a person who, by his own religious zeal, rather persecuted the church of God. *"And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers" (Galatians 1:14).* However, that fervor did not make him righteous, but rather made him an adversary of Christ.

His becoming God's worker was not because his own religious efforts deepened, but rather from the very moment all those efforts were shattered and he came to accept the baptism, cross, and resurrection that Jesus Himself accomplished with child-like faith. Namely, it is the fact that apostleship is not by human determination or human qualification, but is initiated and

maintained from beginning to end only by God's calling and grace.

7. To summarize

The Apostle Paul's apostolic office was neither from men nor through man, but was given only through Jesus Christ and God the Father who raised Him from the dead.
It was the event where the resurrected Lord personally met and appointed him on the road to Damascus, and going further back, it was the result of God's decree who separated him from his mother's womb and called him by grace.
The reason he entered directly into Gentile missions without passing through a human school or the ratification of an apostolic council even after he was called, is because both his office and the gospel he preached were revelations untouched by human hands.
Therefore, we must remember that even today, God's worker is not one established by human nomination, but one established by the Lord personally entrusting the office to the one who lays down all of their own religious righteousness and kneels like a child before the gospel of the water and the Spirit that Jesus Himself accomplished.

[Question] 2. Then, through whom is the pastoral office of those ministering as pastors of each denomination today given?

Because this is a question that directly contrasts with the source of the Apostle Paul's apostleship seen in question 1, placing these two questions side by side reveals the deepest problem of today's church at a glance. Let us honestly examine

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today's pastoral office by the standard set by the text.

1. Today, most pastoral offices are from men and through man

If we read the two negative expressions, *"not from men nor through man" (Galatians 1:1),* which the Apostle Paul affirmed about his apostleship, exactly in reverse, it reveals most clearly where the office of most denominational pastors today comes from.

Looking at the source, their pastoral office originates from a human organization called a denomination and human-made institutions called seminaries. Looking at the channel, that office is transmitted through the ratification of a presbytery and the laying on of hands by man. Both the birthplace and the channel are all human.

That is, the source that the Apostle Paul defended to the Galatian church and the source from which today's denominational pastoral office is forged lie in the exact opposite direction in their origin and flow.

2. Through a human school called a seminary!

The first gateway to becoming a pastor today is the seminary. In a school established by humans, one learns theology taught by humans according to a human timetable, passes human exams, and receives a diploma. Almost all the content of that theology is also a collection of doctrines that have passed through human hands. Teachings such as the Five Points of Calvinism, the free will ideology of Arminianism, transubstantiation, the doctrine of sevenfold sanctification, and various theories of eschatology are taught as if they were the Bible itself.

However, all these teachings are another form of the *"traditions of my fathers"* that the Apostle Paul spoke of in Galatians 1:14. Traditions that have flowed down from human hands to human hands are passed on exactly as they are to the next generation of pastors through the channel called the seminary. Therefore, that pastoral office is through man from the beginning.

3. Through the ratification of the denomination and the laying on of hands by the presbytery

The second gateway for one who has finished seminary to receive the pastoral office is the ratification of the denomination and the laying on of hands by the presbytery. In a council gathered by humans, humans evaluate humans to judge whether they pass, and a human lays hands on a human's head to grant the office. This procedure is the exact opposite of the path the Apostle Paul took on the road to Damascus.

After being called, Paul *"did not immediately confer with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me" (Galatians 1:16-17),* and only visited Peter briefly after a full three years had passed. In his office, there was not a single strand of room for human ratification to intervene. However, today's denominational pastoral office is exactly the opposite, established upon human ratification from beginning to end.

4. An office established upon human traditions and a different gospel

The strongest warning the Apostle Paul gave to the Galatian church was, *"Preach any other gospel to you than what we have preached to you, let him be accursed" (verses 8-9).*

But what does the gospel taught in most denominations today

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look like? While emphasizing only the blood of Jesus' cross, they omit the meaning of the baptism Jesus received from John in the Jordan River (Matthew 3:15-16). They teach that even after being born again, original sin is removed, but actual sins must be repented of daily to be blotted out. They say that even though one is justified by faith, a sinner is still a sinner, so one must live as a lacking sinner for a lifetime. They teach that only when it is time to die does one reach the sevenfold sanctification and attain perfect righteousness.

All of these are another face of the *"a different gospel"* that the Apostle Paul affirmed. A gospel different from the gospel of the water and the Spirit is through man from the starting line.

5. A structure where even those without being born again can receive holy orders

The most serious problem is that this system does not require the faith of being born again. If one takes human exams well in a human school and passes human ratification procedures well, the office of a pastor is given, even if sin remains exactly as it is in one's heart.

Therefore, the landscape of that era that the Apostle Paul saw in Galatians, that is, the landscape where "there are many evangelists and many pastors, but no true servants of God who preach the Word," is repeated exactly as it is today.

If the one guiding the sheep stands at the pulpit without first being delivered from his own sins, he becomes one who cannot help but fall into the contradiction of trying to bestow upon others a salvation that he himself has not received.

6. However, this does not mean that all pastoral offices are like that

There is something to clearly point out here. Even today, there are certainly workers whom God Himself has called and remolded with the gospel of the water and the Spirit. Like Saul on the road to Damascus, the work of entrusting the office of an evangelist to those whose own religious zeal has been completely broken and who have accepted into their hearts, with childlike faith, the baptism Jesus Himself received from John, the cross, and the resurrection from the dead, does not cease even in this age.

The source is the gospel word of the water and the Spirit, and also God. The issue is not the outward appearance of the office, but the source of the office. Whether one has that single strand of the source of faith, *"through Jesus Christ and God the Father who raised Him from the dead" (Galatians 1:1)*, is the only standard that determines the authenticity of the office.

7. To summarize

The pastoral office of those ministering as pastors of each denomination today, looking at its outward procedures, mostly comes from men and is given through man. Those belonging to each denomination called a seminary, along with the ratification of the presbytery and the laying on of hands by man, are the source and channel of that office. Because it is the tradition of theology and faith taught and passed down within it, that office can be said to be an office established upon human authority from beginning to end.

However, even within those outward procedures, if it is a worker whom God Himself has met and caused to be born again by the gospel of the water and the Spirit, the essential source of his

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office can still be said to have come from God.
Therefore, we must not stop asking for the source rather than the outward appearance of the office. You must examine whether your salvation is a gospel that comes from the truth recorded in the gospel word of the water and the Spirit spoken of in the words of the Bible, or whether it comes from the old Nicene Creed.

[Question] 3. By what method did Jesus Christ, who came to this world, eliminate the sins of the whole world and save people from sin? Also, was the Apostle Paul's sin included in Jesus' saving ministry?

This question is one that directly unravels the single verse of Galatians 1:4, *"who gave Himself for our sins, that He might deliver us from this present evil age, according to the will of our God and Father,"* and at the same time, it is the most essential question asking whether we ourselves are included in that salvation.
Let us step by step examine the method of salvation and the scope of its efficacy that the text unfolds and shows.

1. The blood of the cross alone explains only half of salvation

The method of salvation taught in most churches today is compressed into one thing: "Jesus Christ shed His blood and died on the cross for our sins."
It is a clear fact that the blood of the cross is an indispensable core of salvation, but the gospel the Apostle Paul taught in Galatians did not stop there. The expression he used, "*who gave*

Himself," speaks not only of the event of the cross, but of the truth of salvation in which Jesus came to this earth, along with the ministry of the baptism He received from John, hung on the cross, shed His blood, and resurrected from death.

If we emphasize the belief that only the blood of the cross is our salvation and fail to explain whether our sins were transferred to Jesus' body on that cross, that salvation ends up becoming a salvation that omits the ministry of the baptism Jesus received from John. It amounts to speaking of a faith that only believes in the price of sin without knowing how your sins were transferred to Jesus' body.

Therefore, the gospel the Apostle Paul preached toward the Galatian church had to be believed according to the gospel word of the water and the Spirit as spoken in Galatians 3:27: *"For as many of you as were baptized into Christ have put on Christ."*

2. The law of transferring sin foreshadowed in the Old Testament, that is, the law of the laying on of hands

To know how Jesus bore our sins, we must first look at the shadow of the gospel shown in the Old Testament.

In Leviticus 1:4, God made the sinner lay his hand on the head of a blemish-free animal and said, *"and it will be accepted on his behalf to make atonement for him."* That is, sin is transferred from the sinner's hands to the animal's head, and by the animal that received that sin being killed in their place, the sin is blotted out.

Also, in Leviticus 16:21, once a year on the Day of Atonement, the High Priest Aaron laid 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,"* and sent it away into the

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wilderness.
The law of the laying on of hands was the law appointed by God to transfer sin, and this law, without ever being abolished, is fulfilled exactly as it is in one event in the New Testament.

3. The baptism received at the Jordan River, the event that fulfills all righteousness

That fulfillment is precisely the event that occurred in Matthew chapter 3. Before beginning His public ministry, Jesus purposefully went down to the Jordan River and received baptism from John the Baptist. John the Baptist declined, saying, *"I need to be baptized by You, and are You coming to me?" (Matthew 3:14),* but Jesus said, *"Permit it to be so now, for thus it is fitting for us to fulfill all righteousness" (Matthew 3:15),* and received baptism.
This baptism was not a simple sign of repentance. John the Baptist was established as the one holding the office of the last High Priest of mankind (Matthew 11:11), and as he performed the baptism in the form of the laying on of hands by placing his hands on Jesus' head, all the sins of mankind were transferred to Jesus at once.
Therefore, the next day, John the Baptist could point to Jesus and testify, *"Behold! The Lamb of God who takes away the sin of the world!" (John 1:29).* It is a testimony in the present tense, not "the Lamb who will bear in the future," but "the Lamb who is already bearing and taking away."
That is, it means that even before hanging on the cross, Jesus was already walking around as the Lamb who had shouldered all the sins of mankind.

4. The cross becomes the place where the penalty of sin was received

Jesus, having had the sins of the world transferred to Him through the baptism He received from John, went to the cross and was crucified.

According to the sentence of the law that *"the wages of sin is death" (Romans 6:23),* the one to whom sin was transferred had to pay the penalty by being crucified to pay the price of that sin, and Jesus, who took over that sin through baptism in our place, fully paid the price of our sins with the blood of the cross on our behalf.

Therefore, right before Jesus passed away on the cross, He said, *"It is finished" (John 19:30)* and passed away. It was a declaration of completion that the wages of sin we had to pay were fully paid without a single speck remaining.

The Apostle Paul compressed this fact into a single phrase in Galatians 1:4, *"who gave Himself for our sins."* Inside the words *"gave Himself,"* it means that Jesus was baptized by John, had the sins of the world transferred to His body, and saved us who believe from all sins through the blood shed on the cross for the judgment of sin.

5. Resurrection, the unshakeable guarantee of righteousness

If we believe the gospel word of the water and the Spirit, there might be the blotting out of sin, but there would be no guarantee of righteousness. However, Jesus rose again from death in three days. The Apostle Paul testifies in Romans 4:25, *"who was delivered up because of our offenses, and was raised because of our justification."* That is, if Jesus' death was the event that dealt with our sins, Jesus' resurrection is the event that

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clothed us with righteousness.

If Jesus had remained in the tomb crushed by sin, that sin would have remained as undealt-with sin. However, by Him breaking death and rising again, He guaranteed at once the fact that our sins were completely dealt with, and we became those who rose up as children of righteousness together with Him.
This is the gospel of one package of the three pillars, namely the water, the blood, and the Spirit, which the Apostle John spoke of in 1 John 5:8, *"For there are three who bear witness, the Spirit, and the water, and the blood.-ASV"*

6. The Apostle Paul's sin was also clearly included in the gospel

The Apostle Paul's sin, as we know, was not a light sin. He was one who *"persecuted the church of God beyond measure and tried to destroy it" (Galatians 1:13),* and he was one who took the lead in catching, imprisoning, and killing born-again believers. He was a person whose own religious zeal actually became a tool to persecute Christ.
However, within the scope of that "sin of the world" which Jesus shouldered through the baptism He received from John, the Apostle Paul's sin was also clearly included. If his sin had not been included in the ministry of Jesus who was baptized by John, the resurrected Lord whom he met on the road to Damascus would not have been able to make him an apostle from a persecutor.
Therefore, while the Apostle Paul confessed, pointing to himself in 1 Timothy 1:15, *"of whom I am chief,"* at the same time, he could testify more confidently than anyone else the fact that "Christ Jesus came into the world to save sinners." This is because he himself knew best that his own sin was included in

the baptism Jesus received from John.

This fact applies equally to us as well. The sin of the world that Jesus shouldered by being baptized by John is not limited to the sin belonging to any one era. All the sins one commits from before being born in the mother's womb until the day of death, the sins committed consciously and the sins committed unknowingly, the sins committed by action and the sins committed in the heart, were transferred through that ministry of baptism without a single speck left out.
Therefore, within the baptismal ministry of Jesus where the sin of the persecutor Saul was transferred, all the sins of the world were also transferred to Jesus' body at once, and the grace of God's salvation has been clothed upon us who believe now.

7. To summarize

The method by which Jesus Christ eliminated the sins of the whole world was a package of three events flowing in one stream.
First, by receiving baptism in the form of the laying on of hands from John the Baptist at the Jordan River, He shouldered all the sins of mankind at once. (Matthew 3:15-17) Second, while shouldering that sin, He hung on the cross, shed His blood, and died, thereby fully paying the wages of sin. Third, by resurrecting in three days after His death, He clothed us with the unshakeable righteousness of salvation.

The gospel that emphasizes only the blood of the cross has become a faith that, out of these three words of truth, only holds onto the Lord who hung on the cross in the middle to pay the price of our sins and resurrected.
Therefore, no matter how deep one's own sin may seem, to the one who accepts with childlike faith the fact that that sin is

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clearly included in the sin of the world transferred onto Jesus' shoulders, that salvation comes upon him exactly as it is.

[Question] 4. When Paul received Jesus' calling on the road to Damascus, was he able to know and believe the fact that Jesus became the sacrificial offering of the redemptive work spoken of by the Old Testament?

The encounter on the road to Damascus was not a simple mystical experience for Saul. In it was the gospel of the water and the Spirit, where all the promises and shadows of the Old Testament that he had held onto all his life were untangled and revealed within one person in an instant.

Let us look step by step at how the Apostle Paul came to know and believe Jesus as the sacrificial offering of the redemptive work pointed to by the Old Testament, in his encounter with Jesus on the road to Damascus and in the time thereafter.

1. The road to Damascus was the starting point of that realization

From the very moment the Apostle Paul met the resurrected Lord on the road to Damascus, the way was opened wide for him to know and believe the fact that Jesus became the sacrificial offering of the redemptive work pointed to by the Old Testament. This is because that encounter overturned his entire faith in a single moment.

When the fact was clearly revealed before his eyes that the person he had considered as "Jesus is nothing but a blasphemer" and had persecuted was actually the One who received baptism from John, shouldered the sins of the world, and rose from

among the dead, he reached one conclusion.
Namely, it was the realization that Jesus receiving the transfer of the sins of the world through the baptism He received from John, being crucified on the cross, and resurrecting from death is the realization of the Messiah promised in the Old Testament, and if that resurrected One is the Messiah, the cross also had to be the death of the Messiah, that is, the fulfillment of the truth of salvation that the Old Testament had pointed to with words of prophecy for such a long time.

2. He knew the words of the Old Testament Scriptures more deeply than anyone else

The reason this realization was possible is that the foundation to accept it was already prepared in Saul. He was a Pharisee among Pharisees who learned the law under Gamaliel (Acts 22:3), and he was a person who *"advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers" (Galatians 1:14).*
That is, he knew better than anyone else the words of Leviticus chapters 1, 4, and 16 teaching the law of the laying on of hands, the Passover regulations of Exodus chapter 12 concerning the lamb, and the prophecy of Isaiah chapter 53 concerning how the Messiah would come and what work He would do. He just had not yet recognized the person to whom all these shadows pointed.
The moment that person personally revealed Himself before him on the road to Damascus, all the closed doors of the shadows opened at once.

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3. The encounter with the resurrected Lord illuminated the truthfulness of all the prophetic words of the Old Testament

What Saul saw on the road to Damascus was not a rumor that the empty tomb was empty, but the voice of the One who broke death and rose again personally calling his own name. *"Saul, Saul, why are you persecuting Me?" (Acts 9:4).*
The resurrection itself illuminates the meaning of the cross in reverse. If He had died and remained in the tomb as it was, it would have been nothing more than an incident of yet another sinner dying because of sin. However, if He broke death and rose again, it was speaking the truth that His death was not due to His own sin.

If so, for whose sin did He die? The Old Testament law of the laying on of hands gives the answer. Just as the sin of the sinner was transferred to the head of a blemish-free animal and that animal was crucified and killed on the cross in place of the sinner, the sins of mankind were also transferred to the head of the blemish-free One—into Jesus' body through the baptism He received from John—and He was crucified and killed on the cross in place of sinners.
Saul was a person who already had in his heart all the words of prophecy capable of piercing through this single flow at once.

4. The time in Arabia and Damascus was the time that refined that realization to be unshakable

Of course, not all the truths of salvation were untangled in that single moment on the road to Damascus. The Apostle Paul later testifies, *"I did not immediately confer with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me; but I went to Arabia, and returned again to Damascus" (Galatians 1:16-17).*

What would he have done in the quiet wilderness of Arabia and Damascus? Taking that incident of meeting the resurrected Lord as a light, he would have read all over again, from beginning to end, the words of the Old Testament that he had memorized all his life.

He sorted out, strand by strand, the baptism of the laying on of hands in Matthew 3:15 where He said "to fulfill all righteousness," the word of John 1:29 testified as the Lamb who takes away the sin of this world transferred onto Jesus' body once and for all, the cry on the cross in John 19:30 saying "It is finished," and the significance of the resurrection rising after three days.

Namely, if the road to Damascus was the beginning of that realization, the three years in Arabia would have been the time that refined that realization without wavering.

5. The specific contents he realized - the laying on of hands, the Lamb, and the fulfillment of redemption

The contents that the Apostle Paul came to specifically know and believe within that time are revealed exactly as they are throughout his epistles.

Saying in Galatians 3:27, *"For as many of you as were baptized into Christ have put on Christ,"* is evidence that he knew the baptism in the form of the laying on of hands that Jesus received at the Jordan River was the event that transferred the sins of mankind to Him once and for all.

Saying in Romans 6:23, *"For the wages of sin is death,"* is evidence that he knew how the sin transferred to Jesus' body through the baptism received from John had to be dealt with on the cross.

Saying in Romans 4:25, *"Who was delivered up because of our*

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offenses, and was raised because of our justification," is evidence that he knew the resurrection was the event that clothed us with righteousness.

Namely, his entire epistles are the fruit of that single strand of realization that started from the encounter on the road to Damascus and was untangled during the time in Arabia.

6. He did not realize it by learning from man, but realized it by revelation

Here, one more thing must be pointed out. The Apostle Paul himself pointed to the source of this realization and clearly nailed it down, saying, *"For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ" (Galatians 1:12).*

Namely, the fact that he realized the single flow of the Old and New Testaments on the road to Damascus and in the time in Arabia thereafter means that it was not a product learned in a human school nor knowledge obtained from human books, but a realization that came upon him as the resurrected Lord personally opened the door of the Word and showed it to him.

Therefore, the answer to the question of whether he "was able to know and believe" becomes that, while it is close to impossible looking at it by human ability, looking at it by the Word of God's revelation, it was the very most natural and most certain way to obtain salvation.

7. To summarize

From the very moment the Apostle Paul met the resurrected Lord on the road to Damascus, he was able to know and believe the fact that Jesus became the sacrificial offering of the redemptive work pointed to by the Old Testament.

That encounter was the decisive beginning, the Old Testament knowledge he had memorized all his life was the foundation to accept that realization, and the three years in Arabia was the time that refined that realization without wavering.

He realized that the shadow of the law of the laying on of hands was fulfilled in the baptism received from John; and he knew and believed that the death and blood of the Lamb were fulfilled in the blood of the cross, and that the resurrection which broke the power of death was the truth of salvation clothed upon Paul.

And because all those realizations were not learned from man but came solely through the revelation of Jesus Christ, he was able to boldly defend the gospel word of the Lord without wavering in the face of any persecution and threat thereafter.

[Question] 5. Did Jesus Christ, following the will of God, namely our Father, offer His own body to atone for our sins and save us in order to deliver us from this evil age?

This question is a question that directly unpacks a single verse of Galatians 1:4, and at the same time, it is also a question that once again nails down the very essence of our faith.

I will untangle, strand by strand, the five truths contained in one verse: namely, “the will of God the Father,” “deliverance from this evil age,” “redemption for our sins,” “offering His own body,” and “the completion of salvation.”

1. Galatians 1:4 nails down that fact in a single statement

The answer to this question is held in the clearest form by

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Galatians 1:4 itself. *"Who gave Himself for our sins, that He might deliver us from this present evil age, according to the will of our God and Father."* Within this single verse, the origin, purpose, method, and efficacy of salvation are all contained.
The Apostle Paul deliberately threw out this single verse like a doxology in the prologue of his letter toward the Galatian church, and made it the standard for the *"a different gospel"* debate that follows. Namely, it means that any teaching that deviates even one iota from the single strand of truth pointed to by this one verse is all a different gospel. Therefore, the answer to this question is not simply "Yes," but becomes the answer, "Yes, exactly in that very way pointed to by Galatians 1:4."

2. The starting point was the will of God, namely our Father

The text first clearly nails down the starting point of salvation. *"According to the will of our God and Father" (Galatians 1:4).* Namely, it is the fact that our salvation is not something that started from human determination or religious effort, but something that started from the will of God the Father. The expression the Apostle Paul used elsewhere, saying, *"who separated me from my mother's womb" (Galatians 1:15),* applies exactly to us as well. Before we were born from the womb, before we knew God, even before we recognized sin, God had already determined to save us through His Son. This is the deepest root. Therefore, man cannot add even a handful to our salvation, and it is only right that all glory be returned to God from beginning to end.

3. The scope of deliverance was this entire evil age

The next phrase shows the scope of salvation. *"That He*

might deliver us from this present evil age" (Galatians 1:4). The expression *"this present evil age"* does not simply point to an ethically corrupted world. It is an expression pointing to the entirety of the age ruled by sin and death, the age placed under the authority of Satan the devil, and the age where the condemnation of the law is cast like a shadow.

What Jesus Christ did for us is not merely exempting us from a single guilt of sin, but an event of pulling us out of that evil age itself and transferring us into being children of righteousness.

Therefore, the born-again righteous person is no longer one who is enslaved to sin and death, nor one who is trembling at Satan's condemnation. They are one who has already been transferred to another kingdom, namely His kingdom (Colossians 1:13). The text shows all at once how great the scope of that transfer is with the single phrase, *"From this present evil age."*

4. For our sins - the original meaning of redemption

The following phrase points to the manner in which that deliverance was accomplished. *"For our sins" (Galatians 1:4).* Within this single phrase, all the shadows of the Old Testament's laying on of hands and atonement are contained exactly as they are.

A sinner can by no means pay the price of their own sin by their own strength. The law only brings the awareness of sin but cannot remove sin (Romans 3:20), and neither one's own repentance nor one's own determination can become the currency to pay the price of sin. The price of sin can only be paid by the death of another who is without blemish.

Just as in Leviticus 1:4, where the sinner laid hands on the head of an unblemished beast to transfer the sin, and then that beast was killed in their place, our sins could only be dealt with if the unblemished One, to whom our sins would be transferred, was

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killed in our place.
The short expression *"for our sins"* points precisely to that flow of redemption. Taking our place, bearing our sins, He received the penalty of death in our stead.

5. Offered His own body - a single package of baptism, the cross, and resurrection

The next phrase points to specifically what events constituted that redemption. *"Gave Himself" (Galatians 1:4).* Many believers read this expression narrowly as only the single event of the death on the cross, but within what the Apostle Paul called "offered His body," Jesus's baptism, the cross, and the resurrection are contained as a single package.
First, by receiving baptism in the form of the laying on of hands from John the Baptist at the Jordan River, Jesus took all the sins of humanity upon His body once and for all (Matthew 3:15, John 1:29). Therefore, John the Baptist could testify, pointing to Jesus, saying, *"Behold! The Lamb of God who takes away the sin of the world."* Second, by hanging on the cross and bleeding to death with that very body bearing those sins, He fully paid the wages of sin (John 19:30). Third, by that body living again in three days, He clothed us with unshakable righteousness (Romans 4:25). These three as a single package are the event of offering His own body, and it is that single strand of the gospel which the Apostle John summarized as the three witnesses of water, blood, and the Holy Spirit in 1 John 5:6-8.
Therefore, a faith that emphasizes only the blood of the cross while omitting the baptism at the Jordan River is a faith that cannot receive even half the weight of this single verse that the Apostle Paul threw out like a doxology.

6. As a result, we were formed into a new creation

The text places one clear efficacy at the end of all these things. That is the fact that we were not merely exempted from the guilt of sin, but were formed into a new creation.

The Apostle Paul confesses in the same Galatians 2:20, *"I have been crucified with Christ; it is no longer I who live, but Christ lives in me."* Namely, our old self died together in His baptism and cross, and our new self is the one that has come alive together with His resurrection.

Therefore, the born-again righteous person does not fall back into the position of a sinner just because they have personal shortcomings or weaknesses, but is one who always stands as a new creation in Him.

The salvation pointed to by Galatians 1:4 takes us that far.

7. To summarize

Jesus Christ clearly, following the will of God, namely our Father, offered His own body to atone for our sins and saved us in order to deliver us from this evil age.

It is a work that started from the will of God the Father to which man cannot add a single speck, a broad deliverance that pulled us out from the entire age of sin and death, a redemption in the exact meaning of the unblemished One receiving the penalty of death in our place, a single event that embraces the baptism at the Jordan River, the blood of the cross, and the resurrection in three days as a single package, and a completed salvation whose efficacy clearly reached even to forming us into a new creation.

Therefore, the born-again righteous person has no need to add their own righteousness, nor any need to add anything to that salvation, but only needs to accept that single strand of the gospel which He personally accomplished with childlike faith,

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and simply offer up that doxology together with the Apostle Paul, *"To whom be glory forever and ever. Amen" (Galatians 1:5).*

[Question] 6. Please explain whether the gospel that the Apostle Paul believed was indeed the gospel of the water and the Spirit.

This question asks about the deepest root of all the work of unraveling the Book of Galatians. If the gospel that the Apostle Paul believed and preached was a half-gospel pointing only to the blood of the cross, our very work of unraveling Galatians from the perspective of the gospel of the water and the Spirit would be a departure from the text itself.
Therefore, I will prove step by step, using the texts themselves appearing in his epistles, whether his gospel was truly the gospel of the water and the Spirit that embraces Jesus's baptism, cross, and resurrection as a single package.

1. To give the answer first, 'Yes' - The gospel that the Apostle Paul believed and preached was exactly the gospel of the water and the Spirit

The single verse of Galatians 1:4, which the Apostle Paul threw out like a doxology toward the churches of Galatia, most clearly compresses what shape his gospel took.
"Who gave Himself for our sins, that He might deliver us from this present evil age, according to the will of our God and Father." If he had only emphasized the blood of the cross, he would have simply said He shed His blood, without going out of his way to say He offered His body. However, there is a reason why he deliberately said He offered His body. Because within that

single phrase, that body which bore the sins of humanity once and for all by receiving baptism in the form of the laying on of hands at the Jordan River, that body which bled and died on the cross while bearing those sins, and that body which broke death and came alive in three days are all contained as a single package.

2. Galatians 3:27 - Those who were baptized into Christ have clothed themselves with Christ

The most direct evidence that the Apostle Paul's gospel was the gospel of the water and the Spirit is revealed exactly as it is in Galatians 3:27.

"For as many of you as were baptized into Christ have put on Christ." This single verse does not simply point to baptism as a ritual that we received, but points to the fact that we were united and entered into that baptism which Jesus Christ personally received. Namely, it is the fact that at that time when Jesus bore all the sins of humanity by receiving baptism in the form of the laying on of hands from John the Baptist at the Jordan River, our sins were also transferred to Him together within that laying on of hands.

Therefore, the sin transferred in union with His baptism was removed and blotted out at His cross, and righteousness was clothed upon us within His resurrection. The Apostle Paul saying *"have put on Christ"* is an expression that explains in a single flow through what channel that garment of righteousness clothed upon us came.

3. Romans 6 - The text that binds baptism, death, and resurrection into a single package

The Apostle Paul unravels the same gospel once more in Romans 6:3-4. *"Or do you not know that as many of us as were*

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baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life."
Here, the expression *"baptized into His death"* is the core. The death of the cross and baptism are bound together as a single package, and even the resurrection continues in a single flow from there. Namely, to the Apostle Paul, baptism, the cross, and resurrection were a single strand that could not be separated. This is exactly what perfectly aligns with the gospel of the three pillars that the Apostle John spoke of in 1 John 5:8, *"For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one.-ASV"*

4. Galatians 2:20 - The old self died together in His baptism and cross

One phrase of his own confession of faith that the Apostle Paul most enjoys quoting is in Galatians 2:20. *"I have been crucified with Christ; it is no longer I who live, but Christ lives in me."* The reason he could confess, pointing to himself, that he was crucified with Christ was because his own sins had already been transferred to Him in His baptism.
If his own sins had not been transferred to Him, the confession that he died together on His cross could not be established. Namely, behind the single phrase of Galatians 2:20, the *"baptism"* of Galatians 3:27 is supporting it as a single package. It is clear evidence that the Apostle Paul's confession of faith itself is built upon the gospel of the water and the Spirit.

5. The breadth of the gospel he preached - up to the body, baptism, blood, resurrection, ascension, second coming, and glory

The reason the Apostle Paul could firmly declare to the churches of Galatia that *"which is not another" (Galatians 1:7)* was because the gospel he preached did not remain at just one fragment, but embraced all the ministries Jesus performed as a single package.

He spoke of Jesus's body, he spoke of the baptism that came upon that body, he spoke of the blood that body shed on the cross, he spoke of the resurrection in three days, and he unraveled and preached the ascension, the second coming, the glory, and even eternal life as a single strand.

If he had been holding onto only the one thing of the blood of the cross, he would not have been able to firmly nail down that there is no other gospel. Because with a half-gospel, one cannot firmly stand against teachings that try to add a half-supplement. However, because he had a single package of the perfect gospel, he could repeatedly say twice, *"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" (Galatians 1:8).*

6. The deception of the legalists and the Apostle Paul's response reflect the shape of that gospel in reverse

The deception that shook the churches of Galatia was the teaching that "Believing in Jesus is good, but circumcision and the observance of the law must be added to it for true salvation." The reason the legalists attempted such a supplement is simple. It is because they themselves felt that the gospel they had was merely a half. Since how sins were transferred cannot be explained with only the blood of the cross, they tried to fill that

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empty space with their own righteousness.
However, the Apostle Paul firmly rejects this supplement itself. Because there was no empty space in the gospel he had. How sins were transferred is answered by the baptism at the Jordan River, how that sin was removed and blotted out is answered by the blood of the cross, and how righteousness was clothed upon the one whose sins were thus removed is answered by the resurrection.
There was no room for the works of the law to intrude within the single package of the perfect gospel. Therefore, attaching the name *"a different gospel"* to the legalists was a firmness possible because the gospel he had was a perfect gospel without a single strand missing, namely the gospel of the water and the Spirit.

7. To summarize

The gospel that the Apostle Paul believed and preached was clearly the gospel of the water and the Spirit.
"Who gave Himself" in Galatians 1:4 compresses that gospel into a single phrase, *"For as many of you as were baptized into Christ have put on Christ"* in Galatians 3:27 directly points to the baptism at the Jordan River, Romans 6:3-4 unravels and shows baptism, the cross, and resurrection as a single package, and *"I have been crucified with Christ"* in Galatians 2:20 confesses how he himself is one united to that single package.
The reason he could firmly nail down that "there is no other gospel" is because not a single strand of baptism, the cross, and resurrection was missing within his gospel. Therefore, our work of unraveling Galatians from the perspective of the gospel of the water and the Spirit is not a work that deviates from the text, but rather, it is merely the work of following exactly that single strand of truth which the text has pointed to from the beginning.

[Question] 7. What specifically did the legalistic gospel, rather than the gospel of the water and the Spirit, refer to in Paul's time?

There was a clear situational context of the times as to why the Apostle Paul cried out in such a strong tone in Galatians, *"Preach any other gospel to you than what we have preached to you, let him be accursed" (verses 8-9).*
Only when we accurately grasp the identity of that *"a different gospel"* that shook the churches of Galatia can we understand why the Apostle Paul's response was so firm. I will unravel step by step what shape the legalistic gospel of Paul's time specifically had in light of the text itself.

1. The 'counterfeit gospel' that one must add circumcision and the observance of the law to believing in Jesus to obtain salvation

To summarize the identity of the legalistic gospel of Paul's time in one phrase, it is as follows: "Since salvation is insufficient just by believing in Jesus, one must add circumcision and add the Law of Moses to it to finally reach perfect salvation." This was the false teaching that infiltrated various Gentile churches, including the churches of Galatia of that time.
The Apostle Paul called those who had such teachings *"those who were of the circumcision" (Galatians 2:12)* and *"false brothers" (Galatians 2:4),* and he attached the name *"a different gospel"* to the teaching they brought. That is, it did not deny the gospel itself head-on, but in the sense that it tried to add something to the gospel, it was a teaching that went astray from beginning to end.

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2. Circumcision - the most external mark of legalism

The most core demand of the legalistic gospel was circumcision. The Apostle Paul firmly declares in Galatians 5:2-3, *"Indeed I, Paul, say to you that if you become circumcised, Christ will profit you nothing. And I testify again to every man who becomes circumcised that he is a debtor to keep the whole law."* Circumcision was originally the mark of the covenant given to Abraham, but the legalists lifted up this mark and taught, "For Gentiles to become the people of Christ, they must first become Jews, that is, they must receive circumcision and come under the Mosaic covenant." Acts 15:1 delivers the landscape of this era exactly as it was. *"And certain men came down from Judea and taught the brethren, 'Unless you are circumcised according to the custom of Moses, you cannot be saved.'"* In short, circumcision became a supplementary condition for salvation.
In the eyes of the Apostle Paul, this was an attempt to add a piece of human flesh to the righteousness that Christ Himself had accomplished, and the addition of this one piece was the very thing that tore down the entire gospel.

3. The observance of external rituals such as feasts, food laws, and the Sabbath

The second shape of the legalistic gospel was the observance of rituals such as feasts, food laws, and the Sabbath.
The Apostle Paul laments in Galatians 4:10-11, *"You observe days and months and seasons and years. I am afraid for you, lest I have labored for you in vain."* Inside the churches of Galatia, the teaching had entered that "Even after being born again by believing in Jesus, one must keep the Jewish feasts, distinguish between clean and unclean foods, and keep the Sabbath in the original way of the Mosaic Law."

The incident where the Apostle Paul rebuked Peter in Antioch in Galatians 2:11-14 is also in the same context. Because Peter's act of stealthily withdrawing from table fellowship with Gentile brothers out of fear of the men from James looked, in the eyes of the Apostle Paul, like an act of *"were not straightforward about the truth of the gospel" (Galatians 2:14).* The moment the observance of external rituals becomes the standard that divides the qualification for salvation, it is already no longer the gospel but legalism.

4. The tradition of the elders - human norms added on top of the Mosaic Law

The third shape of the legalistic gospel was the tradition of the elders added on top of the Mosaic Law, that is, human norms handed down from human hands to human hands.

The Apostle Paul, reminiscing about his own past in Galatians 1:14, says, *"I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers."* The expression *"the traditions of my fathers"* is the core. Within the Judaism of that time, there were countless detailed norms, such as up to where one must wash their hands before eating, that if one declares something is dedicated to God they do not even have to serve their parents (Corban), and how far one can walk on the Sabbath. These norms were originally human regulations that were not in the Mosaic Law, but as time flowed, they solidified as having equal authority with the Law itself. The legalistic gospel tried to place even these human traditions on top of the righteousness of Christ, and the Apostle Paul tied all these attempts together under the name *"a different gospel"* and rejected them.

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5. The attempt to add one's own righteousness to the righteousness of Christ is its essence

Although the outwardly revealed appearance took various forms such as circumcision, feasts, food laws, and traditions, the essence of the legalistic gospel converges into one thing. It was an attempt to add even a single speck of one's own righteousness to the righteousness that Christ Himself had accomplished.

The Apostle Paul refutes this head-on in Galatians 2:16. *"knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified."* That is, the works of the Law are not a means to make us righteous, but merely a mirror to make us realize our sin (Romans 3:20), yet the legalists tried to change this mirror into a ladder and use it as a tool to climb up to righteousness. That attempt ultimately becomes a silent declaration that "the righteousness Christ Himself accomplished is insufficient."

6. The spiritual harm brought by this teaching - being cut off from Christ and falling from grace

The fruit borne by the legalistic gospel is not merely a defeat in a theological debate. The Apostle Paul nails down its harm with the most fearful words in Galatians 5:4. *"You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace."* In other words, one who tries to add righteousness by the works of the Law becomes severed from Christ, and becomes one who has fallen from the place of grace He originally bestowed. The addition of a single speck is something that makes one lose the entirety of Christ.

What the legalists of that time originally intended was to make

faith more solid, but the end actually produced by their teaching was pulling out the roots of faith entirely. Therefore, the reason why the Apostle Paul cried out in such a firm tone, *"let him be accursed" (Galatians 1:8),* lies here.

7. To summarize

The legalistic gospel of Paul's time was, in a word, the teaching that "one must believe in Jesus, but add circumcision, the observance of the Law, and the tradition of the elders to it for salvation to be completed."

Although the outwardly revealed appearance took various forms such as circumcision, feasts, food laws, the Sabbath, and hand-washing rituals, its essence was an attempt to add even a single speck of one's own righteousness to the righteousness Christ Himself had accomplished.

The Apostle Paul did not view this attempt as a mere difference of opinion but nailed it down as *"a different gospel,"* and warned of the end it brings with the most fearful words as *"You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace" (Galatians 5:4).*

Therefore, because the single strand of truth pointed to by the gospel of the water and the Spirit—that is, the single package of ministry in which Jesus took our sins upon Himself in His baptism at the Jordan River, fully paid the price of those sins with the blood of the Cross, and clothed us with righteousness through His resurrection—has already made us perfectly righteous, there originally exists no righteousness to add nor any gap to fill.

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[Question] 8. Please explain in detail exactly what kind of people they are today who do not believe in the faith of the gospel of the water and the Spirit given by the Lord, but believe in the gospel that says He saved us from sin only on the Cross.

This question clearly points out that the *"a different gospel"* controversy in Galatians 1 is not simply an old story confined to the time of the Apostle Paul, but a reality that is still alive in our time today.
I will explain step by step, exactly according to the standard pointed out by the text, what the appearance of today is like, holding onto the same half-gospel in essence, although the outward appearance is different from the 1st century.

1. They are those who hold only to a half-gospel, and whose sins remain exactly as they are in their hearts

The clearest characteristic of those today who believe the gospel that He removed our sins only on the Cross is the fact that, although they confess with their own mouths that they have received the removal of sins, when you actually look into their hearts, they are those whose sins remain exactly as they are. This is not because their faith is false. Because the gospel they received was itself merely a half, their conscience is governed only as much as can be handled by that half, and the realm beyond that is still buried in the fog of guilt and condemnation. Therefore, they come to make a dual confession before their own sin problem. They are those who live in a contradiction, having no choice but to confess "I am a sinner" at the same time while saying "I believed in Jesus and was saved."

2. Those who omitted the baptism at the Jordan River while emphasizing only the blood of the Cross

The greatest characteristic of the gospel they have is that they know only the blood Jesus shed on the Cross as everything of salvation, and are omitting the meaning of the baptism in the form of the laying on of hands that Jesus received at the Jordan River. In every sermon time, "the precious blood of Jesus" is emphasized, and the blood of the Cross appears ceaselessly in hymns and prayers, but how our sins were transferred to Him before that blood was actually shed is never explained even once.

In other words, the step of "transfer" is entirely missing from the procedure of handling sin. Because the answer to how untransferred sins are handled is empty, that empty space must always be filled with one's own repentance and one's own resolution. Therefore, their faith started from the blood of the Cross, but it becomes a faith whose efficacy must be renewed daily by their own repentance.

3. Those who follow the teaching that "Original sin was removed, but actual sins must be repented of daily"

The most typical teaching created by this half-gospel is the theology that "Original sin was blotted out by believing in Jesus, but actual sins committed after being born again must be blotted out day by day through prayers of confession."

It takes the word spoken by the Apostle John in 1 John 1:9, *"If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness,"* and interprets this single verse as a procedure for sins committed after being born again to be newly blotted out every day.

However, this interpretation is also evidence that they

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themselves do not know the breadth of the sins of the world that Jesus took upon Himself at the Jordan River. Because they do not know that the sins transferred to His shoulders were originally all the sins of humanity, that is, the sins that embraced all at once every sin they commit from before they were born in the womb until the day they die, they consider that the new sins they commit are not included in that laying on of hands. Thus, they come to live in an endless cycle of having to newly repent every day.

4. Those who climb the ladder of sanctification all their lives within the contradiction of being "righteous and at the same time a sinner"

Another characteristic they have is that they refer to themselves and confess, "I am a righteous person justified by faith, but at the same time still a sinner." This contradictory proposition comes from the theology organized by Martin Luther during the Reformation period, and has since solidified as the standard doctrine of almost all Protestant denominations. Its destination is the doctrine of sanctification which says, "After being born again, one climbs the ladder of sanctification all one's life, and only when it is time to die does one finally become a perfectly righteous person."

However, nowhere in the confession made by the Apostle Paul in Galatians 2:20, *"I have been crucified with Christ; it is no longer I who live, but Christ lives in me,"* is the condition attached, "But I am still a sinner," nor is the condition attached to the word in Galatians 3:27, *"For as many of you as were baptized into Christ have put on Christ."* that "that clothing is completed only when one climbs the ladder of sanctification to the very end."

A born-again righteous person is one who stands in a

righteousness that is not added to as time passes, but is clothed once and for all and does not shake. However, those who follow the half-gospel live as those who struggle to weave other clothes all their lives, without seeing the clothes of righteousness they have already put on.

5. Those who have elevated the traditions of men above the authority of the written Word

At the root of all these teachings, there is one common characteristic. It is the fact that theological traditions, passed down from human hands to human hands, are elevated above the authority of the written Word. Teachings such as the Five Points of Calvinism, the free will ideology of Arminianism, transubstantiation, the seven-stage doctrine of sanctification, and various theories of eschatology are being taught as if they were the Bible itself, and added to this, in the case of the Korean church, the devotion-centrism of shamanism and the early morning prayer culture that were originally laid down have made the thickness of those traditions even thicker.

The scene where the Apostle Paul reminisced about his past in Galatians 1:14, saying, "*Being more exceedingly zealous for the traditions of my fathers,*" is being repeated exactly as it is in our time today. In other words, they can be said to be those who are walking essentially the same path, differing only in outward appearance from those who tried to add circumcision and the observance of the Law in the time of the Apostle Paul.

6. Those who try to fill the empty space with religious noisiness

The last characteristic to point out is that this half-gospel is always accompanied by religious noisiness.

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The Apostle Paul pointed to the legalists in Galatians 1:7 and said, *"There are some who trouble you and want to pervert the gospel of Christ."* Truth is originally simple and quiet, but teachings that try to add something to it always become noisy.
The reason why religious commotions never cease—such as having to cry and repent every early morning, having to receive speaking in tongues, having to receive power through the laying on of hands in prayer, having to go up a mountain and do a forty-day fasting prayer, or having to go to a certain revival meeting and receive fire—is because the guilt in their hearts is not governed by the gospel they received, so they have no choice but to fill that empty space with external stimulation. Because they themselves know best the fact that the very center of their own hearts is still empty, they become busy trying to cover that empty space with greater religious activities.

7. To summarize

Today, those who believe the gospel that He removed our sins only on the Cross are those who walk essentially the same path as the legalists of the Apostle Paul's time, differing only in outward appearance. Because they omitted the baptism at the Jordan River while emphasizing only the blood of the Cross, the procedure of the transfer of sin is entirely empty, and they live in a faith where they must fill that empty space with their own daily repentance and their own efforts of sanctification.
Therefore, they live their whole lives holding onto the contradiction of calling themselves righteous while at the same time calling themselves sinners; they are tied to the ladder that says one reaches perfect righteousness only upon reaching death; they place the traditions of men above the written Word; and they remain in the busyness of trying to cover all those empty spaces with religious noisiness.

Toward such people, the Apostle Paul already cried out two thousand years ago, *"Preach any other gospel to you than what we have preached to you, let him be accursed" (Galatians 1:8),* and that cry remains alive exactly as it is in our time today, without a single point of its weight being diminished.

[Question] 9. The Apostle Paul believed that the gospel of the water and the Spirit he believed in was the revelation of God's Word. This gospel was foreshadowed through the sacrificial system of the Old Testament, and reaching the New Testament, it was completed by Jesus going to John the Baptist and being baptized to take on the sins of the world, and bearing the judgment for those sins on the Cross. Please explain this part.

This question is the deepest question asking how far the roots of the gospel the Apostle Paul had reach. The gospel of the water and the Spirit he preached was not a new teaching that suddenly appeared in a certain era, but a single strand of truth in which God's redemptive plan, flowing down from Genesis, flowed as one stream and was fulfilled in one Person in the New Testament. I will unravel this one flow step by step exactly according to the standard the text points to.

1. The Apostle Paul's gospel was the shadow of the Old Testament sacrificial system fulfilled in one Person in the New Testament

The gospel that the Apostle Paul asserted in Galatians 1:12, saying, *"For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ,"* was not a

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theology squeezed out of a human brain. It was the discovery of an event in which all the shadows of the sacrificial system that had flowed for one thousand five hundred years in the Old Testament were fulfilled all at once in one Person.
That is, because he realized that the law of the laying on of hands in Leviticus, the Passover lamb in Exodus, the suffering servant in Isaiah 53, and the promises of the Psalms were all unraveled in one Person, he called that realization *"the revelation of Jesus Christ."* Therefore, his gospel was not a standalone gospel of the New Testament separated from the Old Testament, but a single gospel in which the Old Testament and the New Testament were connected as one strand.

2. The meaning of 'revelation' - God's plan showing by opening what had been closed

The word that must be pointed out first is *"revelation."* The original meaning of this word used by the Apostle Paul is "to open and show what had been closed." That is, all the rituals, feasts, laying on of hands, and sacrifices of the Old Testament were not something completed in themselves, but shadows pointing to the One who was to come.
Hebrews 10:1 nails this down in one word: *"For the law, having a shadow of the good things to come, and not the very image of the things."* Namely, the law was a shadow, and the true image that the shadow pointed to was Christ.
Meeting the resurrected Lord on the road to Damascus and reading the Old Testament again in the time of Arabia, the Apostle Paul realized how those shadows were unraveled and shown all at once in that one Person, while God Himself opened and showed them. So his gospel was not an interpretation he squeezed out, but a bundle of revelations in which God Himself opened and showed the closed shadows.

3. The Old Testament law of the laying on of hands - the procedure ordained by God to transfer sin

At the very core of the Old Testament sacrificial system lies the "law of the laying on of hands." In Leviticus 1:4, God made the sinner lay his hand on the head of the unblemished beast and said, *"and it will be accepted on his behalf to make atonement for him."* That is, the sin is transferred from the hands of the sinner to the head of the beast, and the sin is removed by the beast that received that sin being killed in his place.

The same procedure is repeated in Leviticus 4. He who sinned unintentionally laid his hands on the head of an unblemished beast to transfer the sin, and that sin was removed by that beast being killed.

A sacrifice without the laying on of hands was merely the death of a beast, and only when there was the laying on of hands did the death of that beast become a substitution paying the price for the sinner's sin. This law of the laying on of hands was not a temporarily introduced procedure, but the law of the transfer of sin ordained by God Himself.

4. The Day of Atonement in Leviticus 16 - the laying on of hands that transferred all the sins of Israel all at once once a year

The event where this law of the laying on of hands was bestowed toward the whole of Israel once a year was the Day of Atonement. Leviticus 16:21 records it like this: *"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, and shall send it away into the wilderness by the hand of a suitable man."* That is, the High Priest Aaron laid both his hands

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on the head of the live goat, transferred all the sins the people of Israel committed during one year to that goat all at once, and then sent that goat into the wilderness to send the sins far away. There is one truth that this single event informs us of. It is the fact that all the sins of a people can be transferred to one beast all at once by the laying on of hands of one person. If we look at how this shadow was fulfilled in the New Testament, we can know where the roots of the gospel the Apostle Paul had were planted.

5. The Office of John the Baptist and the Baptism of Jesus - The New Testament Fulfillment of the Law of the Laying on of Hands

John the Baptist was not a mere crier in the wilderness shouting a cry of repentance. Jesus Himself pointed to him and said, *"Assuredly, I say to you, among those born of women there has not risen one greater than John the Baptist" (Matthew 11:11),* and he was a descendant of Aaron, that is, one born in the family of the high priest (Luke 1:5). Namely, he had been established as the one holding the office of the last high priest of mankind.

When he was giving the baptism of repentance at the Jordan River, one day Jesus Himself came out to him. John the Baptist declined, saying, *"I need to be baptized by You, and are You coming to me?" (Matthew 3:14),* but Jesus said, "*Permit it to be so now, for thus it is fitting for us to fulfill all righteousness" (Matthew 3:15),* and received baptism.

This one word is decisive. The expression "to fulfill all righteousness" was namely a declaration that the Old Testament law of the laying on of hands is completely fulfilled in this event. Just as the high priest Aaron laid his two hands on the head of the live goat on the Day of Atonement and transferred all the sins of Israel, by the last high priest of mankind, John the Baptist, giving baptism in the format of the laying on of hands on Jesus'

head with his two hands, all the sins of mankind were transferred to Jesus at once.

Therefore, the next day, John the Baptist could testify, pointing to Jesus, *"Behold! The Lamb of God who takes away the sin of the world!" (John 1:29).* It is a testimony in the present tense, not "the Lamb who will bear," but "the Lamb who is already bearing and going." Namely, it means that Jesus was already walking around as the Lamb who had shouldered all the sins of mankind.

6. The Cross - The Completion of the Judgment for the Transferred Sins of the World

Jesus, who shouldered all the sins of mankind at the Jordan River, went up to the cross of Golgotha while shouldering those sins exactly as they were.

According to the sentence of the law that the wages of sin is death (Romans 6:23), the one who received sin absolutely had to pay the price, and Jesus, who received that sin in our place, fully paid that price with the blood of the cross on our behalf. Therefore, right before He passed away on the cross, Jesus cried out, *"It is finished" (John 19:30).* It was a declaration of completion that the wages of sin we had to pay were fully paid without a single speck remaining.

If there had been no laying on of hands at the Jordan River, this death on the cross would have remained the death of one righteous man having nothing to do with our sins, and if there had been no death on the cross, the sins He shouldered at the Jordan River would have remained without being extinguished. However, because the two events were connected as one bundle, the single flow in which our sins are transferred and those transferred sins are blotted out was completed. The resurrection after three days is the event that unshakeably guaranteed the fact that this entire flow truly clothed us with righteousness (Romans 4:25).

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7. To Summarize

The gospel of the water and the Spirit that the Apostle Paul believed and preached was clearly the revelation of God's Word. It is because that single flow, which the Old Testament sacrificial system—namely, the law of the laying on of hands in Leviticus 1 and 4, and the Day of Atonement in Leviticus 16—had pointed to as a shadow for one thousand five hundred years, was unraveled and shown exactly as it was in one Person upon reaching the New Testament.

By the last high priest of mankind, John the Baptist, giving baptism in the format of the laying on of hands on Jesus' head at the Jordan River, all the sins of mankind were transferred to Him at once, and by Jesus, who shouldered those sins, personally receiving the judgment for those sins on the cross, the price of sin was fully paid, and through the resurrection after three days, unshakeable righteousness was clothed upon us.

Therefore, the gospel the Apostle Paul had was not an interpretation he squeezed out, but the very revelation of God itself in which the shadow of the Old Testament and the fulfillment of the New Testament were connected as one strand, and to the one who receives this single strand of truth with childlike faith, the righteousness He personally fulfilled is clothed upon them exactly as it is.

[Question] 10. The gospel of the water and the Spirit that the Apostle Paul preached did not come according to the will of man, but came through the revelation of Jesus Christ. If so, what is the difference between this gospel and the cross-centered gospel that is widely spread in the 21st century today?

This question is a question that makes us reflect backwards on all the answers we have unraveled so far in one single place. Because both gospels share the outward appearance of "being saved by believing in Jesus," they look the same on the outside, but between the two, there is a fundamental difference enough for the Apostle Paul to attach the name *"a different gospel."* I will unravel and compare that difference strand by strand.

1. It is the difference between a complete gospel of one bundle and a half gospel with only one piece torn off.

The most fundamental difference lies in the breadth that the gospel embraces. The gospel of the water and the Spirit that the Apostle Paul preached is a single gospel that embraces Jesus' baptism, the cross, and the resurrection as one bundle. Namely, it was an event of one flow in which our sins were transferred to Him at the baptism of the Jordan River, those sins were judged on the cross, and righteousness was clothed upon us at the resurrection.

However, the cross-centered gospel widely spread in the 21st century is a form that entirely omits the baptism at the Jordan River, which is the first piece among this one bundle, and tears off and emphasizes only the blood of the cross, which is the middle piece. In that one phrase where the Apostle Paul said, *"gave Himself"* in Galatians 1:4, the baptism and the cross are originally contained together, but the cross-centered gospel has essentially received only half of it.

2. Is there an answer or not to how sins were transferred?

The clearest crossroads of the two gospels is revealed in the single question of "the transfer of sin."

The Old Testament law of the laying on of hands nailed down

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that in order for sin to be extinguished and blotted out, that sin must first be transferred to another who is without blemish (Leviticus 1:4, 16:21). In the gospel that the Apostle Paul preached, this stage of "transfer" is clearly positioned. Namely, it contains the answer that by the last high priest of mankind, John the Baptist, giving baptism in the format of the laying on of hands on Jesus' head at the Jordan River, all the sins of mankind were transferred to Him at once.

However, in the cross-centered gospel, this answer is empty. In that empty space, only the words "Jesus died for our sins" are repeated, and there is no explanation of by what procedure our sins came to reach His cross. Therefore, the cross-centered gospel only holds the result that He died in our place, but it does not have the channel for how that result takes effect upon us.

3. Is righteousness clothed at once, or is it built up over a lifetime?

The next crossroads is revealed in the method of the clothing of righteousness. The Apostle Paul asserted in Galatians 3:27, *"For as many of you as were baptized into Christ have put on Christ."* Namely, to the one who is united with His baptism, the garment of righteousness is clothed at once, and that garment is not a garment that is added to or reduced as time passes. It is an unshakeably clothed garment.

However, because the cross-centered gospel follows the doctrine of progressive sanctification, which says that one reaches perfect righteousness only when it is time to die, the garment of righteousness becomes a garment that must be woven stitch by stitch over a lifetime. Therefore, even after believing, it becomes a faith that constantly worries about where one's own stage of faith has reached, and endlessly checks whether one's own righteousness is sufficient.

4. Is it "Righteous and not a sinner," or "Righteous and a sinner at the same time"?

The third crossroads is revealed in the identity of the born-again person. Nowhere in the confession where the Apostle Paul said in Galatians 2:20, *"I have been crucified with Christ; it is no longer I who live, but Christ lives in me,"* is the condition attached, "But I am still a sinner."

The righteous person who is born again within the gospel that the Apostle Paul had is a righteous person in Him even if there is one's own lacking or weakness, and is one who does not return to the identity of a sinner again.

However, because the cross-centered gospel has accepted the contradictory proposition of "simultaneously righteous and a sinner" as standard doctrine, one lives in the lifelong contradiction of calling oneself righteous while simultaneously calling oneself a sinner. This difference is not a simple difference in expression. It is a difference that accurately reveals the fact that the breadth of Christ's ministry that the two faiths are looking at is fundamentally different.

5. The difference in the state of mind - Is it a peaceful conscience, or busyness in the fog of guilt?

The most clearly revealed difference in the outward appearance of faith is the state of mind. In the heart of the one who has accepted the gospel that the Apostle Paul preached, a peaceful conscience with not a single speck of sin remaining takes its place (Hebrews 10:22). Because one knows that one's own sins have already been transferred to His shoulders and dealt with on the cross, there is no longer any reason to suffer from the fog of guilt.

However, because the one who follows the cross-centered

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gospel follows the teaching that one must newly repent every day of the sins newly committed every day in order for them to be extinguished and blotted out, the center of their heart is always clouded with the fog of guilt. To fill that empty space, they are always busy with religious busyness such as early morning prayer, revival meetings, laying on of hands prayer, and mountain prayer. That shape which the Apostle Paul pointed out in Galatians 1:7, saying, *"there are some who trouble you,"* is being repeated exactly as it is today.

6. Is it the revelation of the written Word, or the tradition of theology that flowed down from the hands of men?

The final crossroads lies in the source of the two gospels. The Apostle Paul asserted in Galatians 1:12 regarding the gospel he preached, *"For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ."* Namely, it means it is a bundle of gospel that God Himself opened and showed, a single flow in which the shadow of one thousand five hundred years of the Old Testament is unraveled within one person of the New Testament.

However, the 21st-century cross-centered gospel is built upon the tradition of theology that passed through the hands of reformers such as Calvin, Luther, and Wesley. It does not mean that the insights of those theologians are worthless, but the problem is that their interpretations have come to occupy a greater authority than the revelation of the written Word itself.

Therefore, in many pulpits today, the words of the Bible are interpreted to fit the authority of that theology, and even the phenomenon occurs where the Bible side is silenced regarding texts that seem to go against the theology. Namely, one gospel is a revelation that flowed down from above to below, and the other gospel is a tradition of men that flowed from side to side.

7. To summarize

Between the gospel of the water and the Spirit that the Apostle Paul preached and the cross-centered gospel widely spread in the 21st century, there is a fundamental difference that goes beyond the difference in outward appearance. While one gospel embraces the baptism, the cross, and the resurrection as one bundle, completing a single flow from the transfer of sin to its disposal and the clothing of righteousness, the other gospel tears off and emphasizes only the blood of the cross, so the procedure of the transfer of sin is empty, and one must fill that empty space with one's own daily repentance and one's own effort of sanctification.

While one gospel clothes righteousness at once and establishes the born-again person as an unshakeable righteous person, the other gospel makes one build up righteousness over a lifetime and traps the born-again person inside the contradiction of being "simultaneously righteous and a sinner."

While one gospel makes a peaceful conscience take its place in the heart, the other gospel is accompanied by the fog of guilt and religious busyness. While one gospel stands upon the revelation of the written Word, the other gospel stands upon the tradition of theology handed down from the hands of men to the hands of men. This is exactly the reason why the Apostle Paul, seeing the difference between these two, repeatedly cried out twice, *"Preach any other gospel to you than what we have preached to you, let him be accursed" (verses 8-9).*

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[Question] 11. The Apostle Paul was a person whom Jesus specially chose and called, and used as an apostle to testify to the gospel of the water and the Spirit. What is the biblical evidence for this?

This question is a request to prove the calling of the Apostle Paul and the identity of the gospel he preached through the biblical texts themselves. Fortunately, texts testifying to this are abundantly scattered throughout the New Testament, so if we follow them strand by strand, it is clearly revealed how he was called and what kind of gospel he was established to testify to. Let us examine them step by step.

1. Evidence regarding his special calling and the shape of the gospel he testified to is abundantly scattered throughout the Bible

The fact that the Apostle Paul is a person whom Jesus specially chose, called, and used as an apostle to testify to the gospel of the water and the Spirit is not a fact inferred from merely one or two texts. It is testified all at once in various texts such as the conversion account in Acts, the autobiographical defense in Galatians, the prologue of Romans, the exemplary confession in 1 Timothy, and the defense of apostleship in 1 and 2 Corinthians.

Furthermore, if we examine the content of the gospel he preached in his epistles themselves, the point that it was exactly the gospel of the water and the Spirit, which embraced Jesus' baptism, cross, and resurrection as one bundle, is also proven together. Namely, the specialty of the calling and the identity of the gospel are clearly engraved within the Bible while connected as a single strand.

2. The calling on the road to Damascus - The event where the resurrected Lord personally met and called him

The clearest evidence is the event on the road to Damascus in Acts chapter 9. *"As he journeyed he came near Damascus, and suddenly a light shone around him from heaven. Then he fell to the ground, and heard a voice saying to him, 'Saul, Saul, why are you persecuting Me?' And he said, 'Who are You, Lord?' Then the Lord said, 'I am Jesus, whom you are persecuting'" (Acts 9:3-5).*

The Apostle Paul was not a person who accompanied Jesus during the time of His public ministry like the other apostles. However, as the resurrected Lord personally blocked his way and met him, he became an apostle who directly witnessed the resurrection. This event is testified in more detail twice more through his own mouth in Acts 22:6-21 and 26:12-18, and the fact that he makes it the starting point of his apostleship is clearly revealed.

3. "My chosen vessel" - The direct declaration of Acts 9:15

Right after the event on the road to Damascus, the Lord spoke directly to Ananias, a disciple in Damascus, about the Apostle Paul. *"But the Lord said to him, 'Go, for he is a chosen vessel of Mine to bear My name before Gentiles, kings, and the children of Israel'" (Acts 9:15).* This one verse is the most direct biblical testimony regarding the Apostle Paul's calling.

The expression *"a chosen vessel of Mine"* is an expression that clearly nails down the fact that his apostleship did not come from the recommendation of men or his own decision, but from the choice and determination of the Lord Himself.

Also, the mission toward him is specified together. The mission *"to bear My name before Gentiles, kings, and the children of*

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Israel," namely, the office of the apostle for the Gentiles, was determined from the beginning.

4. The selection from his mother's womb and making the chief of sinners an example

The Apostle Paul himself traces the roots of his calling even deeper in Galatians 1:15-16. *"But when it pleased God, who separated me from my mother's womb and called me through His grace, to reveal His Son in me, that I might preach Him among the Gentiles"* Namely, it is the fact that his apostleship was not something that finally began on the road to Damascus, but something that was already determined within God's determination even before he came out of the womb.

In the same context, 1 Timothy 1:15-16 unravels another significance of his calling. *"This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. However, for this reason I obtained mercy, that in me first Jesus Christ might show all longsuffering, as a pattern to those who are going to believe on Him for everlasting life."* Namely, the reason he was molded from the chief of sinners into an apostle was to leave a pattern of His longsuffering and grace for all ages.

5. The text of the gospel he preached itself testifies that it is the gospel of the water and the Spirit

The fact that the Apostle Paul was established as an apostle to testify to the gospel of the water and the Spirit is most clearly revealed in the texts of his epistles themselves.

In Galatians 3:27, he asserted, *"For as many of you as were baptized into Christ have put on Christ,"* unraveling Jesus' baptism as the channel through which the clothes of

righteousness are put on. In Romans 6:3-4, he bundled baptism, death, and resurrection into one bundle by saying, *"Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into death."* In Galatians 2:20, with his own confession of faith, *"I have been crucified with Christ,"* he testified how he himself was a person united into that one bundle. Namely, the text itself that he left with his pen is the most unshakeable evidence that he was an apostle who testified to the gospel of the water and the Spirit.

6. The apostleship acknowledged by the right hand of fellowship from other apostles - Galatians 2:7-9

The final evidence is the event where the other apostles personally acknowledged his apostleship. The Apostle Paul testifies like this in Galatians 2:7-9: *"But on the contrary, when they saw that the gospel for the uncircumcised had been committed to me, as the gospel for the circumcised was to Peter (for He who worked effectively in Peter for the apostleship to the circumcised also worked effectively in me toward the Gentiles), and when James, Cephas, and John, who seemed to be pillars, perceived the grace that had been given to me, they gave me and Barnabas the right hand of fellowship, that we should go to the Gentiles and they to the circumcised."*

Namely, James, Cephas, and John, who were like pillars of the Jerusalem church, offered him the right hand of fellowship, officially acknowledging that he was an apostle called for the Gentiles.

The essential source of apostleship is the Lord to the utmost, but the acknowledgment of the other apostles is an external confirmation that nails down once more the fact that the calling is not a self-proclamation squeezed out of a human's head, but

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truly a calling that came down from above.

7. To summarize

The biblical evidence regarding the fact that the Apostle Paul is a person whom Jesus specially chose, called, and used as an apostle to testify to the gospel of the water and the Spirit is not inferred from any single text, but is clearly revealed in the form of various texts scattered throughout the New Testament gathering into a single strand.

The event on the road to Damascus in Acts 9 informs the starting point of that calling, the Lord's own declaration of *"a chosen vessel of Mine"* in Acts 9:15 nails down the specialty of that calling, and Galatians 1:15-16 traces its roots back to the selection from his mother's womb. 1 Timothy 1:15-16 unravels the significance of him being molded from the chief of sinners into a pattern, Galatians 3:27, Romans 6:3-4, and Galatians 2:20 prove that the text itself he left with his pen was exactly the testimony of the gospel of the water and the Spirit, and Galatians 2:7-9 shows the external confirmation where the other apostles acknowledged that calling with the right hand of fellowship.

Namely, the specialty of the calling, the identity of the gospel he testified to, and the external acknowledgment of that calling are all unshakeably engraved within the biblical texts. ✉

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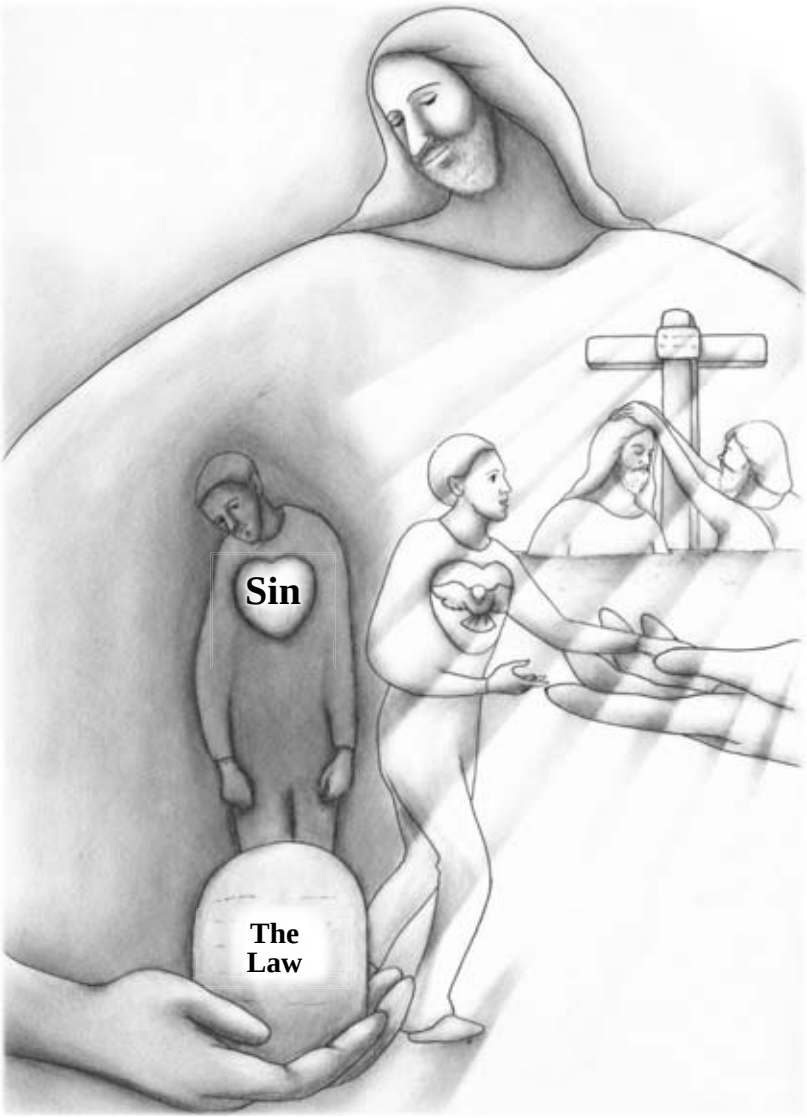

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Salvation obtained by faith alone

The gospel submitted in Jerusalem and the secret infiltration of false brothers

"Then after fourteen years I went up again to Jerusalem with Barnabas, and also took Titus with me. And I went up by revelation, and communicated to them that gospel which I preach among the Gentiles, but privately to those who were of reputation, lest by any means I might run, or had run, in vain. Yet not even Titus who was with me, being a Greek, was compelled to be circumcised. And this occurred because of false brethren secretly brought in (who came in by stealth to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage), to whom we did not yield submission even for an hour, that the truth of the gospel might continue with you. But from those who seemed to be something—whatever they were, it makes no difference to me; God shows personal favoritism to no man—for those who seemed to be something added nothing to me. But on the contrary, when they saw that the gospel for the uncircumcised had been committed to me, as the gospel for the circumcised was to Peter (for He who worked effectively in Peter for the apostleship to the circumcised also worked effectively in me toward the Gentiles), and when James, Cephas, and John, who seemed to be pillars, perceived the grace that had been given to me, they gave me and Barnabas the right hand of fellowship, that we should go to the Gentiles and they to the circumcised. They desired only that we should remember the

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poor, the very thing which I also was eager to do" (Galatians 2:1-10).

The text deals with the incident where the Apostle Paul went up to Jerusalem again with Barnabas and Titus, fourteen years after meeting the resurrected Lord on the road to Damascus. After the first visit where he went up briefly to meet Cephas in Galatians 1:18, it is a point in time where seventeen or eighteen years have passed in terms of years.

The motive for Paul heading to Jerusalem was not his own political judgment but going up *"by revelation" (Galatians 2:2).* Because Jerusalem was the home base of the law, and the place where scribes and Jewish religious leaders were gathered, publicly submitting the gospel he preached among the Gentiles there was a highly dangerous move. What Paul feared was not being killed, but the gospel of the water and the Spirit he preached becoming clouded by getting swept up in arguments.

The expression *"privately to those who were of reputation" (Galatians 2:2)* means that he did not submit to the prominent figures captivated by the law, but carefully submitted the core of the gospel in a private setting. *"Lest by any means I might run, or had run, in vain" (Galatians 2:2)* shows that he conducted himself wisely so that his apostolic labor would not be buried in the empty debates of the legalists.

The target that the text guards against most strongly is the *"false brethren secretly brought in"* in verse 4. These are those who, while confessing with their mouths that they believe in Jesus Christ, tried to take away the liberty enjoyed in Christ and force religious slavery by compelling the Gentile Titus to be circumcised.

Paul resolutely declares in verse 5 that there was no concession for even a single moment, saying, *"We did not yield submission even for an hour, that the truth of the gospel might continue with you."*

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What this paragraph means from the perspective of the gospel of the water and the Spirit is as follows. Salvation is received by believing in the heart the fact completed by Jesus taking on the sins of all mankind at once by receiving the baptism of the laying on of hands from John the Baptist at the Jordan River, bleeding and dying on the cross while bearing those sins, and resurrecting on the third day; it is not completed by adding circumcision, observance of feasts, or deeds of the law to it. All attempts to add anything to it are the tricks of the *"false brethren"* of verse 4, and the leaven intended to change the liberty of the gospel into religious slavery.

That James, Cephas, and John gave the *"the right hand of fellowship"* to Paul and Barnabas in verse 9 was the seal of apostolic agreement that the workers sent to those captivated by the law and the workers sent to the Gentiles preach the same gospel, even though their ministry fields are different.

Even today, those who preach the gospel of the water and the Spirit must not submit to religious prominent figures armed with legalism, and must resolutely reject the leaven added into this gospel.

Cephas's hypocrisy in Antioch and the reproof before all

"Now when Peter had come to Antioch, I withstood him to his face, because he was to be blamed; for before certain men came from James, he would eat with the Gentiles; but when they came, he withdrew and separated himself, fearing those who were of the circumcision. And the rest of the Jews also played the hypocrite with him, so that even Barnabas was carried away with their hypocrisy. But when I saw that they were not

straightforward about the truth of the gospel, I said to Peter before them all, "If you, being a Jew, live in the manner of Gentiles and not as the Jews, why do you compel Gentiles to live as Jews?" (Galatians 2:11-14).

Cephas, that is, Peter, was an apostle like a pillar of the Jerusalem church. Such a person came down to the Gentile city of Antioch and at first shared the table with Gentile believers without hesitation. This is because Peter knew the truth God had already taught him through the Cornelius incident in Acts 10, namely that Gentiles become one family in Christ even without keeping the rituals of the law.

However, when certain men from James, that is, believers of Jewish origin who strongly insisted on circumcision, came down, Peter read their faces and quietly withdrew and separated himself from the Gentile brothers. The text clearly states the reason for this as *"fearing those who were of the circumcision" (Galatians 2:12).* This hypocritical behavior of Peter immediately infected the other Jewish believers, and even Barnabas, who was Paul's coworker, was seduced and swept away by that hypocrisy.

"Hypocrisy" is fabricating a certain behavior only on the outside, differently from the truth of the heart. Peter knew the liberty of the gospel in his heart, but fearing the evaluation of people, he failed to consistently live out that liberty in his actions. However, the Apostle Paul resolutely reproves him in verse 14, saying, *"But when I saw that they were not straightforward about the truth of the gospel, I said to Peter before them all."*

The reason he reproved him *"before them all"* rather than quietly advising him in a private setting was because that hypocrisy was publicly destroying the truth of the gospel. The

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reproof of why a person who is a Jew himself but has lived like a Gentile compels Gentiles to observe Jewish rituals accurately pinpointed Peter's inconsistent conduct.

From the perspective of the gospel of the water and the Spirit, this incident gives a very crucial lesson. It is the fact that the truth of the gospel, even after one has received it in the heart and become a righteous person, is exposed to the danger of being clouded or added to in the face of the pressure of legalism.
There was liberty in Peter's true heart, but by failing to consistently live out that liberty, it resulted in dragging even other brothers under the yoke of legalism. That the Apostle Paul did not remain silent about the hypocrisy but publicly reproved it shows that the truth of the gospel must be superior to human relationships or face-saving.
Even today, even those who have received the gospel of the water and the Spirit in their hearts must not be swept away by the trend of clouding this gospel or adding behavioral things out of fear of people. Behavior that goes against the truth must be resolutely reproved in love, no matter how much that person is considered like a pillar.

Obtaining justification by faith in Christ, not by the works of the law

"We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified. 'But if, while we seek to be justified by Christ, we ourselves also are found sinners, is Christ therefore a minister of sin? Certainly

not! For if I build again those things which I destroyed, I make myself a transgressor'" (Galatians 2:15-18).

This paragraph is a theological declaration that immediately follows the reproof of Peter. Paul admits that both he and Peter are descendants of the chosen people who received the law, saying, *"We who are Jews by nature, and not sinners of the Gentiles" (Galatians 2:15).*

However, he makes it clear that even those who received the law did not obtain justification by the works of the law. In verse 16, Paul states, *"Knowing that a man is not justified by the works of the law but by faith in Jesus Christ,"* contrasting the works of the law and faith three times within a single verse. And decisively, he nails down that the way to be justified by the law is permanently closed to all humans, saying, *"For by the works of the law no flesh shall be justified."*

The original purpose for which God gave the law was not for humans to become righteous by keeping it. As Romans 3:20 teaches, the law was given to make one realize sin. God's law is so holy and perfect that humans born with sin can never fully keep that law.

Even King David stayed away from idols and served God all his life, but just as that one sin of coveting Uriah's wife dragged in adultery, murder, and lies in a row, breaking even one provision makes one a breaker of the whole law.

Therefore, the law played the role of a tutor leading to Christ by making humans realize that they are sinners and destined to go to hell.

The logic of verses 17-18 must also be examined deeply. It is a counter-question asking if, while we seek to be justified in Christ, we instead are found to be sinners, does that make Christ the one who makes us commit sin? It can never be so. That we

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are found to be sinners is not Christ's fault, but one's own fault of trying to rebuild the legalism that was destroyed. If one denies the removal of sins received once by the righteousness of Christ and tries to return to the works of the law, that person makes himself a transgressor.

From the perspective of the gospel of the water and the Spirit, the comfort and warning this text gives are clear. That we became righteous was done by believing in the heart the work that Jesus took on all our sins at once through the baptism He received at the Jordan River, fully paid the blood of judgment for those sins on the cross, and resurrected from the dead to become our Savior; it is not completed by adding one's own works. After receiving that perfect righteousness in the heart, the attempt to add works again is making Christ's ministry in vain.

Being crucified with Christ and the new life living in faith

"For I through the law died to the law that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me. I do not set aside the grace of God; for if righteousness comes through the law, then Christ died in vain" (Galatians 2:19-21).

"I through the law died to the law" in Galatians 2:19 is the core confession of Pauline theology. What the law did to him was the sentence, "You have not lived according to the law, so the wages for sin is death." Paul acknowledged that sentence in his heart and accepted that he was already a dead person before the law.

That death was not the end but the beginning of living toward God. This is because the Son of God, Jesus Christ, paid for the death of the sinner condemned by the law by dying on the cross on his behalf. He who believes in this payment dies before the law and comes alive as a new life in the resurrected Christ.

Verse 20 is the text that condenses the core of this mystery into one sentence. *"I have been crucified with Christ"* is not a simple metaphor or poetic expression. When Jesus took on the sins of all mankind through the baptism He received from John at the Jordan River, my sins were included in those sins, so when He was crucified on the cross, my old self, the owner of those sins, was also crucified and died together with Him. That death, where the arteries of the hands and feet were cut and all the blood of the heart was poured out to die, was precisely the death of me and you. Therefore, the confession *"it is no longer I who live, but Christ lives in me" (Galatians 2:20)* becomes possible.
The old self is dead, and the resurrected Christ enters and lives inside the heart of the born-again person. Now, everything lived in the flesh is not lived by one's own will or works, but becomes living *"by faith in the Son of God, who loved me and gave Himself for me" (Galatians 2:20).*

The conclusion of verse 21 is intense. *"I do not set aside the grace of God; for if righteousness comes through the law, then Christ died in vain."* Paul declares that he will absolutely not nullify the grace God bestowed through Christ, even in the face of his own shortcomings or the difficulties of circumstances. If one becomes righteous only by adding even a piece of the works of the law, the baptism, cross, and resurrection of Christ all become in vain.
From the perspective of the gospel of the water and the Spirit, this text firmly establishes us in two aspects. First, even when

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looking at oneself and seeming so lacking and terrible, if the faith that believes in the righteousness Christ accomplished at once with water and blood is alive, we are perfectly righteous people. Second, every breath and toil we live today must not be one's own religious effort, but a life of faith that has offered oneself to Him so that Christ may live within oneself.
Acknowledging the old self as one who died together with Christ on the cross, and living for the gospel according to the will of the resurrected Him—this is the climax of Galatians 2, and the proper life of faith of all born-again righteous people.

The core message conveyed by the text

The entirety of Galatians chapter 2 flows as a single river of *"the truth of the gospel."*
In verses 1-10, the attempt by false brothers who secretly sneaked into Jerusalem to change freedom into slavery by adding circumcision to the gospel; in verses 11-14, the incident in Antioch where Peter acted hypocritically out of fear of men; in verses 15-18, the theological declaration that no flesh will be justified by the works of the law; and in verses 19-21, the secret of the new life that is crucified and dies together with Christ and lives again in Him, unfold in sequence.
The truth that all these paragraphs consistently teach is the fact that there is only one way for a person to become righteous, and nothing can be added to it.

From the perspective of the gospel of the water and the Spirit, this way of righteousness was completed by the work of Jesus taking on the sins of all mankind at once through the baptism He received at the Jordan River, bleeding and dying on the cross while bearing those sins, and resurrecting in three days.

The law fulfilled its duty as a tutor that condemns us and makes us kneel before Christ, and the old self that was under the condemnation of that law died on the cross together with Christ. Now, the resurrected Christ Himself dwells within the born-again person, and we breathe and live not by our own works but in the faith that believes in the Son of God.

Therefore, the attitude of faith we must keep today is clear. First, even if it is the teaching of some religious authority or a reputable figure, if it tries to add anything to the gospel of the water and the Spirit, it is leaven and must be firmly rejected. Second, we must not blur the truth of the gospel by being swept away by the consciousness of others and hypocrisy, but must act out the truth as truth before everyone. Third, even when one looks terrible, one must not nullify the faith that believes in the righteousness of Christ, but must live for the gospel by offering oneself so that the resurrected Lord may work within oneself. This is the unchanging voice that Galatians chapter 2 conveys to the righteous of all ages. ✉

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By the works of the law, there is no flesh that will be justified

< Galatians 2:1-21 >

"Then after fourteen years I went up again to Jerusalem with Barnabas, and also took Titus with me. And I went up by revelation, and communicated to them that gospel which I preach among the Gentiles, but privately to those who were of reputation, lest by any means I might run, or had run, in vain. Yet not even Titus who was with me, being a Greek, was compelled to be circumcised. And this occurred because of false brethren secretly brought in (who came in by stealth to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage), to whom we did not yield submission even for an hour, that the truth of the gospel might continue with you. But from those who seemed to be something—whatever they were, it makes no difference to me; God shows personal favoritism to no man—for those who seemed to be something added nothing to me. But on the contrary, when they saw that the gospel for the uncircumcised had been committed to me, as the gospel for the circumcised was to Peter (for He who worked effectively in Peter for the apostleship to the circumcised also worked effectively in me toward the Gentiles), and when James, Cephas, and John, who seemed to be pillars, perceived the grace that had been given to me, they gave me and Barnabas

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the right hand of fellowship, that we should go to the Gentiles and they to the circumcised. They desired only that we should remember the poor, the very thing which I also was eager to do. Now when Peter had come to Antioch, I withstood him to his face, because he was to be blamed; for before certain men came from James, he would eat with the Gentiles; but when they came, he withdrew and separated himself, fearing those who were of the circumcision. And the rest of the Jews also played the hypocrite with him, so that even Barnabas was carried away with their hypocrisy. But when I saw that they were not straightforward about the truth of the gospel, I said to Peter before them all, 'If you, being a Jew, live in the manner of Gentiles and not as the Jews, why do you compel Gentiles to live as Jews? We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is Christ therefore a minister of sin? Certainly not! For if I build again those things which I destroyed, I make myself a transgressor. For I through the law died to the law that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me. I do not set aside the grace of God; for if righteousness comes through the law, then Christ died in vain.'"

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The Apostle Paul says this in verse 1: *"Then after fourteen years I went up again to Jerusalem with Barnabas, and also took Titus with me."* The Bible does not express Paul's going up to Jerusalem as 'going up to the general assembly of the early church held in Jerusalem.' The Bible does not use such political words.

It simply said, *"Then after fourteen years I went up again to Jerusalem with Barnabas, and also took Titus with me."* What this means is that the Apostle Paul, as a missionary to the Gentiles and with the qualification as an apostle of God, took Barnabas and Titus and went up to the Jerusalem assembly.

Titus is a Hellenist. Being a Hellenist means being a Greek person. It means a Gentile, associated with the Greek language in which the New Testament was recorded. Titus is such an important figure that the Book of Titus appears in the later part of the Bible. Titus followed the Apostle Paul, was well trained in faith, and later took charge of and served a church. Whenever the Apostle Paul went to a certain church and said, "Go and solve such and such problems," he would go, solve them, and return. So later, he was established as a church minister and was greatly used.

The purpose Paul took them up to Jerusalem was to present and testify to the gospel preached to the Gentiles. The early church general assembly was held in Jerusalem, and all the twelve disciples of Jesus, including Peter, James, and John, gathered there. And in the place where all those who shared their hearts with them gathered, the issue of preaching the gospel to the Gentiles was dealt with.

Peter also preached the gospel to the Gentiles. When Peter was in a trance, he saw a vision, and a vessel like a large sheet came down from heaven. Inside it, it was full of all kinds of unclean things that Jews cannot eat, such as snakes crawling on the

ground, pigs, and so on. When Peter firmly refused, God said, "Kill and eat. Do not call unclean what I have made clean."

What God symbolically showed was this: The people of Israel were looking down on the Gentiles, considering them as beasts like dogs or pigs. Jesus Christ took upon Himself the sins of all mankind without exception through His flesh and blood, was crucified and died, resurrected, personally appeared and showed Himself to the disciples for 40 days before going up to the kingdom of heaven, and went up to heaven before their eyes.

However, the purpose this assembly was held was this: They would acknowledge up to the point that the Gentiles believed in Jesus and received salvation, but it was to decide whether they should receive circumcision or not, and whether they should keep the law or not. If they were to keep the law, originally there are 613 laws and commandments. In there, there are regulations saying do not eat pork, do not eat what does not have a divided hoof, and do not eat what has a divided hoof but does not chew the cud. Pigs have a divided hoof but cannot chew the cud, so they cannot be eaten, and such things were considered unclean. For the Gentiles who believed in Jesus, the things they could not eat would become very numerous, but in reality, the Gentiles were eating them.

Titus, who was a Gentile at the time of the early church, was a Greek person. Greek people enjoyed eating pork, and there were many cases where they slaughtered and offered pigs when giving sacrifices. On the other hand, Jews receive circumcision when a baby is born. Because God told Abraham that males should receive circumcision as a token of becoming God's people, Jews receive circumcision 8 days after a male baby is born. Abraham or David in the Old Testament and all the Jews received circumcision, but now that Jesus Christ has come and blotted out and removed our sins with His flesh and blood, the twelve

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apostles gathered in one place to decide whether the Gentiles who believe in Jesus should practice the law together with the Jewish believers or not.
"Then after fourteen years I went up again to Jerusalem with Barnabas, and also took Titus with me" (Galatians 2:1). The Apostle Paul is telling this story right now. Once you know the background like this, it is much easier to understand the rest of the words.

For the Apostle Paul to attend the general assembly, he had to submit an agenda

"As a missionary to the Gentiles, I want you to handle this issue at this general assembly." At that time, those leading the general assembly were apostles like Peter and James, and below them were those acting as clerks and general secretaries. The agenda Paul submitted was this: "I evangelized the Gentiles and brought a person named Titus; does this person also have to receive circumcision? Circumcision was the law, but do Gentiles also have to receive circumcision after believing in Jesus? Please decide this issue at the general assembly." Paul proposed the agenda like this.
As a result of the Apostle Paul having a meeting together with the apostles and the members of the general assembly there, they reached the conclusion that it is not necessary to receive circumcision. At that time in Jerusalem, the Jews who believed in Jesus were much more numerous than the Gentiles. Because the gospel began to be preached from Jerusalem, the believers from Israel came first, and they formed the majority in the church.
As a result, there was a problem in the attitude of the circumcised

Jewish believers when treating the newly entering Gentiles. Among the circumcised Jewish brothers, an atmosphere had been formed that considered the Gentile believers as novices and looked down on them. It was for that very reason that Paul submitted this issue as an agenda to the general assembly.

As a result of receiving the agenda at the general assembly and holding a meeting, they reached the conclusion that there is no need to perform circumcision on the Gentiles. It meant that if one believes in Jesus, there is no need to keep the law of the Old Testament exactly as it is. However, a few items had to be kept, which were that they must not eat the meat of animals killed by hanging, and that they must not neglect the work of helping the poor.

Because there were so many people living without property among the people living as a subject state of Rome at the time, they resolved that the church must certainly take care of them and live together. In this way, the decision was made that Gentile believers do not have to be forced to receive circumcision.

Therefore, the Apostle Paul says this in Galatians 2:3: *"Yet not even Titus who was with me, being a Greek, was compelled to be circumcised."* This was a very important declaration that could never be taken lightly.

The general assembly would have been held every year at that time, but Paul attended a total of five times. However, since he said that they did not compel circumcision this time, it means that before that, even if Gentiles believed in Jesus, they were forced to receive circumcision. That they did not do so at this general assembly was the achievement the Apostle Paul obtained by attending the Jerusalem general assembly. From then on, the Gentiles gained the freedom that even if they believe in Jesus, they do not have to receive circumcision and can eat pork.

The entire chapter 2 of Galatians deals with the law, speaking

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of the gospel that saved us with the flesh and blood of Jesus Christ. By the way, what was the reason the Galatian church was troubled at that time? It is recorded like this in Galatians 1:6: *"I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel."*

In this world, what would another gospel be other than the gospel of the water and the Spirit? Of course, later a person named Constantine altered the gospel of the water and the Spirit in the Nicene Creed, but there was no such thing at the time of the early church. If so, what was the different gospel spoken of here? It was that even a person who was saved from their sins must receive circumcision.

False brothers who secretly slipped into the church

t is recorded like this in Galatians chapter 2: *"And this occurred because of false brethren secretly brought in (who came in by stealth to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage), to whom we did not yield submission even for an hour, that the truth of the gospel might continue with you" (Galatians 2:4-5).* Among the Jews, there were many who, putting their power forward, picked quarrels when Gentiles believed in Jesus and entered the church, saying, "Why do you not receive circumcision? Why do you not keep the law?"

The Apostle Paul has been speaking about this issue since Galatians chapter 1. They are false brothers. They are those who, while claiming to believe in Jesus, insist on the law, especially circumcision, and preach a false gospel. The reason they secretly entered the church, pretending to believe in Jesus as the Savior, was that they were people who wanted to take away the freedom

of the saints enjoyed in the gospel of salvation to gain their own profit. They were those who secretly entered the church and tried to make those who believe in the gospel of the water and the Spirit into tools for their own profit.

In the early church, there were so many legalists while claiming to believe in Jesus as the Savior. The Apostle Paul says this: "I am an apostle appointed by God to preach the gospel to the Gentiles. On the other hand, to those like Peter, John, and James, He gave the apostolic authority to preach the gospel to the Jews. Thus, they became those sent by God to preach the gospel to the Jews, and I to the Gentiles." He introduced himself like this.

"*Now when Peter had come to Antioch, I withstood him to his face, because he was to be blamed; for before certain men came from James, he would eat with the Gentiles; but when they came, he withdrew and separated himself, fearing those who were of the circumcision. And the rest of the Jews also played the hypocrite with him, so that even Barnabas was carried away with their hypocrisy. But when I saw that they were not straightforward about the truth of the gospel, I said to Peter before them all, If you, being a Jew, live in the manner of Gentiles and not as the Jews, why do you compel Gentiles to live as Jews?" (Galatians 2:11-14).*

The Antioch church was a church where the Apostle Paul pastored together with Barnabas and saved many souls. However, when Peter came to Antioch, there were not many Jews and there were many Gentiles. Peter was naturally associating and spending time with the Gentiles, but when the Jews came, he avoided the Gentiles he had been with until then. The Apostle Paul witnessed that very scene. Paul thought like this: 'At the Jerusalem general assembly, it was resolved not to force the law upon the Gentiles, but Peter, who led the general assembly, is playing the hypocrite.' So Paul once publicly

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rebuked Peter in front of everyone.

"If you, being a Jew, live in the manner of Gentiles and not as the Jews, why do you compel Gentiles to live as Jews?" (Galatians 2:14).

The Apostle Paul was also a Jew. However, at that time, Rome was ruling Israel, and Paul had Roman citizenship. Also, he was fluent in Greek. This was because Rome used Greek as a common language. Rome absorbed the language, culture, and even religion of the countries it conquered in war and made them its own. Let's look at the word in Galatians 2:16.

"Knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified."

The Apostle Paul, as the apostle to the Gentiles, says this: "The reason Jesus came to this earth was because of sinners. Are we not originally the descendants of Adam and Eve? Adam and Eve united with the devil and committed the sin of disobeying God's word." The descendants of that Adam inherited sin from Adam, and are those born with sin today.

Let's read from Mark 7:20 to 23. *"And He said, What comes out of a man, that defiles a man. 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."*

This is the word that what defiles a person is the sin inside the person's heart. It is the word that when a young child is born through their parents, they are already born with twelve kinds of sins. Because they are those born with such sins, the first thing that comes out of a person's heart is evil thoughts. These evil thoughts constantly come out from the heart of a sinner.

Therefore, humans originally became beings who commit evil. The Chinese thinker 'Mencius' advocated the idea that people are born good. Besides him, another thinker advocated that humans are born with evil.

However, God clearly speaks in the Bible. Because people are those born with evil thoughts from birth, He said that everything that appears as they live in the world is evil.

Every single thing a human thinks is an evil thought. They always think in a self-centered way and in a direction that rejects the other person. People are originally lewd. If there is even a little leisure in life, it flows into lewd behavior. And people constantly want to steal. They live stealing all their lives. People always live harboring a murderous heart. And there is an adulterous heart, and there is covetousness and wickedness, and they blaspheme, have an evil eye, and are proud and wild.

Because all these thoughts of sin are built into a person, whenever there is an opportunity, they come out. Getting drunk, losing one's mind, and causing a disturbance is exactly what wildness is. But would they do that only for that one day? After a little while, they do it again. They repeat such behavior while living their whole lives.

People act wildly, are lewd, and deceive. They always deceive, and they deceive professionally. Yet they do not know that they are deceiving. They say, "What I am saying is the truth, it's real, it's genuine," but those words are the devil sitting inside them and using their evil hearts to make them commit sin. Therefore, having to live committing such sins all their lives is the fundamental appearance of humans.

They are puzzled even after they themselves have committed a sin. However, when they look back on the footprints of their lives, they realize, "Ah, I did that." But they do not know that they are ones who will commit sin again as they live in the

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future. That is not visible because they are selfish and self-centered.

That is why Jesus spoke. He said that what comes out of a person's heart are evil thoughts, lewdness, thefts, murders, adulteries, covetousness, wickedness, deceit, lewdness, an evil eye, blasphemy, pride, and foolishness. It is like a coal briquette with twelve holes. Today, a wild, evil heart comes up. When it runs rampant for a while and then goes right back in, just when you think an evil thought wouldn't come up next, it comes up again. This time, they make a fuss with evil thoughts. Next, lewd thoughts come up from the heart. Because they come up in order like this, a person does not properly know what they have done. But if they look back, they can know. "Ah, I did that."

A person who is a descendant of Adam pretends to be good, but there is nothing good. They are all those who live harboring evil thoughts in their hearts, stealing, blaspheming, being lewd, and having murderous hearts. I myself also did not know in the past that I was such a person. I lived thinking I was very righteous and good. But as time passed and I looked back on the traces of my past, there were so many things I did wrong. And through the words of Jesus, I finally came to know that.

Because the devil breathed such evil hearts into our hearts and made us unable to believe God's word, not believing God's word itself becomes a sin. Therefore, we are those who live in sin. Humans are a lump of sin from birth.

People are divided into two types. Sinners and righteous people, that is, people with sin and people without sin. All who are not born again are sinners. They are those who are born with sin and live committing sin. Therefore, we must first know that we are sinners.

Why must we believe in Jesus? Because we are sinners, we must

believe in the righteousness of Jesus to have our sins removed. Why did God give the law to people? That word of the law was given to teach us what constitutes sin.

"Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin" (Romans 3:19-20).

We come to realize our sins through the law. The Ten Commandments are exactly what compressed the 613 articles of the law and extracted its framework. You shall have no other gods before me, you shall not make any image of anything on earth or in heaven, you shall not serve idols, you shall not take my name in vain, remember the Sabbath day to keep it holy; the commandments of do this and do not do this are compressed into exactly ten things.

If we do not hold onto and believe in God who created the heavens and the earth and His written word, but only think according to our own evil thoughts and to our own advantage, that is not a person who believes in God's word. God's word must be held onto purely as it is written.

God gave us the law, and what the law says is telling all those under the law that they are sinners. It said it is to stop every mouth and bring the whole world under God's judgment. Where there is the law, there is definitely the judgment of sin.

"You, did you live according to this word?" The 1st commandment, did you not serve other gods besides God? The 2nd commandment, did you not take God's name in vain? The 3rd commandment, did you not make some image other than God and serve it as your god? The 4th commandment, did you keep the Sabbath holy? The 5th commandment, did you truly honor your parents? The 6th commandment, did you not harbor

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a murderous heart even in your mind? The 7th commandment, did you not commit adultery? Did you not commit adultery both in your mind and in reality? When examined like this, up to the 8th, 9th, and 10th commandments, one becomes a sinner who has broken them 100%.

Then we are all lumps of sin before God

Therefore, by the deeds of the law, there is no one who will be justified before God. By the law, one only comes to the knowledge of sin. In the Book of Exodus, when Moses went up Mount Sinai, the Israelites who were waiting for Moses at the bottom of the mountain grew tired of waiting when he did not come down even after 40 days. They pulled out gold rings and such, put them into the fire, and when they took them out, it became a golden calf. So they served that golden calf as their god.

Moses came down, saw that sight, threw the stone tablets of the law to the ground, and cried out, “Whoever is on the side of Jehovah God, come to me.” Thus, the people were divided into two. God commanded the descendants of Levi to utterly destroy with the sword those who served the golden calf, and He said of this, “You have served Jehovah.” Is it service to kill one’s own kinsmen because they did wrong? God saw it that way.

However, if you turn just one page of the Old Testament, God calls Moses back up Mount Sinai and shows him the tabernacle. Showing him in detail the laver, the altar of burnt offering, and even the length and height, He told him to build the tabernacle for the Israelites.

What kind of place is the tabernacle? When the people commit sin, they bring a sacrifice, lay their hands on that sacrifice to pass

their sins over, kill the sacrifice instead, and bring the blood and meat to the priest. Then the priest puts the blood on the horns of the altar of burnt offering and puts the meat on the grate to burn it with fire and offer it to God, so that the person may receive the removal of sins. It was a place of mercy where they offered a sacrifice to wash away their sins.

God knew that the Israelites would commit sin

It is the same for us. Because all people are descendants of Adam, they had no choice but to commit sin. If one commits sin, one becomes a sinner, and the wages of sin is death, and one absolutely had to go to hell as the price of that sin.
However, because God loves people, He did not want to leave them like that. So He prepared a sacrifice, established the laying on of hands system and the sacrificial system, and established the sacrificial law to remove the sins of the Israelites. God was this kind of person.
God knew that we would commit sin, and He gave us the law to make us realize our own sins. What must we do, having realized our own sins? “I live always committing sin, so what should I do?” So God Himself came to this earth as the Savior, and to save sinners by having their sins transferred to His own body, He was baptized by John, had the sins of the world transferred to Him, was crucified, shed blood, and resurrected from the dead, thereby accomplishing the salvation of sinners.

The Savior is exactly Jesus Christ. The name ‘Jesus’ means Savior, and ‘Christ’ is the one who has three offices: King, High Priest, and Prophet. Jesus Christ desired to be baptized by John the Baptist to save all sinners from sin by coming to this earth and personally executing these three offices.

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It is recorded like this in Matthew 3:15: *"Permit it to be so now, for thus it is fitting for us to fulfill all righteousness. Then he allowed Him."*
The reason Jesus was baptized by John was to have all the sins of humanity transferred to Jesus' body. Just as the high priest in the Old Testament era passed over a year's worth of sins by laying hands on the sacrifice, in the New Testament era, it was a righteous act for Jesus to be baptized by John the Baptist, have the sins of the world transferred to Him, be crucified and shed blood to pay the price for our sins.
By John the Baptist baptizing Jesus on behalf of me and all of you, he became the one who passed over the sins of all of us to Jesus. Jesus, having been baptized by John and taking the sins of the world, was crucified, said *"It is finished,"* and by resurrecting from that death, He became the Savior who saved those who believe now from all the sins of the world once and for all.

By the law, it only makes us realize and know our sins

So the Apostle Paul speaks like this. He says that by the deeds of the law, one cannot receive salvation. Receiving circumcision does not mean receiving salvation, and not eating what the law says not to eat does not mean sins disappear.
Jesus Christ speaks to all of us like this: "You only need to know that you are a sinner. To remove your sins, I was baptized by John and took the judgment of your sins by being crucified on the cross. The baptism I received, shedding blood on the cross, and resurrecting from death are all for you. If you believe that I became your Savior, you receive salvation. I removed your sins

with my flesh and blood. If you believe in what I have done, you receive salvation from all sins." It means He spoke like this.

Let us read Galatians chapter 3, verses 13 to 14. *"Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, 'Cursed is everyone who hangs on a tree'), that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith."*

It means that if you believe in Jesus Christ with your heart and receive the removal of sins, you will receive the Holy Spirit as a gift. It means God makes it fulfilled according to the promise of the Old Testament word. Therefore, He said that by the deeds of the law, no flesh will be justified.

Let us read Galatians chapter 2, verses 17 to 20. *"But if, while we seek to be justified by Christ, we ourselves also are found sinners, is Christ therefore a minister of sin? Certainly not! For if I build again those things which I destroyed, I make myself a transgressor. For I through the law died to the law that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me."*

It means that if you believe that Jesus Christ came to this earth and what He did for our salvation was the baptism He received from John on His body and the blood of the cross, you receive eternal salvation. This salvation is eternal and perfect. If we believe in Jesus' baptism and blood, we become those who have no sin in our hearts.

But who are those who become sinners again even after believing in Jesus? This word is spoken to those in the Galatian church who insisted on circumcision and taught that one must keep the law, that is, one must believe in Jesus, keep the law, and

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also perform circumcision.

What is the purpose for which you and I know and believe in Jesus as the Savior? First is to receive the removal of sins. Were not your hearts and mine full of sin? Do you still not know your own sins? If so, you are still spiritually blind. If you fail to keep even one commandment among the words of the law, it all becomes sin. What you harbor in your heart is sin, what you think is sin, what you act out is sin, and thinking selfishly only for yourself is also all sin.

Then what is the price of sin? It is death. The word death means dying, and dying means exactly hell. You must realize and hear the word spiritually. So the Apostle Paul speaks like this. There is no one who can obtain the declaration of being sinless by the deeds of the law.

Only the person who accepts into their heart Christ's baptism received from John and His shedding of blood as the truth of salvation can become one saved from their own sins. Then, if we try to become sinless people by believing in Jesus but become sinners again, it is because we have a wrong belief. Is Christ the one who made us become sinners? That is not so. Because even the sins we commit out of weakness after believing in the Lord were already taken away all at once by the baptism Jesus received when He was baptized by John, by ruminating on that fact again, we come to realize even more, "The Lord has become my Savior."

The purpose we believe in Jesus is to receive the removal of sins and to live as God's people. If we had to receive the removal of sins every day, there would be no need for Jesus Christ to be baptized by John, nor would there be a need for Him to be crucified and shed blood.

Because Jesus is the eternally living Savior, He is the one who came to give eternal salvation to those who believe in His

ministry. Within eternal time, through the baptism He received from John, He had all our sins of the world passed over to Him, was crucified and shed blood just once, died, and rose again, thereby eliminating the sins of all people eternally and at once. Whoever believes in the ministry of our Lord Jesus Christ in their heart receives the removal of sins.

It is Galatians 2:19. *"For I through the law died to the law that I might live to God."* How did the Apostle Paul come to know his own sin? When he reflected himself before God's law, he came to know, "Ah, I am such a sinner." Through the law, he knew he was a sinner, and so he died toward the law. "Ah, I am a dead person. I am a person going to hell." Knowing that, by the faith that believes in the baptism the Lord received from John and the blood of the cross as our salvation, he came to receive the removal of sins in his heart.

Today we committed the sin of adultery in our hearts, tomorrow we broke the commandment not to covet, and the next day we liked other things more than God. Among the twelve sins, there is not a single day left out. Humans are entirely sinners. Because of that, they go to hell without exception. Among those who do not believe in Jesus, there is not a single person who will not go to hell. Because they were born with sin as beings who inherently do evil, they bear the fruits of sin.

Some people actually kill people during their lifetime, and some people kill people countless times in their hearts. Looking at the history of Europe, there has not been a single day without war. Come to think of it, humanity has lived constantly killing each other from birth until now.

In the midst of that, Jesus Christ came to this world, and to save humanity from the sins of the world, He was baptized by John, crucified, and shed blood to pay the price of our sins and give us salvation. Even if we cannot keep the law perfectly, even if we

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do not receive circumcision, even if we cannot live well according to the word, by believing the fact that Jesus Christ washed away our sins with the baptism He received from John and the blood of the cross, we receive the removal of sins.
If we believe in our hearts the baptism the Lord received from John and the blood of the cross as salvation, our sins disappear. We become righteous. We become those whose sins are washed clean. We become new creations. We become those who have obtained eternal life.
And the Holy Spirit dwells in that heart, so even though one did not try to live righteously on one's own, being together with God's church, adding strength to the propagation of the gospel, and uniting becomes enjoyable, joyful, and happy. However, it does not become like that from the beginning. After being born again, as time passes, it becomes like that.

Let us listen to the confession of faith of the Apostle Paul

"That I might live to God" (Galatians 2:19). Everyone, have you ever realized your sins through the words of the law, and realized before the law, 'I am a person who has committed sin, I am a dead person, therefore I am a person going to hell'? Have you ever thought while being alive, 'Ah, if I die, I am going to hell'? If God's judgment comes right today, an un-born-again person is going to hell right today. With that, everything ends. Therefore, it means the Apostle Paul believed centered on the word of God.

It is Galatians chapter 2, verse 20. *"I have been crucified with Christ."* Why is the Apostle Paul crucified? He was crucified by faith. The Apostle Paul believed that Jesus came to

this earth, received baptism from John, went into the water and came up, took away the sins of the world, was crucified and died saying *"It is finished,"* and resurrected from death to become our Savior now.

When the Apostle Paul was Saul, he tried to catch and kill those who believed in Jesus. Hearing the news that there were many who believed in Jesus in the place where he lived when he was young, he received official letters from the high priest and received permission that it was okay to catch and kill them.
Thus, while riding a horse with soldiers and approaching near Damascus, suddenly a blinding light shone from the sky and he fell down. He became blind and could not see ahead. At that time, a voice was heard. "Saul! Saul! Why are you persecuting Me, as if kicking against the goads?" Saul asked. "Who are You?" "I am Jesus, whom you are persecuting." At that time, Saul finally came to know. 'They said the one named Jesus really resurrected, and He is indeed alive.' After that, he went to Ananias, opened his eyes, and became an evangelist of the gospel. That Apostle Paul is confessing that he himself also died with Christ by believing the word of the Lord.
Because Jesus took charge of the sins of the world when He received baptism from John the Baptist, it means the Apostle Paul's own sins also passed over at that time. Your sins also passed over. The sins of people not yet born on this earth, the sins of people who lived in the past, the sins of all humanity from Alpha to Omega, that is, from the beginning to the end, passed over to Jesus all at once. And Jesus took the sins of the world, was crucified, and died.
Jesus Christ Himself taking charge of your sins and mine by the baptism He received from John and hanging on the cross was shedding His precious blood to receive the judgment for the sins of the world. Therefore, saying "I have been crucified with

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Christ" means he united his heart with that fact and believed. *"For as many of you as were baptized into Christ have put on Christ" (Galatians 3:27).* When we believe in Jesus, we must turn our hearts back to the moment when Jesus came to this earth, received baptism from John the Baptist, took the sins of the world, and was crucified; and we must unite in our hearts and believe that because He took charge of my sins, He suffered all kinds of humiliation, was crucified, died saying *"It is finished,"* and resurrected from death. When you unite your heart and believe, it becomes salvation.

Although Jesus is not visible to the eyes, all these things were accomplished about 2,000 years ago. Our hearts must return to that time, and we must believe that when He received baptism, your sins and mine passed over, and when Jesus took the sins of the world and was crucified, you and I were crucified and died together. We must make our faith our own by believing in Jesus Christ's baptism and shedding of blood on the cross. We must unite by faith with our hearts. We must believe in our hearts. That is the faith that believes in the righteousness of Jesus Christ. For us to set aside the word of God and believe in the baptism and blood of Jesus Christ is not true faith.

"I have been crucified with Christ; it is no longer I who live, but Christ lives in me" (Galatians 2:20). By faith, one is crucified with Christ, dies together, and lives again. The old me is dead, and if I now live, it is believing by identifying that Christ lives in me by the Holy Spirit, and Jesus who saved me with the gospel of the water and the Spirit dwells in me and lets me live my remaining life. When you believe like that, you receive salvation.

Therefore, the Apostle Paul is speaking like this. *"And the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me" (Galatians 2:20).*

"I do not set aside the grace of God; for if righteousness comes through the law, then Christ died in vain" (Galatians 2:21).

We must not despise the baptism and blood of Jesus, which become the righteousness of God. God's grace is received as a gift of salvation through the faith that believes in the baptism Jesus received from John and His blood. It is absolutely necessary for you and me. If we keep and hold onto that baptism and blood of Jesus Christ in our hearts, the soul that died with Jesus lives again.

Turning our hearts back to that time about 2,000 years ago, we must participate with our hearts that when Jesus received baptism from John, our sins also passed over to His body, and we must participate together with our hearts that when He took the sins of the world and was crucified, He received the judgment of our sins. And also when Jesus Christ died and lived again, by participating in salvation with a believing heart, we obtain salvation. You must know that we are never trying to obtain salvation by keeping the law, and you must return into the word of the gospel of the water and the Spirit.

Everyone, today many Christian believers try to be saved by their own good deeds because they have not received the removal of sins. They think, "If I serve the gospel well, I will receive salvation." But that is of no use. Because we have already received salvation from our sins, we preach the gospel and serve the Lord with that faith.

Among Christian believers, those who are excluding Jesus' baptism must turn back and believe. Because their own sins have never passed over to Jesus, they try to resolve the sins committed every day with prayers of repentance. However, prayers of repentance are also one of the legalistic faiths.

Trying to obtain salvation through one's own good deeds all

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becomes sin. We do not obtain salvation by our good deeds, but by believing the fact that our sins were transferred by the baptism Jesus received from John, washing our sins, being killed on the cross together with Jesus Christ, participating in His resurrection by faith, and holding onto it by faith, just as Christ lived again, we also live again. Therefore, we become those who obtain eternal salvation.

Therefore, the Apostle Paul went to the Jerusalem Council and submitted this agenda. "Must a person who believes in Jesus keep the law and receive circumcision to be recognized as a member within the church? Please discuss and decide this part." So Paul rebuked those who tried to keep the law in the flesh. "If you, being a Jew, do not even live the life of a Jew, why do you act hypocritically to make those who are Gentiles live the life of a Jew?"

Everyone, if you hold onto the word of the gospel of the water and the Spirit that I preached today and believe it in your heart, you receive the removal of sins. When we believe in Jesus, we believe only to be saved because of our sins, and we must not believe for other purposes. If you believe for other purposes, it becomes a worldly religion.

The Apostle John, after receiving the removal of sins in his heart, speaks like this. *"I pray that you may prosper in all things and be in health, just as your soul prospers" (3 John 1:2).* If we first pass over our sins with the faith that believes in the ministry of Jesus Christ's baptism, believe that the price of our sins was paid through the blood of Jesus' cross, and participate by faith in the Lord's resurrection, we receive salvation from all sins.

Everyone, it does not end with merely knowing the gospel of the water and the Spirit. You must stand before God and God's word with believing faith. God is not visible to the eyes, but you can believe God's word.

Standing before God's law, if you acknowledge that you are a person who cannot keep this law, you must accept that you yourself are a sinner. And on the premise that if you are a sinner you go to hell, you must seek help from the Lord. "Lord, please save me." When you call like that, the Lord says He washed away our sins with the baptism He received from John. That Jesus Christ received baptism from John to save you and me from the sins of the world, was crucified and shed blood, and resurrected from that death to become the One who saved us who believe now from all the sins of the world.

What is the gospel of the water and the Spirit? It is content so deep and broad that it must be explained encompassing the Old and New Testaments. But today, for people who believe in Jesus, the word of the cross and the law have become mixed up. Saying that one must also keep the law and keep the Sabbath well, denominations like the Adventist Church and the Holiness Church emerged.

God's church is a church that preaches the gospel of the water and the Spirit. Everyone, if you are inside this church and hear this word but do not receive the removal of sins, you become a foolish person. Receiving salvation is this. I was born as a descendant of Adam. Therefore, I am a sinner. Because I inherited sin, I am a sinner. It is not that I commit sin because I want to, but because I was born with sin, I bear the fruits of sin. But Jesus came to save me from the sins of the world. Jesus came to save me with water and blood. When we believe in the ministry of Jesus' baptism and the ministry of shedding blood on the cross as the ministry for our sins, we become those who obtain salvation.

If we acknowledge God's righteousness, acknowledge that we ourselves are sinners to receive the salvation God gave, and

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accept the word of the gospel of the water and the Spirit into our hearts, it means we receive the removal of sins just by believing the righteous work Jesus did, that is, the work that saved us.
A person who has not become a sinner before God does not attain salvation even if they believe in Jesus as the Savior. If a perfectly fine person who is not sick goes to the hospital, they do not need a doctor. But if one goes to the hospital because they have a disease, they need a doctor, and the doctor treats them saying, "I will cure your disease."
Jesus Himself also spoke. "A person who does not need Me does not need to come to Me. A person who is not a sinner themselves does not need to come. But if you know you are a sinner before Me, and deeply feel in your heart that you could not keep even one of My commandments, come before Me. I will eliminate your sins as much as you want." *"Come to Me, all you who labor and are heavy laden, and I will give you rest" (Matthew 11:28).* It means He will let you rest comfortably.

The Lord is the King of kings. Believing in Jesus is not that difficult when you come to know it. It is just because it is complicatedly tangled in the middle, but receive the removal of sins by faith, and after that, entrust your life before the Lord and try receiving the Lord's guidance. Then the Lord will guide your future and open the way for you. Through the Lord's word supplied according to the time and the blessings bestowed both spiritually and physically, you will live a life a hundred, a thousand, ten thousand times better than a person who labors their whole life by their own strength trying to succeed. It means you receive salvation just by believing. The Lord has become your Savior and mine.
Jesus is the Savior. Jesus is your Savior and mine, your God and mine, your Shepherd and mine. *"I have come that they may have life, and that they may have it more abundantly" (John 10:10).*

It means He saved us to fill us abundantly.

He is not One who only saves and ends it with that. The Lord spoke like this. *"But seek first the kingdom of God and His righteousness, and all these things shall be added to you" (Matthew 6:33).* He promised that even after we receive salvation, the Lord will take responsibility for our lives. He told us to seek the Father's will first, and to do the work that pleases the Father first. Although we are lacking, if we only act by faith, our future is guaranteed.

I have lived like that until now. I lived holding onto God's word by faith, and I lived believing that God fights for me without fighting with my own temper. I hope you also live like that.

Everyone, is there anything you are anxious about in your heart? Is there anything that does not work out no matter how much you try on your own? Believe in God. Believe in Jesus Christ. He is your God, your Savior, and your Shepherd. When you follow Him by faith, when you hold onto the word and move forward together with the church, He will accomplish all the things He ought to do for you. I conclude the message. ✉

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The Life of the Righteous Who Lives by Faith in the Gospel of the Water and the Spirit, Not by the Law

< Galatians 2:16-21 >

"Knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is Christ therefore a minister of sin? Certainly not! For if I build again those things which I destroyed, I make myself a transgressor. For I through the law died to the law that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me. I do not set aside the grace of God; for if righteousness comes through the law, then Christ died in vain."

Glad to see you. This evening, I would like to share grace

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together with the words from Galatians chapter 2, verses 16 to 21. Did you all have a good meal? You did? That is good. Once a person's stomach is full and their mind is at peace, the Word of God enters their heart well, and so on. If your mind is noisy and you are hungry, you cannot hear the Word of God. Therefore, have a good meal, put your mind at ease, and let us examine the Word together.

This book called Galatians is a letter that the Apostle Paul wrote until his life-sap was drained. A normal letter usually ends in just one or two pages, but this letter continues straight from chapter 1 to chapter 6. In it, the same words are repeated and repeated again. Why would he have repeated the same words like that? If the people had understood well enough that the Apostle Paul did not need to say the same words, he would not have written it this long. However, false teachers had come into the Galatian church and were shaking the people's hearts. What those people said was, they taught, "It is good to believe in Jesus, but if you want to become true people of God, you must receive physical circumcision, and you must also keep the Law of Moses."

This seems like no big deal, right? However, this is a very big problem. The reason is, once you start adding the deeds of the law to salvation, as a result, that salvation which Jesus accomplished once and for all is shattered into pieces. The Apostle Paul wrote all 6 chapters of Galatians just to try and block this one thing. So, how urgent must the Apostle Paul's heart have been? We must read this letter with such a heart.

Now, please take a look at verse 16 of the main text. *"Knowing that a man is not justified by the works of the law but by faith in Jesus Christ."* What is this one verse asking us?

It is asking the most fundamental question of how a person is

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recognized as a righteous person before God, and how one stands as a person without sin.

Everyone, how does a person become righteous? Does it happen by one's own effort? Does it happen by one keeping the provisions of the law well? Does one become righteous by doing early morning prayers every day, paying tithes well, and volunteering a lot?

The Apostle Paul firmly nails it down. *"And not by the works of the law."* He is saying that is not it. If a person could be justified by the works of the law, the Apostle Paul would not have even written this letter. Also, Jesus would not have come to this earth. Also, Jesus would not have died on the Cross. If a person could become righteous by making an effort, what reason would there be for God the Father to send His only begotten Son down to this earth?

However, people do not know that. So they constantly try to add their own righteousness. They constantly try to make righteousness through the deeds of the law. Inside the Galatian church, that appeared in the form of "*circumcision.*" It was in the manner of, "We believed in Jesus, but shouldn't we still receive circumcision once to be true people of God?"

To us today, it appears in a different form. In the manner of, "I believed in Jesus, but I still must do daily prayers of repentance so that sins are eliminated." In the manner of, "I believed in Jesus, but I still must pay tithes well to receive blessings." In the manner of, "I believed in Jesus, but I still must quit drinking, quit smoking, and live holily to be truly saved." These are all exactly the same. They are all trying to add one's own deeds to salvation.

Everyone, listen carefully. Let us make one thing clear. It is the fact that a person cannot be justified by the works of the law. The Apostle Paul goes so far as to say this: *"For by the works of*

the law no flesh shall be justified" (Galatians 2:16). It means there is not even a single person. No one born on this earth can remove their sins by the works of the law. One cannot become a clean person before God by one's own effort. If that were possible, Jesus would not have needed to come.

But everyone, then why was the law given? The question will arise as to why God gave the law if the law cannot save us. The Apostle Paul personally tells us in another place. It is that the law is a mirror that makes us realize our sins.

Without the law, we do not even know whether we are sinners. Without the law saying "Do not steal," one does not know that one's stealing is a sin. Without the law saying "Do not lie," one does not know that one's lying is a sin. The law is a mirror that reflects to us how great a sinner one is, and it is a guide that shows us to stand before that mirror, realize one's filthiness, and find a way to live.

Therefore, the law is not the way that saves us, but a signpost that makes us set out to find the way to be saved.

Now, then how do we become righteous? In the latter part of verse 16, the Apostle Paul gives the answer. *"but by faith in Jesus Christ."* It means that one becomes righteous only by that faith which believes in Christ Jesus.

However, here we must point out one thing very precisely. It is the question of what on earth it means to believe when we say "believing in Jesus Christ." Do we become righteous if we just believe to the extent of "Jesus is a great person, He died on the Cross for our sins"? Today, almost everyone inside Korean Christianity believes like that. "I believe in Jesus, I believe in the blood of the Cross, so I am saved." They say it like that.

But everyone, if you only believe like that, are the sins inside your heart eliminated? Does your conscience truly become clean? If that is truly so, why do those people have to do prayers

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of repentance every day? It is because their own conscience constantly reflects their sins and condemns them. So they must kneel every day and beg, saying, “Lord, I did wrong again, I sinned again.”
What kind of salvation is that? That is not salvation. That is just acting as a slave to sin exactly as before.

Now, then what is the true faith of salvation? It lies in knowing exactly the truth of how Jesus saved us.
We are not saved merely by Jesus dying on the Cross. Before that death on the Cross, there is the fact that Jesus received baptism from John the Baptist at the Jordan River.
That is clearly recorded in Matthew chapter 3, verses 13 to 17. Jesus went to John the Baptist and said, “It is fitting for me to be baptized by you,” and when John the Baptist said, “How dare I,” Jesus said, *“Permit it to be so now, for thus it is fitting for us to fulfill all righteousness,”* and He personally received baptism.
Everyone, why would Jesus have received baptism? Is He not someone without sin? Why would someone without sin have to receive the baptism of repentance that sinners receive? That is not because of His own sin. It was to take upon His own body the sins of us, that is, the sins of all humanity, once and for all.
Looking at Leviticus 1:4 in the Old Testament, when the people of Israel committed a sin, that person laid hands on the head of an unblemished animal. What did that laying on of hands mean? It means “I transfer my sin to this animal.” Then that animal was killed while bearing that sin and paid the price of the sin. That was the law of the laying on of hands in the Old Testament.
And looking at Leviticus 16:21, once a year on the Day of Atonement, the high priest laid both hands on the head of a live goat and transferred the sins of the whole congregation of Israel to that goat. The picture of that goat bearing all those sins, being sent into the wilderness, and being killed, was exactly the

shadow of the baptism that Jesus Christ received from John the Baptist at the Jordan River.

Everyone, then what happened when Jesus received baptism at the Jordan River? The sins of all our humanity were passed over to Him once and for all. The next day, the Apostle John saw Jesus and cried out. *"Behold! The Lamb of God who takes away the sin of the world!" (John 1:29).*

How did He become the Lamb who takes away the sin of the world? It is because the very day before, by receiving baptism from John, He took upon Himself all the sins of humanity. That is why Jesus went to the Cross while bearing those sins.

What died on the Cross? Our sin died. By Him dying together with our sins, He fully paid the price for those sins. And by resurrecting on the third day, He established us in eternal righteousness.

This is exactly the gospel of the water and the Spirit. The water points to the baptism Jesus received, and the blood points to the precious blood shed on the Cross. In 1 John 5:6, it is clearly nailed down, *"This is He who came by water and blood—Jesus Christ; not only by water, but by water and blood."* He did not come by water only. He came by water and blood.

Neither of the two must be left out. If you separate and believe only in the blood of the Cross, that is a half gospel. That is not the gospel of salvation accomplished once and for all.

Everyone, when the Apostle Paul says in verse 16 that it is through faith in Jesus Christ, does it not become clear now what kind of faith that faith is? It is the faith that believes in the heart the entire gospel of salvation accomplished once and for all: the fact that Jesus took upon Himself all our sins once and for all through the baptism He received at the Jordan River, the fact that He hung on the Cross and bled to death while bearing those sins, and the fact that He resurrected on the third day and justified us eternally.

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This is the exact content of the faith believing in Christ that the Apostle Paul spoke of. Only upon this faith is a person justified. Now, then look at verse 19. *"For I through the law died to the law that I might live to God."* It seems like the Apostle Paul is saying something strange, right? What would the words "through the law died to the law" mean? What this means is that the Apostle Paul was originally a person who tried to keep the law more zealously than anyone else. In Philippians chapter 3, the Apostle Paul even boasted about what kind of person he was. He said he was of the tribe of Benjamin, a Pharisee concerning the law, a persecutor of the church concerning zeal, and blameless concerning the righteousness of the law.

He was a person who kept the law to the death like that. But at the end of all those efforts of the law, what was it that he discovered? It was the fact that he himself could not be justified. The law killed him. The law reflected to him like a mirror how great a sinner he was, and made him realize that he could by no means become righteous by his own effort. Therefore, through the law, he died to the law. The old man who relied on the law died, and now he came to live toward God, not the law.

Everyone, this step is very important. If the mind that one can create salvation by the works of the law does not die, true salvation does not come. For a person who hangs onto their own effort to the end, there is no empty space for the salvation of Christ to enter. The illusion that one can create one's own righteousness must be shattered to pieces. "Ah, I absolutely cannot do it. My sins do not disappear by my effort. Even if I pray prayers of repentance all my life, my sins remain as they are. Even if I enter a monastery and discipline myself for my whole life, my heart does not become clean." One must stand in this place of despair at least once. Only the person who has stood in that place comes to receive in their heart the righteousness that

Christ accomplished once and for all.

Verse 20 is the most famous verse in the entire book of Galatians, and also the deepest verse. Let us read it together. *"I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me."*

Everyone, what is this one verse saying? The Apostle Paul clearly says that I have been crucified with Christ. However, this is not merely a figurative expression. It means that event truly happened.

Then how could the Apostle Paul have been crucified together with Christ? Has the Apostle Paul ever been crucified together on Jesus' cross? No. But how can he say he was crucified together? Right here is the gospel of the water and the Spirit.

When Jesus received baptism at the Jordan River, all our sins passed over to Him. The Apostle Paul's sins also all passed over to Him at that time. And when He, who bore our sins, was crucified and died, those sins were executed.

Then, wouldn't the old man who was bound to sin also have been executed together with those sins? The Apostle Paul's old man died together at that time. That is why the Apostle Paul said that I have been crucified with Christ.

If you separate and look only at the blood of the cross, this word is not resolved. How can I say that I have been crucified with Christ? However, when you look at it knowing the fact that all my sins passed over to Him through the baptism Jesus received, only then is this word resolved. When my sins were executed on the cross, my old man who was bound to those sins was also executed together in Him.

Then what about the resurrection? When He lived again in three days, we also lived again as a new man in Him.

That is why the Apostle Paul continued and said, *"It is no longer*

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I who live, but Christ lives in me." The old man has already died with Christ. Who is this person living now? It is the new man who has lived anew in Christ.

That person who lived under the guilt and condemnation of the old nature is no more. The person who received a new creation is living.

Everyone, how amazing a truth is this? We did not merely receive the eradication of sins. We are those whose old man died and who lived again as a new man.

In Galatians 6:15, the Apostle Paul personally said: *"For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation."* It is a new creation. It is a person who has been newly created. Not an old religious person struggling to make one's own righteousness, but a new creation who is clothed with the righteousness of Christ and lives within that righteousness.

Now, then, how must the new creation live? The latter part of verse 20 tells us. *"And the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me."* It is living in faith.

In what kind of faith? It is in *"faith in the Son of God, who loved me and gave Himself for me."*

Everyone, listen carefully to this one phrase. The Apostle Paul said, *"who loved me and gave Himself for me."* He did not say "loved us and for us," but *"me."* It means that the Son of God gave His own body for the Apostle Paul himself, one person. What this means is that the Apostle Paul received that love as his own matter.

It means he engraved in his heart, not vaguely "Jesus died for humanity," but "Jesus gave His own body right for me, for this one sinful person, Paul."

Everyone, this is true faith. It is not a vague faith, but a faith

received as one's own matter. "My sins entered into that baptism the Lord received; the price of my sins was paid by that blood the Lord shed; I lived again as a new man within that resurrection the Lord resurrected." This must become one's own matter to be true faith.

And living every day within this faith is the life of the righteous. The life of faith is done by faith. It starts with faith, lives by faith, and finishes with faith.

Everyone, you must absolutely not try to do the life of faith by works. If you try to do it by works, you cannot even go a few days. One did a bit well yesterday, but committed sin again today. Then one's conscience condemns oneself. "You did wrong again, you failed again." Then the heart collapses. So one prays prayers of repentance again, spends a few days well again, collapses again, and goes up and down like that for a whole lifetime. What kind of life of faith is that? That is a punishment. However, a person who lives within faith is different. Even when one showed lack today, even when one made a mistake, even when a wrong thought came up in one's mind, that person does not look at one's own works but looks at that righteousness Christ accomplished once and for all.

"The Lord bore all my sins once and for all. The lack I showed today, and the lack I will show again tomorrow, He bore them all at that time. All my sins passed over to Him. I am a righteous person in Him." It is living every day within this faith. Then the heart does not shake. The conscience does not condemn. There is peace. And upon that peace, being thankful for the love one received, one comes to live offering one's time, material wealth, and talents to the work of letting even one more soul be saved from sin.

Now, look at verse 21. *"I do not set aside the grace of God; for if righteousness comes through the law, then Christ died in*

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vain." With this one phrase, it heavily drives in the wedge. The Apostle Paul is saying, if a person could become righteous by the works of the law, it means Christ died in vain. It means the death of Christ became vain.

Everyone, listen carefully. Whenever we try to add our own works, efforts, and religious righteousness to salvation, we are making the death of Christ vain. "I believe in Jesus, but still I must pray prayers of repentance every day for sins to disappear." The moment one says this, that person is making the righteousness Christ accomplished once and for all vain. "I believe in Jesus, but still one must keep the law well to be truly saved." The moment one says this, that person is insulting the cross of Christ.

Because it is saying that the righteousness Christ accomplished once and for all is not enough, and that one must add to it.

Everyone, how scary of a thing is this? It seems one does so from a heart wanting to live godly, but in reality, one is destroying the ministry of Christ.

Therefore, the Apostle Paul firmly drives in the nail. *"I do not set aside the grace of God."* It means he will by no means abolish the grace of God. It means he will not make the death of Christ vain by adding his own works. It means he will stand to the end upon that righteousness Christ accomplished once and for all.

Everyone, we too must stand in this place. As we live every day, we can show things that are lacking. We also make mistakes. Wrong thoughts of the mind also come up. However, all of those things must not become a reason to add our righteousness. We must not go back to the law again with our lack as an excuse.

We must stand to the end upon the righteousness of Christ accomplished once and for all. The more one lacks, the more gloriously His righteousness shines. When one is weak, His

strength comes alive within oneself. Therefore, the Apostle Paul confessed in another place, *"For when I am weak, then I am strong."*

Now, let us summarize. The words from Galatians 2:16 to 21 are driving a nail into one fact for us. It is the fact that a person becoming righteous is not by the works of the law, but by the faith believing in Jesus Christ.

And that faith believing in Christ is not a half faith that only detached the blood of the cross, but the faith believing with the heart the entire gospel of the salvation accomplished once and for all—that Jesus bore all our sins once and for all through the baptism He received from John the Baptist at the Jordan River, died shedding blood on the cross while bearing those sins, and resurrected to justify us permanently.

Upon this faith, we become those crucified together with Christ. We become those whose old man died and who lived again as a new man. And that new man lives every day not in works but in faith.

It is living in the faith believing in the Son of God, who loved oneself and gave His own body for oneself. Even when one's lack is seen, one stands upon that faith, and even when one's mistake is revealed, one stands upon that faith. One by no means abolishes the grace of God by adding one's own works. One stands to the end upon that righteousness Christ accomplished once and for all.

Everyone, the life of faith is done by faith. The start is faith, the living is faith, and the finishing is faith. It cannot be done by works. It absolutely cannot be done.

Just as the Apostle Paul rebuked in Galatians 6:13 the sight of people, who themselves have never kept the whole law, placing the burden of the law on other people, we too must cut off every

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day the impulse of that old nature trying to make one's faith into works. And we must stand newly every day upon the gospel of salvation accomplished once and for all.

Everyone who is in this place today, where is your faith standing right now? Is it standing upon your own works? Or is it standing upon the righteousness of Christ accomplished once and for all? If you are suffering every day between guilt and condemnation, it is because you are failing to stand upon the righteousness of Christ and are trying to stand upon your own works.

Come back again. Stand again upon that truth that all your sins passed over to Him through the baptism Christ received, that He paid all the price of those sins on the cross, and that He resurrected and made you live as a new man.

And how must a person who stands upon this truth live? Because the love one received is so great, following that love, one lives offering one's time, material wealth, and talents in order to let even one more soul hear the same truth. One is honestly loyal to one's duty, and lives like a person of Christ in one's home and workplace. That is the natural flow of a new creation.

Everyone, let us by no means forget this truth. That truth the Apostle Paul fought to protect across 6 chapters of Galatians until his sap was drained, namely the truth that we became righteous by the faith believing in Christ and not by the works of the law, the truth that that Christ saved us once and for all with the gospel of the water and the Spirit, the truth that therefore we were crucified to death together with Christ and lived again as a new man, and the truth that that new man lives every day in faith—let us live holding onto this truth to the end.

Only the one who stands upon this truth is a truly righteous person. Only the one who stands upon this truth is a truly free person. Only the one who stands upon this truth is a person who truly gives glory to God.

Let us pray together. God the Father, thank You for engraving once again in our hearts the gospel of salvation accomplished once and for all, even at this time today.

Let us cut off every day the impulse of the old nature trying to make righteousness by the works of the law, and let us live the life of a new man in Him every day as those crucified together with Christ.

Let us live without shaking in that faith believing in the Son of God, who loved us and gave His own body for us, and let us live offering ourselves to the work of letting even one more soul be saved from sin, following that received love.

Let us by no means abolish the grace of God, and let us stand to the end upon the gospel of salvation accomplished once and for all. I pray in the name of Jesus Christ. Amen. ✉

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Questions and Answers on Galatians Chapter 2

[Question] 1. Apostle Paul was an apostle sent to preach the gospel of the water and the Spirit to the Gentiles. Please explain the fact that he testified the gospel of the water and the Spirit to the Gentiles.

Apostle Paul, unlike the other apostles, was not a disciple who directly followed Jesus during His public ministry period, but rather was a scholar of the law who persecuted the church. How such a person was called as the apostle to the Gentiles, and with what he went out into the Gentile world, I will explain following the flow of the text.

1. Apostle Paul's calling was not received from man, but was a direct revelation of Jesus Christ.

Paul clearly declares the source of his ministry in Galatians chapter 1, verses 11-12. *"But I make known to you, brethren, that the gospel which was preached by me is not according to man. For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ."* The gospel Paul preached was not a theory learned in a classroom of some theological seminary, nor a tradition passed down from other apostles, but the truth that the resurrected Lord directly opened and showed. The word *"revelation"* means to open and show what had been closed.

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After meeting Jesus Christ who appeared in the light on the road to Damascus, Paul came to see with his heart the one truth that all the shadows of the Old Testament had pointed to. That is the fact that the Son of God came in human flesh, bore the sins of mankind at once through the baptism He received from John, paid the full price that becomes the cost of the judgment of sin for that sin on the cross, and by resurrecting from death in three days, has now become our perfect Savior. This revelation turned him from a legalist into the apostle of the Gentiles.

2. The fact that God specially established Paul as the apostle of the Gentiles was officially recognized in contrast with Peter's ministry.

Galatians chapter 2, verses 7-8 clearly state the division of ministry made among the apostles. *"But on the contrary, when they saw that the gospel for the uncircumcised had been committed to me, as the gospel for the circumcised was to Peter (for He who worked effectively in Peter for the apostleship to the circumcised also worked effectively in me toward the Gentiles)."* It is a declaration that the same one God worked in Peter and established him as the apostle of the Jews, and that same God worked in Paul and established him as the apostle of the Gentiles.

This was not a simple human division of labor, but God's sovereign decree. Because Paul was from Tarsus, being orthodox in the law yet familiar with the language and culture of the Gentile Hellenistic world, he was the most suitable vessel to deliver only the truth of the gospel to the Gentiles without the yoke of the law.

In verse 9, James, Cephas, and John giving him the *"the right hand of fellowship"* was an apostolic endorsement of the fact that the same gospel flows into the Gentile world.

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3. The core of the gospel that Paul preached to the Gentiles was not the works of the law, but the gospel of the water and the Spirit.

The gospel that Paul propagated among the Gentiles was not merely a half-message that "Jesus shed blood and died on the cross." He said in Galatians chapter 3, verse 27, *"For as many of you as were baptized into Christ have put on Christ,"* and in Galatians chapter 2, verse 16, *"Knowing that a man is not justified by the works of the law but by faith in Jesus Christ."*
The Christ he preached was the One who bore the sins of mankind at once by receiving the baptism of the laying on of hands from John the Baptist at the Jordan River, the One who took all the curses of the law by bleeding and dying on the cross while bearing those sins, and the One who permanently guaranteed our righteousness by resurrecting in three days.
This salvation accomplished as a single package by the water (baptism), the blood (the cross), and the Spirit (the evidence of resurrection) was exactly *"the truth of the gospel"* that Paul took to the Gentiles. As 1 John chapter 5, verse 6 testifies, Jesus Christ is *"He who came by water and blood,"* and only this single package of truth justifies a person.

4. Paul firmly rejected any attempt to add the works of the law to this gospel.

In the ministry of preaching the gospel to the Gentiles, the target Paul fought most fiercely against was not external persecutors, but *"false brethren secretly brought in" (Galatians 2:4)* inside the church. In Galatians chapter 2, verses 3-5, he emphasizes the fact that he did not compel Titus, a Greek, to be circumcised. *"Yet not even Titus who was with me, being a Greek, was compelled to be circumcised. And this occurred*

because of false brethren secretly brought in (who came in by stealth to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage), to whom we did not yield submission even for an hour, that the truth of the gospel might continue with you."

The false brothers tried to add works to the gospel in a way saying, "You must believe in Jesus, but you must also be circumcised." However, Paul did not yield for even a single moment. Because the moment anything is added to the gospel of the water and the Spirit, it is no longer the gospel but becomes leaven that drags a person into being a slave of the law.

Paul said in Galatians chapter 1, verse 8, *"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,"* thereby risking even his own life in the work of keeping the purity of this gospel.

5. Paul did not fear men and publicly rebuked even an apostle's hypocrisy.

Among the most dramatic actions Paul took to protect the gospel preached to the Gentiles is the incident of rebuking Peter to his face in Antioch. Galatians chapter 2, verse 11 conveys the resoluteness of that incident exactly, saying, *"Now when Peter had come to Antioch, I withstood him to his face, because he was to be blamed."*

Peter, fearing the circumcision party who came from James, stealthily withdrew from the dining table with the Gentile brothers, and that hypocrisy infected even the other Jewish believers and Barnabas. What Paul saw was not one person's mistake, but a crisis where the truth of the gospel was collapsing by works.

He publicly rebuked him in verse 14, saying, *"I said to Peter before them all, 'If you, being a Jew, live in the manner of*

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Gentiles and not as the Jews, why do you compel Gentiles to live as Jews?'" This is because the freedom of the gospel preached to the Gentiles had priority over an apostle's face-saving or human relationships.

6. The conclusion of the gospel Paul preached was a new life of dying to the law and coming alive together with Christ.

The gospel that Paul preached to the Gentiles did not end merely with the first step of the removal of sins. In Galatians chapter 2, verses 19-20, he shows the depth of that gospel through his own confession of faith. *"For I through the law died to the law that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me."*

It is the truth that when Jesus bore the sins of mankind through baptism at the Jordan River, Paul's old man was also handed over to Christ along with those sins, and when He was crucified on the cross, that old man died together with Him, and when He resurrected, he came alive again with a new life.

Because this truth was a universal salvation applied equally whether to Gentiles or Jews, Paul preached only this one gospel in any nation and any cultural sphere.

7. Because Paul did not please men but placed his joy only in God, he fulfilled this ministry to the end.

The ministry of preaching the gospel to the Gentiles was a path filled with persecution, misunderstanding, and disputes. However, Paul makes his motive clear in Galatians chapter 1, verse 10. *"For do I now persuade men, or God? Or do I seek to*

please men? For if I still pleased men, I would not be a bondservant of Christ."

If he had feared the evaluation of men, he would have catered to the Jews and slyly acknowledged circumcision, and being conscious of the reputation of the scholars of the law, he would have added academic decorations to the gospel. However, because he himself was already one who had died on the cross with Christ, neither the praise nor the slander of men could shake him.

Because his old self had died, there was nothing to fear, and because the resurrected Christ lived inside him, he could not stop. As a result, the gospel of the water and the Spirit that he preached flowed throughout the entire Gentile world, reaching Galatia, Macedonia, Achaia, and Rome.

8. To summarize

Apostle Paul was a person called by the direct revelation of the resurrected Lord, established as the apostle of the Gentiles with the same authority as Peter being established as the apostle of the Jews.

The gospel he took to the Gentiles was not merely a half-message speaking only of the blood of the cross, but the complete gospel of the water and the Spirit that preaches as a single package the fact that Jesus bore the sins of mankind at once through the baptism He received from John at the Jordan River, the fact that He bled and died on the cross while bearing those sins, and the fact that He resurrected in three days.

He did not yield for even a single moment to the false brothers who tried to add circumcision or the works of the law to this gospel, and he placed the truth of the gospel above the evaluation of men, enough to rebuke even Peter's hypocrisy to his face before everyone. Through the devotion of that person who had nothing to fear as one whose old man had died on the cross with

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Christ, and who could not stop because the resurrected One lived inside him, the Gentile world finally came to know the way to become righteous.

[Question] 2. Fourteen years after meeting the Lord, Paul went up to Jerusalem, met the servants of God such as his seniors in faith Peter, James, and John, and testified to the gospel of the water and the Spirit that he had preached in the Gentile regions. And after confirming that the gospel was identical to the gospel preached by the apostles in Jerusalem, they became servants of God who united and worked together. Please explain this part.

The incident where Apostle Paul went up to Jerusalem after 14 years, submitted his gospel before the apostles who seemed to be pillars, and reached an agreement of co-ministry after confirming that the gospel was the same truth, is one of the most crucial scenes in early church history. I will explain it following the flow of the text.

1. The time of 14 years was a period proving that Paul's gospel was not a product of man.

Galatians chapter 2, verse 1 begins by saying, "*Then after fourteen years I went up again to Jerusalem with Barnabas, and also took Titus with me.*" Because this "*fourteen years*" refers to the 14 years after his first visit to Jerusalem in Galatians chapter 1, verse 18, it is a long time reaching 17 to 18 years in total if counted from the time he met the resurrected Lord on the road to Damascus. During these years, Paul preached the gospel alone in the regions of Arabia, Damascus, Syria, and Cilicia,

without receiving anyone's teaching and without being verified by other apostles.

The reason he deliberately emphasized the length of this time is clear. It is to prove that the gospel he preached was not preached by learning from any apostle, but was a revelation directly opened and shown by the resurrected Lord. If Paul's gospel had been a transmission from man, it would not have been possible for it to be propagated to the Gentiles without verification for 14 years, and when he met the Jerusalem apostles 14 years later, a difference between the two gospels would have been revealed. However, the two gospels matched without an inch of discrepancy, and this fact vindicated the divine origin of Paul's gospel.

2. The motive for going up to Jerusalem was not a political judgment but God's revelation.

Verse 2 of the text says, *"And I went up by revelation, and communicated to them that gospel which I preach among the Gentiles,"* making it clear that this visit was not his own decision.

Jerusalem was by no means a safe city for Paul. There, masters of the law were lined up, legalists who once considered him a comrade were encamped, and the religious leaders who crucified Jesus still held power. By human calculation, it would have been much safer to stay in the Gentile ministry field. However, God called him up to Jerusalem at this point in time.

This was to officially confirm that the gospel preached to the Gentiles and the gospel preached to the Jews were the identical, single gospel, and at the same time, to establish a standard to protect the purity of the gospel in the face of the crisis where false brothers were spreading leaven in the church.

The fact that Paul moved according to revelation, not the will of

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man, shows that his entire ministry was under God's sovereign decree from beginning to end.

3. Paul *"communicated"* the gospel he preached to the apostles and received verification.

The expression *"communicated" (Galatians 2:2)* does not mean handing up documents to a superior to gain recognition, but means that he publicly unfolded and showed the contents he preached among those who shared the same truth.

Paul laid out exactly what he had preached among the Gentiles for 14 years. Namely, he submitted as a single package the fact that Jesus Christ bore the sins of mankind at once by receiving the baptism of the laying on of hands from John the Baptist at the Jordan River, the fact that He fully paid the judgment for sins by bleeding and dying on the cross while bearing those sins, and the fact that He guaranteed our permanent righteousness by resurrecting in three days.

At this place, James, Cephas, and John did not add to or alter anything in Paul's gospel. Galatians chapter 2, verse 6 says, *"But from those who seemed to be something—whatever they were, it makes no difference to me; God shows personal favoritism to no man—for those who seemed to be something added nothing to me,"* resolutely stating that the apostles had not a single point to add to Paul's gospel. This is because the two gospels were the identical, single truth flowing out from the same one Lord.

4. Doing it *"privately to those who were of reputation"* was wisdom to avoid the disputes of false brothers.

The expression in the latter half of verse 2 of the text, *"privately to those who were of reputation, lest by any means I might run, or had run, in vain,"* is easy to be misunderstood.

This does not mean he preached the gospel to the apostles secretively by hiding it, but means that he first reviewed it deeply in a private setting with the pillar-like apostles who were capable of discerning the truth, and then brought it to a public setting.

If he had brought out this gospel from the beginning in a public debate arena where all the legalists were gathered, disputes and arguments would have inevitably arisen, and the actual truth of the gospel would have been buried while only the debates of the scholars of the law would have become rampant. Paul was concerned that his 14 years of labor would be buried in such vain disputes. Therefore, after first confirming the truth with the apostles who had spiritual discernment, he stood against the challenges of the false brothers upon that foundation. This was not a worldly tactic of compromising the truth, but discernment to protect the truth most effectively.

5. The Titus incident visibly proved the unity of the two gospels.

Galatians chapter 2, verses 3-5 records the Titus incident, which was the most decisive test at this Jerusalem conference. *"Yet not even Titus who was with me, being a Greek, was compelled to be circumcised. And this occurred because of false brethren secretly brought in (who came in by stealth to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage), to whom we did not yield submission even for an hour, that the truth of the gospel might continue with you."* Titus was a Greek coworker whom Paul took with him. The false brothers pressured to have Titus circumcised, but Paul did not comply with that demand even for a single moment.

What is more important is the fact that Peter, James, and John also did not follow the pressure of the false brothers and

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supported Paul's position. If the apostles of Jerusalem had conceded saying, "Circumcision is also necessary to some extent," the two gospels would have been divided right there. However, by not compelling Titus to be circumcised, the apostles proved through action that the gospel they themselves preached was also a pure faith in Christ without any dependence on the works of the law.

6. It was confirmed that the same one God worked identically in the two apostles.

Galatians chapter 2, verses 7-8 is the text that summarizes the theological conclusion of this conference. *"But on the contrary, when they saw that the gospel for the uncircumcised had been committed to me, as the gospel for the circumcised was to Peter (for He who worked effectively in Peter for the apostleship to the circumcised also worked effectively in me toward the Gentiles)."* What is emphasized here is the fact that one God worked identically in the two apostles.

Both Peter being established as the apostle to the Jews and Paul being established as the apostle to the Gentiles were the results of the sovereign work of the same one Person. Only the ministry fields were different; the source and content of the ministry were one. This precisely means that the gospel preached by the two apostles also could not help but be one.

The single gospel of the water and the Spirit was propagated to the Jews through Peter, and to the Gentiles through Paul. It was officially recognized at this place that God, who does not judge by outward appearance, entrusted equal authority and the identical truth to the two apostles.

7. The *"right hand of fellowship"* was the official endorsement of co-ministry, and the division of ministry was accomplished naturally.

Galatians chapter 2, verse 9 records the fruit of the conference like this: *"And when James, Cephas, and John, who seemed to be pillars, perceived the grace that had been given to me, they gave me and Barnabas the right hand of fellowship, that we should go to the Gentiles and they to the circumcised."*

The *"right hand of fellowship"* was not a simple greeting, but an act of publicly endorsing that they were coworkers preaching the same gospel. James, Cephas, and John reaching out their hands to Paul and Barnabas was an official agreement saying, "The gospel you preach in the Gentile regions is the same as the gospel we preach in Judea, so let us go together."

At the same time, the division of ministry fields was accomplished. This agreement, that Paul and Barnabas would head to the Gentiles and the apostles to the circumcised, was a wise division of labor to let one gospel flow through two channels. Just as the same river flows into several branches to wet a wider land, the same single gospel came to flow simultaneously into the Jewish world and the Gentile world through the two apostolic groups.

8. The request to remember the poor was the only additional matter.

Galatians chapter 2, verse 10 records the single thing the apostles requested of Paul at the conference. *"They desired only that we should remember the poor, the very thing which I also was eager to do."*

What is noteworthy is the fact that the apostles did not add any legalistic demands to Paul, such as "Add circumcision," "Make

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them keep the feasts," or "Teach the Sabbath regulations." The single thing they requested was the practice of love toward poor brothers, and this was a fruit of love naturally flowing out from the essence of the gospel, not an act added to salvation.
Paul answers that even this request was something he himself had already been eagerly doing. This is because love is a fruit of the Holy Spirit that rightfully flows out from those who have received the gospel. With this, the foundation of the ministry agreed upon by the two apostolic groups became clear.
Namely, it was the work of identically propagating the single gospel of the water and the Spirit, not the works of the law, while caring for poor brothers with the love flowing out from that gospel.

9. To summarize

The incident of Apostle Paul going up to Jerusalem after 14 years was not merely a fellowship gathering to meet old fellow apostles, but a historical conference that officially confirmed that the gospel preached in the Gentile regions and the gospel preached in Judea were the identical, single truth.
Paul went up following God's revelation, not his own judgment, and submitted exactly as it was the gospel of the water and the Spirit that he had preached among the Gentiles for 14 years before the apostles.
James, Cephas, and John added nothing to that gospel, and by resolutely rejecting the pressure of the false brothers who tried to compel Titus to be circumcised, they proved through action that the two gospels were the identical, single truth completely free from the works of the law.
It was officially recognized that the same one God equally entrusted the apostleship to the Jews to Peter and the apostleship to the Gentiles to Paul, and the two apostolic groups endorsed

their co-ministry with the *"right hand of fellowship"* and naturally divided their ministry fields. The fruit of this conference continues to this day, becoming a standard that the gospel of the water and the Spirit must be identically propagated in any nation and any cultural sphere without the addition of the law.

This text testifies with an unchanging voice the fact that the truth is one, and the workers who preach that truth are established as coworkers within one Lord, even if their ministry fields are different.

[Question] 3. That a person receives salvation from sin and becomes a sinless person does not come from the works of the law, but comes only from the faith believing in the baptism and blood of Jesus Christ. Please explain about this part.

This question asks the core of the declaration of verse 16, which is the climax of Galatians chapter 2, that is, *"knowing that a man is not justified by the works of the law but by faith in Jesus Christ."* I will explain how this truth was fulfilled from the perspective of the gospel of the water and the Spirit, following the flow of the text.

1. Apostle Paul resolutely declared that the way to become justified is not the works of the law but only faith.

Galatians chapter 2, verse 16 repeats the same truth as many as three times within one verse. *"knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works*

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of the law no flesh shall be justified." The reason the one truth was repeated three times is because this single fact was the blade that cut off the root of all the leaven that was deceiving the churches of Galatia.

The word "becoming justified" does not merely mean becoming morally good, but means becoming a person who has not a single sin before God. This sinlessness is not a state that a person can create by keeping the law, and is God's gift that can be received only by believing in Jesus Christ.

Paul nailing down that *"for by the works of the law no flesh shall be justified"* is a declaration that permanently sealed the fact that no one in human history can become righteous by works.

2. The original purpose for which God gave the law was not to make one righteous, but to make one realize sin.

Many people misunderstand the law as "a way to be saved if kept," but the Bible makes the original purpose of the law clear. Romans chapter 3, verse 20 said, *"for by the law is the knowledge of sin,"* and Galatians chapter 3, verse 24 called the law *"our tutor to bring us to Christ."* God's original intention in giving the law was to make human beings realize how deep of a sinner they themselves are and what an incompetent being they are who cannot possibly keep the law, ultimately intending to make them kneel before Christ.

The law is exactly like a mirror. A mirror only shows the dirtiness of the face but does not wash away that dirtiness. Like that, the law only reveals sin but cannot wash away sin. The work of washing away sin can only be done by the ministry of Christ. The law is permanently God's standard that is holy, righteous, and good, but at the same time, it is a cliff that human beings born into sin can never reach.

Not knowing the fact that God from the beginning did not expect

human beings to be saved by the law, all religions that use the law as a ladder of works have gone astray from the starting point.

3. Because breaking even one provision of the law becomes breaking the whole, the way to become righteous by keeping it is closed from the beginning.

James chapter 2, verse 10 said, *"For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all."* The figure who shows this truth most starkly is King David. He was a person who stayed away from idols and served God all his life, but due to the single sin of coveting Uriah's wife Bathsheba, he became one who bore the charges of adultery, murder, lying, and stealing all at once.

When one provision collapsed, all other provisions collapsed together. Even if one tries to keep the Ten Commandments all one's life, hating in the heart just once makes one a murderer, and harboring lust in the heart just once makes one an adulterer. Moreover, human beings are born with a sinful nature that pours out lies, jealousy, and greed before even a day passes.

Could such a human being keep all the provisions of the law, which number as many as 613, without breaking them even once until death? It is impossible. Therefore, the way to become righteous by the law was closed from the beginning, and only those who acknowledge this fact with their heart can come to Christ.

4. The way to become a person without sin is only to believe in the baptism that Jesus received at the Jordan River.

At the place where the fact that one cannot become righteous by the law became clear, God sent His only Son in human flesh and opened the way to handle the sins of humanity once and for all.

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The first step of that is Jesus' baptism. In Matthew chapter 3, verse 15, Jesus said to John the Baptist, *"For thus it is fitting for us to fulfill all righteousness,"* and received baptism at the Jordan River. This baptism was not because Jesus had His own sin, but to have all the sins of humanity passed onto His own body.

The law of the laying on of hands taught in Leviticus chapter 1, verse 4 and chapter 16, verse 21 of the Old Testament is its foundation. Just as when a sinner laid hands on the head of a sacrificial offering, the sin was passed to that animal, when John the Baptist, the representative of humanity, laid hands on Jesus and baptized Him, all the sins of humanity were passed to Jesus. The cry of John the Baptist the next day, looking at Jesus and saying, *"Behold! The Lamb of God who takes away the sin of the world!" (John 1:29),* testifies to this very fact.

The moment Jesus was baptized, all my sins were passed over to Him. The heart that believes this is exactly the first step to becoming righteous.

5. Christ, who received all sins, paid all the judgment for sin by shedding blood and dying on the cross.

Jesus, who bore the sins through baptism, headed to the cross of Calvary while carrying those sins. Galatians chapter 3, verse 13 said, *"Christ has redeemed us from the curse of the law, having become a curse for us,"* and Romans chapter 6, verse 23 said, *"For the wages of sin is death."* Where there is sin, there must necessarily be the judgment of death for the righteousness of God to be satisfied.

Jesus received the judgment for the sins of humanity, not His own sins, in His own body. That death, in which His hands and feet were pierced with nails, His arteries were severed, and all the blood of His heart was poured out, was Him receiving in

substitution the death that the law demanded of sinners. This is the meaning of *"I have been crucified with Christ"* in Galatians chapter 2, verse 20. As the sins that Jesus bore through baptism were judged on the cross, my old self, who was the owner of those sins, also died on the cross together with Him.
With this, all the punishments that the law demanded of sinners were fully paid, and the sinner became a free person with no reason to be condemned anymore.

6. By resurrecting in three days, our righteousness became a permanent guarantee.

If Jesus had only died on the cross and had not lived again, the removal of our sins would have been buried in the tomb without being guaranteed. However, by resurrecting in three days, He permanently proved that the sins He had borne were completely handled. Romans chapter 4, verse 25 says, *"who was delivered up because of our offenses, and was raised because of our justification,"* testifying that the resurrection is exactly the guarantee of our righteousness. He, whom 1 John chapter 5, verse 6 called *"He who came by water and blood,"* now lives in resurrected glory and personally dwells within the hearts of those who are born again.
It is precisely because of this resurrection that the confession of Galatians chapter 2, verse 20, *"it is no longer I who live, but Christ lives in me,"* became possible. Water, blood, and resurrection — these three are the one gospel of salvation, and if any one of these is missing, salvation is not completed.
If one emphasizes only the blood of the cross and does not know the baptism, it becomes a half-gospel that does not know how sins were passed over to Him, and if one leaves out the resurrection, the efficacy of that death remains unguaranteed.

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7. The faith that justifies is not the agreement of the head but the acknowledgment of the heart.

The *"faith"* that Paul emphasized is not a religious emotion or an intellectual agreement. It is acknowledging with the heart. Acknowledging with the heart that oneself is a sinner who has no choice but to go to hell before the law, acknowledging with the heart that Jesus bore one's sins at the Jordan River, acknowledging with the heart that He was judged on the cross in one's place, and acknowledging with the heart that He resurrected and became one's Savior — this is the faith that justifies.

Romans chapter 10, verse 10 said, *"For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation."* Knowing only with the head and confessing only with the lips is like a phantom pregnancy and cannot give birth to new life. When one accepts exactly what Christ has done from deep within the heart, only then does the old self die with Him and is born again as a new self.

The reason Galatians chapter 2, verse 21 concludes by saying, *"I do not set aside the grace of God; for if righteousness comes through the law, then Christ died in vain,"* is right here. The attempt to add even a single piece of one's own works to the ministry of Christ is the act of setting aside the grace of God, and the act of making His death in vain.

8. The righteousness received by this faith does not shake even in the moment when shortcomings are revealed.

To the one who has been justified by the gospel of the water and the Spirit, one great freedom is given. It is the freedom that the status of a righteous person does not shake even when one's own appearance looks terrible. The reason Paul said *"I do not*

set aside the grace of God" in Galatians chapter 2, verse 21 is a resolution that he will not set aside the righteousness that Christ accomplished once and for all, in the midst of any shortcomings and circumstances.

The sins that Jesus bore at the Jordan River included all the sins of humanity, up to past sins, present sins, and sins to be committed in the future. Therefore, the one who has accepted His ministry with the heart once stands as a permanent righteous person before Him, even when revealing shortcomings within time. This is the foundation of true peace and freedom.

If one had to make righteousness by one's own works, there would not be a single moment of peace of mind, but for the one who has received the righteousness that Christ accomplished once and for all, there is unshakeable rest. Within this rest, the righteous person can finally serve God's work without fear.

9. To summarize

There is only one way for a person to be saved from sin and become a person without sin.

The law is originally merely a tutor given to make one realize sin and lead one to Christ, not a tool to make a person righteous. Human beings, who become those who have broken all the laws even if they break just one provision of the law, were beings who had no prospect of becoming righteous by works from the beginning.

So God sent His only Son and had Him receive the baptism of the laying on of hands from John the Baptist at the Jordan River, thereby passing all the sins of humanity over to Him once and for all, and had Him, who bore the sins, pay all the judgment for sin by shedding blood and dying on the cross, and permanently guaranteed our righteousness by resurrecting Him in three days. Water (baptism), blood (the cross), and resurrection are one

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package of the gospel, and only the faith that acknowledges this single truth with the heart justifies a person.
The moment even a single piece of the works of the law is added to that, it is no longer the gospel and becomes an act of making Christ's death in vain. The status of a righteous person that does not shake even when one's own shortcomings are revealed — this is the unchanging rest that Galatians chapter 2 gives to the born-again of all ages, and the truth of the gospel that Apostle Paul defended all his life, risking disputes and persecution.

[Question] 4. The fundamental faith of Apostle Paul is manifested in the word of Romans chapter 6, verses 3-4. *"Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life."* Looking at this word, we can know that the gospel Paul believed was the faith believing that Jesus had the sins of the world transferred to Him by receiving baptism from John, and saved humanity from sin by resurrecting after being crucified and dying on the cross. A person becomes one who is saved only when they certainly know and understand this entire truth that Jesus bore the sins of sinners through baptism, was crucified to receive the judgment for those sins on the cross, and resurrected from death to save us. Please explain about this part.

Romans chapter 6, verses 3-4 is the text that most clearly

reveals the root of Apostle Paul's confession of faith, and is a core passage that forms a pair with the declaration of Galatians chapter 2, verse 20, *"I have been crucified with Christ."* I will explain how this word encompasses the entire gospel of the water and the Spirit.

1. Romans chapter 6, verses 3-4 clearly reveals that Paul's faith was not a fragmentary cross-faith.

Many people understand Paul's gospel only as "believing the work of Jesus shedding blood and dying on the cross." However, if one reads Romans chapter 6, verses 3-4 in detail, it is revealed that such understanding is merely a half. *"Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into death".*

The text begins with the expression *"as many of us as were baptized into Christ Jesus,"* and immediately continues to the expression *"were baptized into His death."* That is, the baptism we received united with Christ is not a simple water baptism ceremony, but indicates that we were included in the event where the baptism He received at the Jordan River and His death on the cross are connected as one package.

The gospel that Paul knew and believed was one single truth in which baptism, death, and resurrection are not separated.

2. *"With Him through baptism into death"* is directly connected to the baptism Jesus received at the Jordan River.

To accurately know what *"with Him through baptism into death"* spoken of in the text means, one must first know what kind of baptism Jesus received at the Jordan River.

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Matthew chapter 3, verse 15 records that Jesus came to John the Baptist, received baptism, and said, *"Permit it to be so now, for thus it is fitting for us to fulfill all righteousness."* This baptism was not a simple water ceremony, but an event where the sins of humanity passed over to Him according to the law of the laying on of hands in the Old Testament Leviticus chapter 1, verse 4 and chapter 16, verse 21. The shadow of the Old Testament, where sin passed over to the animal when a sinner laid hands on the head of the sacrificial offering, was fulfilled as reality when John the Baptist, the representative of humanity, bestowed the baptism of the laying on of hands upon Jesus.

The next day, John the Baptist crying out, *"Behold! The Lamb of God who takes away the sin of the world!" (John 1:29)* was exactly the testimony of this fact. Therefore, *"with Him through baptism into death" (Romans 6:4)* indicates the event of becoming one body with Him who died on the cross with those sins, by acknowledging with the heart that the sin Jesus bore through the Jordan River baptism was exactly my sin.

3. Water, blood, and resurrection are one package of the gospel that cannot be separated.

1 John chapter 5, verse 6 testifies of Jesus Christ as *"He who came by water and blood,"* and subsequently verse 8 said, *"For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one.-ASV"* This text makes clear the fact that although there are three witnesses of salvation, they combine to form one single truth.

The water indicates the event where Jesus bore the sins of humanity at once through the baptism He received at the Jordan River; the blood indicates the blood of judgment He shed on the cross while bearing those sins; and the Spirit indicates the event where He permanently guaranteed our righteousness by

resurrecting in three days.
If any one of these three is missing, salvation is not completed. If one emphasizes only the blood of the cross and does not know the baptism at the Jordan River, it becomes a half-gospel that does not know how sins were passed over to Him. If one leaves out the resurrection, the guarantee that the sins He bore were completely handled is shaken.
The reason Paul tied all these into one package with the single expression *"with Him through baptism into death"* in Romans chapter 6, verse 4 is right here.

4. Only when one certainly knows this entire truth does the burial of the old man and the resurrection of new life occur within oneself

The text concludes, *"Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life" (Romans 6:4).* The expression of being buried is very important. Only the dead are buried, and the buried one must remain in the tomb unless they come back to life.
Therefore, the fact that the old man died on the Cross with Christ and was buried in the tomb is a permanent declaration of parting that one no longer lives in the capacity of the old man. At the same time, the declaration that we also came to walk in new life just as Christ resurrected means that His resurrected life personally dwells in the heart of the born-again person and lives together.
The prerequisite for all these things to actually occur within oneself is contained right in the counter-question of the text, *"Do you not know?"* That is, it is the fact that only when one certainly knows and understands this entire truth with the heart, the event of dying together and living together with Him is realized within oneself.

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5. "Certainly knowing and understanding" is not the knowledge of the head but the acknowledgment of the heart

The expression *"Do you not know?"* emphasized by the text does not simply mean knowing information. It is the acknowledgment of accepting that fact as one's own matter from deep within the heart. It is the faith of the heart that Romans chapter 10, verse 10 taught, saying, *"For with the heart one believes unto righteousness."*

Some people, while knowing with their head the fact that Jesus received baptism, fail to acknowledge with their heart that the baptism was the event that took on their own sins. Some people, while knowing the blood of the Cross with their head, fail to accept with their heart that the blood was the blood of judgment on their behalf. Such knowledge of the head is like a phantom pregnancy and cannot give birth to new life.

True faith is acknowledging with the heart that oneself was a sinner who had no choice but to go to hell before the law, acknowledging with the heart that Jesus took on those sins through the baptism at the Jordan River, acknowledging with the heart that He was judged on the Cross on one's behalf, and acknowledging with the heart that He resurrected and became one's Savior.

When this acknowledgment of the heart occurs, only then does the old man die with Him and is born as a new man.

6. The confession of Galatians chapter 2, verse 20 is the result of the truth of Romans chapter 6, verses 3-4 being fulfilled within oneself

Paul confessing in Galatians chapter 2, verse 20, *"I have been crucified with Christ; it is no longer I who live, but Christ lives in me,"* is testifying that the truth of Romans chapter 6,

verses 3-4 actually occurred within himself.
The reason he could assert that he was crucified with Christ is because he knew that his sins were passed onto Him through the baptism Jesus received at the Jordan River, and he acknowledged with his heart that when He was crucified while bearing those sins, the old man who was the owner of those sins was crucified together. Therefore, his confession that he died with Christ was not a simple poetic expression, but the most accurate confession of faith that only the one who certainly knows and understands with the heart the gospel of one package—the water, the blood, and the resurrection—can make. Speaking reversely, one who knows this truth only partially cannot make the confession that they were crucified with Christ. How can one say they died with Him when they do not know that the sins He took on were their own sins?

7. Only when one certainly knows this truth do they become a born-again person walking in new life

The conclusion of Romans chapter 6, verse 4 is *"even so we also should walk in newness of life."*
New life is not merely a morally improved life, but the life of a new being where the old man dies and the resurrected Christ comes inside and lives.
It is that new man which Galatians chapter 6, verse 15 taught, saying, "*For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation."* This new life is not a result created by one's own effort, but the result of becoming one body with Him by certainly knowing and understanding the entire ministry of Christ with the heart.
Therefore, there are two wrong paths in being born again. One is the path of being under the illusion of being born again while not knowing or only partially knowing the ministry of Christ.

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The second is the path of trying to add something to that truth with one's own works even while knowing the truth. Both fail to reach new life.

Only when one certainly knows the entire truth of the water, the blood, and the resurrection with the heart and accepts it as it is, does the resurrected Christ personally come inside, live, and make one walk in new life.

8. Therefore, this gospel must be delivered identically to any generation and any nation

The reason Paul did not compel Titus to be circumcised in Galatians chapter 2, rebuked Peter's hypocrisy before everyone, and resolutely declared, *"by the works of the law no flesh shall be justified" (Galatians 2:16),* is right here. It is because no addition and no clouding must be allowed in the work of preaching the entire truth of the water, the blood, and the resurrection as it is. If circumcision is added to this gospel, it becomes a partial gospel; if the act of repentance is added, it becomes a partial gospel; and if the rituals of the law are added, it becomes a partial gospel. A partial gospel only drags a person into being a slave of the law, and fails to make them walk in new life.

Therefore, the one who preaches this gospel today must preach the event of Jesus taking on the sins of mankind once for all through the baptism He received at the Jordan River, the event of Him bleeding and dying on the Cross while bearing those sins, and the event of Him resurrecting in three days and becoming our Savior, as one package, without omitting a single piece. The hearer also becomes a born-again righteous person only when they certainly know and understand this entire truth with the heart.

9. To summarize

Romans chapter 6, verses 3-4 is the text that most accurately reveals the root of Apostle Paul's faith, and it testifies that the gospel he preached was not a half gospel speaking only of the blood of the Cross, but a whole gospel preaching the water, the blood, and the resurrection as one package.

The expression *"with Him through baptism into death"* shows that the event of Jesus taking on the sins of mankind once for all by receiving the baptism of the laying on of hands from John the Baptist at the Jordan River, and the event of Him dying on the Cross while bearing those sins, are one inseparable event.

Only when one certainly knows and understands this entire truth with the heart and accepts it as one's own matter, does the old man become crucified and die with Him on the Cross, get buried in the tomb, and become a born-again righteous person walking in the new life of Him who resurrected.

Knowledge known only with the head or a partially known gospel cannot give birth to new life. That confession where Paul asserted in Galatians chapter 2, verse 20, *"I have been crucified with Christ,"* is exactly the climax of faith that only the one who has known and accepted this one package of the gospel with the heart can make.

Therefore, today as well, this gospel must be preached as the entire truth of the water, the blood, and the resurrection without any addition or omission, and the hearer must certainly know and acknowledge this entire truth with the heart. This is the core of the gospel that Apostle Paul protected at the risk of lifelong defense and persecution, and it is the foundation of the born-again in every generation.

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[Question] 5. A person receiving the removal of sins from their sins and being born again does not happen by the works of the law, but happens by the faith that believes in the baptism of Jesus Christ and the blood of the Cross. Therefore, that we have been perfectly saved from sins means exactly that it happens by the faith that believes in the gospel of the water and the Spirit. Please explain this part.

It is a good question. This question is an inquiry that focuses beyond merely receiving justification, onto the birth of new life called "being born again," and the fact that the salvation is "perfect." I will explain how the faith that believes in the gospel of the water and the Spirit directly connects to the removal of sins and being born again.

1. Being born again means the spiritual birth where the old man dies and is born again as a new man

In John chapter 3, verse 5, Jesus clearly declared to Nicodemus, saying, *"Unless one is born of water and the Spirit, he cannot enter the kingdom of God."* Being born again is not becoming a morally better person, nor is it renewing a religious resolution, nor is it achieving ethical improvement. Being born again is a spiritual birth, that is, a one-time event where the old man completely dies and is born again as a completely different new man.

Galatians chapter 6, verse 15 nailed down that the mark of a true Christian is becoming a new creation, saying, *"For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation."* This new birth is not something a person can create. Just as no one can make themselves be born again by

their own decision or effort, spiritual birth is also a work that only God bestows through the gospel of the water and the Spirit. Therefore, the question "Am I born again?" is the same as the question "Have I truly accepted the gospel of the water and the Spirit with my heart?"

2. The removal of sins is not received by the act of repentance but is received once for all by the ministry of Christ

Today, many churches teach, "Even after being saved by believing in Jesus, one must repent every time to wash away sins." However, this teaching is identical in essence to the leaven of the false brothers who had entered the Galatian church. They said, "One must believe in Jesus but also receive circumcision," and today's false teaching says, "One must believe in Jesus but also continue to repent." Both are attempts to add human works to the ministry of Christ, and it is the act of setting aside the grace of God which Galatians chapter 2, verse 21 resolutely condemned. The removal of sins is not received by human repentance, but is received as the result of that ministry where Jesus took on all the sins of mankind once for all through the baptism He received at the Jordan River. Hebrews chapter 10, verse 10 clearly testifies to the one-time perfection of Christ's ministry, saying, *"By that will we have been sanctified through the offering of the body of Jesus Christ once for all."* The one who has received the righteousness accomplished once for all does not need to wash away sins with acts of repentance every time, and enjoys permanent freedom solely by acknowledging with the heart the removal of sins which He accomplished once for all.

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3. By the works of the law, one can neither be born again nor receive the removal of sins

Galatians chapter 2, verse 16 begins by saying, *"knowing that a man is not justified by the works of the law,"* and concludes with, *"for by the works of the law no flesh shall be justified."* The law cannot create being born again, nor can it bestow the removal of sins. The only thing the law can do is one thing, that is, exposing and condemning human sins.

Romans chapter 3, verse 20 saying, "for by the law is the knowledge of sin," makes this fact clear. Speaking reversely, one who claims to have been born again by some religious effort or legalistic act is one who does not know the essence of being born again. Being born again is a spiritual event of the death of the old man and the resurrection of the new man; how can the law, which cannot kill oneself, give birth to new life? The law only drags the sinner before the Cross and makes them kneel, but it cannot make that sinner be born again.

New life flows out only by accepting the water and blood ministry of Christ with the heart.

4. Jesus' baptism is the event that handled all the sins of mankind once for all

The first root of being born again is the baptism Jesus received at the Jordan River. Matthew chapter 3, verse 15 records that Jesus came to John the Baptist and received the baptism of the laying on of hands, saying, *"For thus it is fitting for us to fulfill all righteousness."*

This baptism was the fulfillment of the law of the laying on of hands in the Old Testament Leviticus chapter 1, verse 4 and chapter 16, verse 21. The shadow, where sins were passed onto the beast when a sinner laid their hands on the head of the

sacrificial offering, was fulfilled as reality when John the Baptist, the representative of mankind, bestowed the baptism of the laying on of hands upon Jesus. The sins passed over at this time were not the sins of any one person but all the sins of entire mankind, and not the sins of any one generation but all the sins of the past, present, and future.

The next day, John the Baptist crying out as he saw Jesus, *"Behold! The Lamb of God who takes away the sin of the world!" (John 1:29),* testifies to this fact exactly as it is.

The present tense *"takes away"* shows that after receiving those sins, He did not lay them down for a single moment and carried them all the way to the Cross. Therefore, the first step of being born again is the work of acknowledging with the heart the fact that "Jesus took on all my sins at the Jordan River."

5. The blood of the Cross is the blood of redemption that paid the judgment for that sin once and for all

Jesus, who shouldered the sins of humanity through baptism, headed to Calvary while bearing those sins. Romans 6:23 states, *"For the wages of sin is death,"* teaching that where there is sin, there must necessarily be the judgment of death.

If Jesus had only received baptism and had not gone to the Cross, humanity would still be under condemnation with the judgment for the shouldered sins unpaid. However, through that death where His hands and feet were pierced with nails, His arteries were severed, and all the blood of His heart was poured out, He received all the judgment for the sins of humanity He had shouldered in His own body. With this, the righteous requirement of the law regarding sin was completely satisfied, and the sinner became one who no longer has any reason to be condemned.

This is exactly the depth of Galatians 2:20, *"I have been*

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crucified with Christ." Since the sin He shouldered was precisely my sin, the old man who was the owner of that sin was also crucified and died together with Him. The death of the old man — this is the second root of being born again.

6. The resurrection is the event that proved that the removal of sins was permanently guaranteed

If Jesus had ended with death, there would have been no way to confirm whether the sins He shouldered were truly disposed of. However, by resurrecting in three days, He proved that the judgment He received was completely finished and the sins He shouldered were all disposed of.

Romans 4:25 states, *"Who was delivered up because of our offenses, and was raised because of our justification,"* testifying that the resurrection is indeed the guarantee of our righteousness. The resurrected He now personally dwells within the heart of the born-again person, becoming the third root of spiritual birth. Because the old man died with Him, one no longer lives in the capacity of the old man, and because the resurrected He dwells within, one lives by the life of the new man. The reason the confession of Galatians 2:20, *"It is no longer I who live, but Christ lives in me,"* became possible is precisely because of this resurrection.

Water (baptism), blood (the Cross), and resurrection — these three combine to form a single package of the gospel that makes a person born again.

7. "Complete salvation" means not a partial removal of sins, but the perfect disposal of all sins

The expression "completely saved" emphasized by this question is very important. The word "complete" refers to a

perfect state with no missing parts and nothing more to add. Christ's ministry of water and blood was a complete salvation that disposed of all the sins of humanity—namely, past sins, present sins, and even sins to be committed in the future—all at once.

Hebrews 10:14 states, *"For by one offering He has perfected forever those who are being sanctified,"* nailing down the fact that this salvation is a one-time event, complete, and permanent. Therefore, the one who has received the gospel of the water and the Spirit in their heart is not a partial righteous person but a completely righteous person, and is one who has received not a temporary removal of sins but a permanent removal of sins.

Some people teach in a way that "if you do not repent today, the removal of sins received until yesterday becomes invalid," but this is a teaching that denies the completeness of Christ's ministry. If a person must add something to what He accomplished once and for all, it means that ministry was not complete from the beginning.

However, Galatians 2:21 firmly declares, *"I do not set aside the grace of God,"* and rejects any addition that sets aside Christ's once-and-for-all ministry.

8. The one who has received this complete salvation enjoys unshakable peace and freedom

To the one who is born again by accepting the gospel of the water and the Spirit into their heart, one great freedom is given. It is the freedom that the status of a righteous person does not shake even when one's own appearance seems lacking.

If one had to create righteousness through their own deeds, there would not be a single moment of peace of mind, but for the one who has received the righteousness that Christ accomplished once and for all, no amount of lacking can shake the status of a

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righteous person.
Romans 8:1 declares, *"There is therefore now no condemnation to those who are in Christ Jesus."* This declaration of absolutely no condemnation means that even when a born-again person reveals shortcomings within time, their status as a righteous person before Him remains unchanged. At the same time, this freedom does not justify self-indulgence. Because the resurrected Christ dwells within, a new desire to live according to His will springs up, love flows out, and devotion to offer oneself for the gospel arises naturally.
The confession in the latter half of Galatians 2:20, *"And the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me,"* shows the daily life of this new life.

9. To summarize

The event of a person being born again by receiving the removal of sins from sin is not accomplished by religious efforts or deeds of the law. The law is merely a tutor that makes one realize sin and leads to Christ; it has no ability to give birth to regeneration or to grant the removal of sins.
Being born again and the removal of sins occur solely by accepting in the heart the fact that Jesus Christ shouldered all the sins of humanity at once through the baptism He received at the Jordan River, the fact that He paid all the judgment for sin by shedding blood and dying on the Cross while bearing those sins, and the fact that He resurrected in three days to become our Savior.
This gospel of the water and the Spirit works as a single package to kill the old man and bring the new man to life at once, and that removal of sins is not partial or temporary, but complete and permanent.
Any attempt to add acts of repentance or rituals of the law to it

is an act that makes Christ's ministry in vain, and it receives the condemnation of Galatians 2:21. Therefore, the fact that we have been completely saved from sin is precisely the result of that faith which accepted the gospel of the water and the Spirit into the heart.

The one who is in this faith lives together with the resurrected Christ in unshakable peace, does not lose the status of a righteous person even in the moment their own shortcomings are revealed, and comes to minister as a born-again righteous person walking in new life according to the will of the resurrected Him. This is the core of the gospel that the Apostle Paul cried out to the churches of Galatia with an unchanging voice, and it is the foundation of the born-again in all ages.

[Question] 6. We must know that the Lord, who opened the way to wash away people's sins, accomplished that salvation through faith believing in the baptism He received from John and the blood of the Cross. When we commit sins after believing in Jesus Christ, can we wash away our sins simply by believing only in the blood of the Cross? Or are our sins washed away only when we ruminate again with faith believing in the truth that Jesus already took on the sins of the world by receiving baptism from John and washed away our sins? Please explain this part.

This question is a very important and delicate inquiry asking how to handle sins committed after being born again. Because many churches today have entered the wrong path in this part, I will clearly explain it following the flow of the text and the

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teachings of the entire Bible.

1. This question is a decisive inquiry that accurately distinguishes two conflicting paths of faith

Two paths are contrasted within this question. The first path is the path of having sins washed away by the act of repentance saying, “Lord, please forgive me,” relying only on the blood of the Cross again when committing a sin after being born again. The second path is the path of placing one’s heart again on that once-and-for-all ministry by ruminating in the heart on the truth that Jesus already shouldered all sins at once through the baptism He received at the Jordan River.

The first path is the path of “the removal of sins through prayers of repentance” taught by the majority of churches today, and the second path is the path of the gospel of the water and the Spirit defended by the Apostle Paul in Galatians. Outwardly, both take the form of “believing in Jesus,” but the results are worlds apart. The first path is a religious shackle where one must endlessly beg for sins in lifelong guilt and anxiety, and the second path is the freedom of unshakable peace that ruminates in the heart on the righteousness received once and for all.

Therefore, knowing the answer to this question accurately is a matter that determines the foundation of the lifelong life of faith for the born-again person.

2. The prayer of repentance relying only on the blood of the Cross is a path that holds onto only half of Christ’s ministry

Today, many pastors teach born-again believers, “If you have committed a sin, immediately receive the removal of that sin through a prayer of repentance.” The text frequently cited as the

basis for this teaching is 1 John 1:9, *"If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."*

However, if you read this text closely, its meaning is completely different. The expression *"faithful and just"* means that confession is made upon the foundation of the removal of sins that God has already righteously processed. That is, the confession itself does not wash away the sin, but it is the act of acknowledging in the heart the removal of sins that Christ has already processed once and for all.

Even so, people detach this text and make it into a progressive formula of "confession → removal of sins." This is the result of not knowing the truth that Christ already shouldered all sins through the Jordan River baptism, and detaching only the blood of the Cross, making it into drop-by-drop flowing blood that must be newly applied whenever a sin occurs.

Galatians 2:21 firmly condemns such teachings, saying, *"I do not set aside the grace of God; for if righteousness comes through the law, then Christ died in vain."* If the act of human repentance must be added to the ministry Christ accomplished once and for all for sins to be washed away, it means His ministry was not complete from the beginning.

3. Jesus' baptism was an event that shouldered all past, present, and future sins at once

The root of the problem lies in not knowing what the baptism Jesus received at the Jordan River was. In Matthew 3:15, Jesus said to John the Baptist, *"It is fitting for us to fulfill all righteousness,"* and received the baptism of the laying on of hands. The sins shouldered here were not sins of any single point in time. The expression "sins of the world" means the sins of all humanity, of all ages, and of all kinds. Therefore, within that sin

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Jesus shouldered at the Jordan River, the sins I committed before being born again, the sins I will commit after being born again, and all the sins I will commit throughout my entire life were all included.

Hebrews 10:14 states, *"For by one offering He has perfected forever those who are being sanctified,"* nailing down the fact that this ministry is a one-time event, permanent, and complete. If the sins committed after being born again were not included in the sins shouldered at the time of His baptism, He would have had to receive baptism again and be crucified again every time we commit a sin, rather than just one baptism. However, Hebrews 9:28 states, *"so Christ was offered once to bear the sins of many,"* making the one-time nature of that ministry clear.

4. The sin of a born-again person does not demand a new washing, but demands the rumination of the already processed removal of sins

Therefore, when a born-again person commits a sin, what is needed is not a "new washing." It is because that sin was already included in the sins He shouldered at the Jordan River. What is needed is only one thing, namely, the act of ruminating in the heart on the truth that "the Lord already shouldered all my sins, even this sin I have committed right now, through the Jordan River baptism." This rumination is not a new transaction, but the act of reconfirming the receipt of an already completed transaction. If a creditor keeps coming to ask for debt repayment even though the debt has been fully paid, we do not pay the money newly, but simply show him the receipt of what has already been paid.

When the devil condemns a born-again person saying, "You sinned again, so you are going to hell," the born-again person does not newly beg for the sin to receive the removal of sins, but

defeats the devil's lie by ruminating in the heart on the truth that "Christ already shouldered even this sin at the Jordan River and fully paid that judgment on the Cross."
This is exactly the life of faith that the Apostle Paul confessed in Galatians 2:20, saying, *"And the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me."*

5. Repentance is not a transaction to receive a new removal of sins, but a turning of the heart that acknowledges the already received removal of sins

There is a point that must be made clear to avoid misunderstanding. It does not mean that repentance is unnecessary for a born-again person. Repentance is definitely necessary. However, you must accurately know what the essence of repentance is.
The repentance of a born-again person is not "a transaction of begging for the committed sin to receive the washing away of that sin," but "a turning of the heart that acknowledges that I have once again acted according to my own nature, yet accepts again in the heart that Christ has already processed even that sin, and resolves to rise and walk again according to the will of the resurrected One." This is a repentance that does not take sin lightly, but rather takes Christ's ministry more heavily.
It is a matter of course for a born-again person to be heartbroken and beat their chest when they commit a sin, but if that pain flows into a religious transaction of "my sins are washed away only when I repent," it falls into the path of denying the once-and-for-all ministry of Christ. Therefore, the repentance of a born-again person must always be a repentance that keeps the baptism at the Jordan River in the heart simultaneously with the blood of the Cross, and ruminates again on the work He

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accomplished once and for all.

6. The crisis of the Galatian church was a crisis of attempts to blur this truth with additions

The reason the Apostle Paul wrote Galatians lies precisely in this part. False brothers entered the Galatian church and taught, "You must believe in Jesus, but you must also receive circumcision." In essence, this was a teaching that "Christ's ministry alone is insufficient, so human actions must be added." Today's teaching that "the first sins were removed by believing in Jesus, but the sins committed after that must be newly removed through repentance" is exactly the same in essence. Only the form is different; both are yeast attempting to add continuous human actions to the once-and-for-all ministry of Christ.

Galatians 5:9 warns, *"A little leaven leavens the whole lump."* Even if the amount of yeast is small, it eventually corrupts the whole batch. The teaching of "the removal of sins every time through prayers of repentance" seems like a small addition at first, but ultimately leads to the result of denying both the one-time nature and the completeness of Christ's ministry.

Therefore, the Apostle Paul's resolute declaration in Galatians 2:21, *"I do not set aside the grace of God,"* must be read as a cry to rely only on the once-and-for-all ministry of Christ even for sins committed after being born again.

7. The incident where the Apostle Paul rebuked Peter when he acted hypocritically in Antioch shows this truth through action

In Galatians 2:11-14, Peter, fearing the circumcision group that came from James, stealthily withdrew from the dining table

with the Gentile brothers. That hypocrisy was an act of attempting to bring back the rituals of the law, and was essentially an action denying the completeness of Christ's ministry.

Seeing this hypocrisy, the Apostle Paul publicly rebuked him, saying, *"I said to Peter before them all, "If you, being a Jew, live in the manner of Gentiles and not as the Jews, why do you compel Gentiles to live as Jews?" (Galatians 2:14).* The core of this rebuke was not merely a reprimand for the separation of the dining table, but a cry of truth saying, "Do not act as if Christ's ministry is not enough."

Believing that one must newly wash with the act of repentance every time a born-again person commits a sin is also essentially the same hypocrisy. This is because, while saying they know Christ's ministry in their hearts, in their actions they attempt a new transaction every time as if His once-and-for-all ministry is not enough. If it were the Apostle Paul, he would have resolutely rebuked such teachings *"before them all"* as well.

8. Only those who ruminate on this truth in their hearts enjoy a life of faith with unshakable peace

The difference between these two paths is starkly revealed in the daily life of faith. Those who believe that they must newly receive the removal of sins through repentance every time they commit a sin after being born again are anxious when they do not know their sins and anxious even when they know them. They are fearful because there might be sins they do not know, fearful because they are not sure if they have fully repented, and fearful that they might commit the same sin again. They cannot escape the shackle of lifelong guilt and fear.

However, those who ruminate in their hearts that Christ already shouldered all sins through the Jordan River baptism and fully

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paid that judgment on the Cross do not have their status as a righteous person shaken even when they commit a sin.
The declaration of Romans 8:1, *"There is therefore now no condemnation to those who are in Christ Jesus,"* becomes their daily life. They do not take sin lightly. Rather, they realize their own shortcomings more deeply, but that realization does not lead to condemnation, but rather flows into a heart that more deeply loves the once-and-for-all ministry of Christ.
This is the daily life of *"live by faith in the Son of God"* spoken of in Galatians 2:20.

9. In summary

The answer to the question of how to handle sins committed after being born again is clear. The teaching of newly receiving the washing away of sins through prayers of repentance relying only on the blood of the Cross is a wrong path that holds onto only half of Christ's ministry and adds human actions to His once-and-for-all ministry.
The true answer lies in ruminating in the heart on the truth that Jesus shouldered all the sins of humanity, even the sins to be committed after being born again, at once by receiving the baptism of the laying on of hands from John the Baptist at the Jordan River, fully paid the judgment for sins by shedding blood and dying on the Cross while bearing those sins, and permanently guaranteed the completeness of that ministry by resurrecting in three days.
This rumination is not a new transaction but the confirmation of an already completed transaction, and not a new washing but the acknowledgment of the already received washing.
Repentance is necessary even for a born-again person, but the essence of that repentance is not "a transaction of begging for sins to newly receive the removal of sins," but "a turning that

acknowledges having acted according to one's own nature once again and places the heart back onto the once-and-for-all ministry of Christ." Those who ruminate on this truth in their hearts live in the unshakable peace of a righteous person even in the moment their shortcomings are revealed, and enjoy the daily life of new life together with the resurrected Christ.
This is the truth of the gospel that the Apostle Paul cried out to the Galatian church, and the unchanging foundation for born-again people of all ages.

[Question] 7. The fact that Jesus saved us from sin by being crucified is clear and is what we believe. However, the reason Jesus was able to go to the Cross was because He first took over the sins of the world by receiving baptism from John the Baptist. Otherwise, even if Jesus was crucified, died, and resurrected, it would have nothing to do with our salvation from sin. How could Jesus die without the baptism He received from John? Therefore, when preaching the gospel, one must necessarily preach the baptism Jesus received from John and the blood of the Cross together, so that the listener can finally have faith. This is the truth of the gospel of the water and the Spirit spoken of in the Bible. Do you agree with this?

This proposition is a declaration that clearly summarizes the most core truth of the gospel of the water and the Spirit, and I completely agree. I will explain why this proposition is an unshakable truth according to the flow of the text and the teachings of the entire Bible.

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1. This proposition is a declaration that accurately points out the meaning of the Cross from its starting point

The most commonly heard cry from the majority of Christian pulpits is, "Jesus died for us on the Cross." This cry is true, but it leaves out one crucial question. Namely, the question of "How could Jesus receive the judgment for our sins?"

If we are sinners, we must die, and if Jesus is without sin, there is no reason for Him to die. Nevertheless, the fact that He died on the Cross is established only if our sins were transferred to His body through a certain event before He died. That event is precisely the baptism He received at the Jordan River. If there had been no such baptism, the Cross would merely be the tragic execution of a righteous man, and could not become the substitutionary judgment for the sins of humanity.

Therefore, the proposition that "Jesus was able to go to the Cross because He first took over the sins of the world at the Jordan River" is the most precise declaration that accurately points out the meaning of the Cross from its starting point.

2. The law of the laying on of hands in the Old Testament laid the foundation for this truth from the beginning

Leviticus 1:4 says, *"Then he shall put his hand on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him,"* and Leviticus 16:21 records the law of the laying on of hands where the high priest lays both hands on the head of the live goat and confesses all the sins of the Israelites on the Day of Atonement.

There must be the laying on of hands for sins to be transferred, and only the animal to which sins have been transferred dies to have the effect of atonement. If an animal is slaughtered without the laying on of hands, it merely becomes the act of killing an

animal, an action unrelated to the sinner's sin.
The reality pointed to by this shadow of the Old Testament is precisely Jesus Christ of the New Testament. For Him to become the true sacrificial offering for humanity, the sins of humanity first had to be transferred to His body through the laying on of hands.
That laying on of hands was the baptism at the Jordan River bestowed upon Him by John the Baptist, the representative of humanity. In Matthew 3:15, Jesus saying, *"It is fitting for us to fulfill all righteousness,"* was a word indicating that this was the very moment the law of the laying on of hands was being fulfilled in Him.

3. The testimony of John the Baptist immediately sealed this truth on the spot

The day after baptizing Jesus at the Jordan River, John 1:29 records exactly the words John the Baptist cried out upon seeing Jesus. *"The next day John saw Jesus coming toward him, and said, 'Behold! The Lamb of God who takes away the sin of the world!'"* The present continuous form *"takes away"* indicates that He is still carrying the sins He received once, and is in the process of carrying them all the way to the Cross.
If the baptism at the Jordan River had been a simple ritual, there would be no reason for John the Baptist to make this cry the next day. However, his immediate cry of *"the Lamb of God who takes away the sin of the world"* was the representative of humanity himself testifying that the sins of the world were actually transferred to Jesus through that baptism of the laying on of hands.
Therefore, the death on the Cross was not a death He went to empty-handed, but a substitutionary death He went to carrying all the sins of humanity on His shoulders. Because the blood of

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the Cross was the blood of judgment for those sins He shouldered at the Jordan River, it finally has the effect directly connected to our sins.

4. The gospel of the Cross alone, leaving out the baptism, fails to give the listener the assurance of the removal of sins

A gospel that cries out only the blood of the Cross without knowing this truth fails to provide one crucial thing to the listener. Namely, a clear answer to "How does His death connect to my sin?"

If only the Cross is emphasized with that missing link, the listener remains in a vague sentiment of, "It is sad and a great thing that Jesus died, but I do not really know how that washes away my sins." Thus, believers who hear such a gospel are never sure for their entire lives "whether my sins are truly all washed away," and enter an endless cycle of having to newly receive washing through prayers of repentance whenever a sin occurs.

This is the reason why the Apostle Paul strongly nailed it down twice in Galatians 1:8, saying, *"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."* Because the gospel he preached was a complete gospel in which the baptism at the Jordan River and the blood of the Cross are preached as a single package, and if even one of the two is left out, it becomes a *"a different gospel"* and cannot lead the listener to salvation.

5. 1 John 5:6-8 decisively confirms this packaged truth

The Apostle John testifies in 1 John 5:6, pointing to Jesus Christ, saying, *"This is He who came by water and blood—Jesus Christ; not only by water, but by water and blood."*

The expression *"not only by water"* is decisive. If the Apostle

John had written, "not by blood only, but by water and blood," someone might have insisted, "It is okay to leave out the water and emphasize only the blood." However, by saying *"not only by water,"* he blocked the path of emphasizing only one side from the very beginning.

Subsequently, verse 8 says, "*For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one."* confirming that the water, the blood, and the Holy Spirit are a single package of witnesses. The expression *"agree in one"* means that the three cannot be separated, and if even one of the three is left out, true testimony is not established.

Therefore, the proposition that when preaching the gospel, one must necessarily preach the baptism at the Jordan River, the blood of the Cross, and the evidence of the resurrection as a single package, is a truth standing upon the decisive seal struck directly by the Apostle John.

6. The Apostle Peter also clearly testified to this truth

1 Peter 3:21 contains a very shocking statement. *"There is also an antitype which now saves us—baptism, through the resurrection of Jesus Christ."* (Literally: "Water is the sign that now saves you through the resurrection of Jesus Christ, namely baptism.") The Apostle Peter clearly declares that "water, namely baptism, is the sign that saves you." The baptism spoken of here is not merely the water baptism ritual we receive, but its pointing reality, which is the baptism Jesus received at the Jordan River.

The reason even the Apostle Peter emphasized not only the blood of the Cross but also the water baptism together and presented it as the sign of salvation, is because the two are an inseparable truth of a single package.

Also, when choosing an apostle to replace Judas Iscariot in Acts

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1:21-22, the Apostle Peter defined the qualification, saying, *"Therefore, of these men who have accompanied us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John to that day when He was taken up from us, one of these must become a witness with us of His resurrection."* The fact that the starting point of the apostle's ministry was from *"baptism of John"* shows that this baptism was the foundation of the entirety of Christ's ministry.

7. Therefore, when preaching the gospel, one must necessarily preach the two together so that the listener can have faith

Romans 10:17 says, *"So then faith comes by hearing, and hearing by the word of God."* The fact that faith comes from hearing is very important. If the content heard is partial, the faith that arises is also partial, and if the content heard is complete, the faith that arises is also complete.

One who has heard only of the blood of the Cross remains in a partial faith that believes only in the Cross, and because they do not know how their own sins were transferred to Him, they fail to reach the assurance of the removal of sins.

However, one who has heard the baptism at the Jordan River, the blood of the Cross, and the resurrection as a single package acknowledges in their heart that all their sins were transferred to His body through the laying on of hands, that the judgment for those sins was fully paid on the Cross, and that the resurrection guaranteed the completeness of that ministry, thus reaching the unshakable assurance of the removal of sins.

Therefore, the declaration stated in this proposition that "when preaching the gospel, one must necessarily preach the baptism Jesus received from John and the blood of the Cross together so that the listener can finally have faith" is not merely a matter of

theological accuracy, but a decisive truth that determines the salvation of a soul.

8. All the defenses in Galatians 2 were to protect this one truth

The fact that the Apostle Paul did not compel Titus to be circumcised in Galatians 2, that he did not yield even for a moment to false brothers, that he rebuked Peter's hypocrisy in front of everyone, and that he firmly declared, *"for by the works of the law no flesh shall be justified" (Galatians 2:16),* were all to protect this one complete gospel.

The cry in Galatians 2:21, *"I do not set aside the grace of God; for if righteousness comes through the law, then Christ died in vain."* is a declaration that adding anything to this complete gospel or taking anything away from this complete gospel is all an act of making His death in vain.

Therefore, if we detach and preach only the blood of the Cross today, that also becomes a sin fundamentally no different from what the false brothers of the Galatian church did. They added to and clouded the complete gospel, and those who preach half a gospel today take away from and cloud the complete gospel.

This is because both are ultimately one thing: an attempt to alter with human hands the complete ministry that Christ accomplished once and for all.

9. To summarize

I completely agree with this proposition. The fact that Jesus saved us by dying on the Cross is a clear truth, but if we ask how that death on the Cross connects to our sins, there is only one answer. Namely, it is because before He went to the Cross, He took all the sins of humanity upon His own body once and for

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all by receiving the baptism of the laying on of hands from John the Baptist at the Jordan River.

If there had been no such baptism, the Cross would merely be the tragic execution of a righteous man and an event unrelated to our sins.

The law of the laying on of hands in the Old Testament laid the foundation for this truth from the beginning; John the Baptist's cry, *"Behold! The Lamb of God who takes away the sin of the world!" (John 1:29)* immediately sealed this fact the next day; the Apostle John blocked the path of emphasizing only one side with the decisive statement, *"Not only by water, but by water and blood" (1 John 5:6);* the Apostle Peter nailed down the inseparability of the two by saying, "water, namely baptism, is the sign that saves you"; and the Apostle Paul defended this complete gospel throughout the entirety of Galatians.

Therefore, one who preaches the gospel must necessarily preach the baptism at the Jordan River, the blood of the Cross, and the evidence of the resurrection as a single package, and when the listener accepts this complete truth in their heart, they finally reach the unshakable assurance of the removal of sins and being born again.

Both the half-gospel that detaches and preaches only the blood of the Cross, and the clouded gospel that adds human deeds to it, are acts that make Christ's once-and-for-all ministry in vain, and they are the *"a different gospel"* that the Apostle Paul condemned twice in Galatians 1, saying, *"let him be accursed."* This is the truth of the gospel of the water and the Spirit that the entire Bible testifies to with one voice, and it is the one unchanging gospel that the born-again of all ages must engrave in their hearts and preach to every soul.

[Question] 8. If, while seeking to become those who have received the removal of sins in Christ, we are still found to be sinners, wouldn't this mean that Christ failed to completely eliminate our sins through the baptism He received from John and the blood of the Cross? Absolutely not. Please explain this part.

That is a good question. This question reinterprets the Apostle Paul's powerful irony in Galatians 2:17 from the perspective of the gospel of the water and the Spirit.
I will explain what the Apostle Paul's cry, *"But if, while we seek to be justified by Christ, we ourselves also are found sinners, is Christ therefore a minister of sin? Certainly not!"* means to the born-again.

1. This question is an inquiry that exactly reveals the theological safety device set up by the Apostle Paul

Galatians 2:17 is woven with very precise logic.
After proposing the hypothesis, *"But if, while we seek to be justified by Christ, we ourselves also are found sinners,"* the Apostle Paul immediately nails it down by saying, *"is Christ therefore a minister of sin? Certainly not!"* This reasoning was a safety device set up in advance against a certain test that born-again believers will inevitably face in their lifelong life of faith. Namely, the Apostle Paul knew that when one's own shortcomings, mistakes, and sins are still revealed even after being born again, the devil or one's own conscience might whisper like this: "If you are truly a righteous person, why do you still show this kind of behavior? If Christ has completely dealt with your sins, how can sin still appear in you?" This whisper is ultimately the devil's most subtle tool that makes one

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doubt Christ's once-and-for-all ministry, dragging the born-again back into a religion of deeds. The Apostle Paul answers this temptation with a single phrase: *"Certainly not!"*

2. Christ's ministry was perfect, finished once and for all, and flawless

The foundation of the answer to this question lies in accurately seeing the essence of the ministry that Christ performed.

By receiving the baptism of the laying on of hands from John the Baptist at the Jordan River, He took all the sins of humanity upon His own body once and for all. Here, the word *"all"* is decisive. The sins committed before being born again, the sins to be committed after being born again, and even all the shortcomings and mistakes that will be revealed throughout one's entire life were all included in that burden He bore.

Subsequently, by shedding His blood and dying on the Cross while bearing those sins, He received all the judgment for sin upon His own body, and by resurrecting on the third day, He proved the completeness of that ministry.

Hebrews 10:14 condenses this fact into a single verse: *"For by one offering He has perfected forever those who are being sanctified,"* The three expressions *"by one offering," "forever,"* and *"perfected"* seal the once-and-for-all nature, the permanence, and the completeness of His ministry.

Therefore, the conclusion that His ministry was insufficient just because sin is revealed in a born-again person does not hold true. His ministry was perfect, and that perfection is unshakable.

3. "Being found a sinner" means that the remnants of the old nature are revealed in actions, not that one's status changes

When a born-again person reveals shortcomings and mistakes in their daily life, it does not mean that their being born again has become invalid or that their status as a righteous person has changed to that of a sinner. It is merely that the flesh, which is the remnant of the old nature, remains as it is and is revealed through actions.

The Apostle Paul himself also confessed honestly in Romans 7, saying, *"For the good that I will to do, I do not do; but the evil I will not to do, that I practice" (Romans 7:19).* However, the fact that he immediately and firmly declared in Romans 8:1, *"There is therefore now no condemnation to those who are in Christ Jesus,"* clearly established the fact that the shortcomings of the flesh do not have any effect on the status of a righteous person.

Status and state must be distinguished. Status is the qualification of a righteous person permanently confirmed by Christ's once-and-for-all ministry, while state is the daily life of the process of gradually resembling the resurrected Him within time even after being born again. When a born-again person reveals sin, what is shaken is their state, not their status.

4. If one concludes that Christ's ministry was insufficient because sin is revealed in a born-again person, they fall into two terrifying errors

The first error is making Christ a minister of sin. The Apostle Paul asking back, "is Christ then a minister of sin?" points exactly to this danger. If the sin revealed in a born-again person is evidence that His ministry was insufficient, He becomes one

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who bestowed a false salvation upon humanity, and His own declared cry, *"It is finished,"* becomes a lie. This ultimately leads to the blasphemy of making God Himself a liar.

The second error is drifting into an attempt to add one's own deeds to Christ's ministry based on one's own shortcomings. It drifts into a resolution saying, "Since I am still found to be a sinner, I must repent more, keep the law more, and perform more rituals to add to His ministry." This is the very path condemned by Galatians 2:21, which says, *"I do not set aside the grace of God; for if righteousness comes through the law, then Christ died in vain."*

The moment a born-again person is shaken by their own sin and attempts to add deeds to Christ's ministry, they have already fallen into the same leaven as the false brothers of Galatia.

5. The Apostle Paul's resolute seal, *"Certainly not!,"* is a permanent block against these two errors

"Certainly not!" (Galatians 2:17) used in the text is one of the strongest negative expressions in the original Greek text. It is an absolute block meaning that under no circumstances, in no situation, and by no logic can such a conclusion hold true.

The reason the Apostle Paul used such a strong expression is because he knew well how common a temptation it is to doubt Christ's ministry upon seeing one's own sin in the daily life of a born-again person. The devil constantly thrusts one's own shortcomings into the mind of the born-again person and condemns them, saying, "Are you still a righteous person even like this?" and "Is it true that Christ saved you even like this?" The Apostle Paul presents only one answer to this condemnation: *"Certainly not!"* The conclusion that Christ's ministry was insufficient just because a born-again person sees their own shortcomings absolutely does not hold true, and such

doubt is merely the devil's lie.

6. Galatians 2:18 accurately points out the sin of those who turn to such doubt

The following Galatians 2:18 contains a very important word: *"For if I build again those things which I destroyed, I make myself a transgressor."* Here, *"those things which I destroyed"* refers to the old attempt to become righteous through the deeds of the law. The born-again person has already torn down that vain attempt and entered the place of relying solely on Christ's ministry.

However, if they try to return to the deeds of the law upon seeing their own shortcomings revealed, they are rebuilding what they have already torn down, and by that action, they make themselves a *"a transgressor."* That is, the sin itself revealed in a born-again person is not evidence revealing the incompetence of Christ's ministry, but the decision to be shaken by that sin and return to deeds becomes a true sin.

This is because it is an act of denying Christ's once-and-for-all ministry in one's heart, and an act of rebuilding with one's own hands the legalism that He had torn down.

7. The correct response a born-again person should take when facing their own shortcomings is reflecting on the truth

Then, what should a born-again person do when sin is revealed in themselves?

The answer is clear. They should neither deny their own shortcomings, nor should they be shaken by those shortcomings and doubt Christ's ministry. The only proper response is just one: reflecting again in one's heart on the truth that "Christ already bore even this sin through the baptism He received at the Jordan

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River, fully paid the judgment for it on the Cross, and proved the completeness of that ministry by resurrecting." This reflection is not a new transaction, but the act of reconfirming the receipt of an already completed transaction.

The daily life confessed by the Apostle Paul in Galatians 2:20, saying, *"And the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me,"* is exactly this life of reflection. Turning one's heart back to Christ's ministry whenever one sees their own shortcomings—this is the daily routine of the lifelong life of faith of a born-again person.

8. One must look to the resurrected Christ, not at oneself, for the power of new life to flow out

Looking at oneself brings only despair. One's own shortcomings, mistakes, and sinful nature will never completely disappear throughout one's entire life. However, when one looks to Christ, who completed the ministry once and for all for such a self, unshakable peace, freedom, and power flow out.

The confession in the first half of Galatians 2:20, *"It is no longer I who live, but Christ lives in me,"* is a declaration that can only be made by one who places their heart upon the resurrected Him after acknowledging their own shortcomings. Since the old self died on the Cross with Christ, one no longer lives in the capacity of the old self, and because the resurrected Him dwells within, one lives by His life. Rather than rebuking and condemning oneself whenever one's shortcomings are revealed, only the one who looks to the resurrected Him in their heart and reflects on His ministry enjoys the daily life of a new life that gradually resembles Him.

This is the path of true sanctification, and a path fundamentally different from all religious efforts trying to refine oneself through the deeds of the law.

9. In summary

The conclusion that Christ failed to completely eliminate our sins through the baptism He received at the Jordan River and the blood of the Cross just because sin is revealed in a born-again person absolutely does not hold true. The truth that the Apostle Paul resolutely sealed in Galatians 2:17 by saying, *"Certainly not!"* applies here. His ministry was perfect, finished once and for all, and was a flawless ministry that bore all the sins of humanity—that is, the sins before being born again, the sins after being born again, and even all the shortcomings that will be revealed throughout one's life.

Sin being revealed in a born-again person is merely the remnants of the old nature manifesting in actions, and the status of a righteous person itself is not shaken. If one doubts Christ's ministry upon seeing their own shortcomings, they fall into the terrifying error of making Him a minister of sin or attempting to add deeds to His ministry.

Therefore, when a born-again person faces their own sin, the only proper response is just one: to reflect in their heart on the truth of the ministry He accomplished once and for all, and to look to the resurrected Him instead of looking at oneself. Relying on oneself brings only despair, but acknowledging in one's heart His ministry accomplished once and for all allows one to enjoy the daily life of a new life amidst unshakable peace. This is the truth of the gospel that the Apostle Paul defended in Galatians 2, and the unchanging answer that born-again believers of all ages must engrave in their hearts whenever they face their own shortcomings. ✉

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CHAPTER

3

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

The relationship between the law and faith

Galatians chapter 3 is a chapter where the Apostle Paul acutely unravels the truth that “one becomes righteous only by the faith believing in the gospel of the water and the Spirit” toward the Galatian church members who are shaken by the deception of false teachers forcing the works of the law, especially circumcision.
The core of it is to accept like a little child that once-and-for-all salvation in which Jesus took upon Himself all the sins of humanity once and for all by receiving the baptism of the laying on of hands from John the Baptist at the Jordan River, personally received the curse for those sins on the cross, and justified us by resurrecting from death.

The Holy Spirit is received not by the works of the law but by hearing and believing

“O foolish Galatians! Who has bewitched you that you should not obey the truth, before whose eyes Jesus Christ was clearly portrayed among you as crucified? This only I want to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of faith? Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh? Have you suffered so many things in vain—if indeed it was in vain? Therefore He who supplies the Spirit to you and works miracles among you, does He do it by the works of the law, or by the

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hearing of faith?" (Galatians 3:1-5)

Deep sorrow and regret underlie the Apostle Paul crying out *"O foolish" (Galatians 3:1)* toward the Galatian church members.

Legalists, who argued that one must receive circumcision to become God's people, had entered the Galatian church and were deceiving the saints. Thus, the Apostle rebukes, *"Before whose eyes Jesus Christ was clearly portrayed among you as crucified" (Galatians 3:1).* Even though the cross of Christ was a clearly drawn fact when the Galatian church members first heard the gospel, before they knew it, their gaze was shifting from the completed ministry of Christ to their own works.

The core of the question Paul throws is condensed into this one phrase: *"Did you receive the Spirit by the works of the law, or by the hearing of faith?" (Galatians 3:2).* The event of the Holy Spirit coming upon them inside them did not happen because they kept the law well, received circumcision, or added some effort of the flesh, but because they believed the word exactly as it was when they heard the gospel of Jesus Christ.

However, having begun by the Spirit, they were now trying to finish by the flesh. It is the foolishness that always follows human religiosity, trying to fill the finish with one's own works while having made the start with the gift of the Holy Spirit.

Seen from the perspective of the gospel of the water and the Spirit, there is only one way to receive the Holy Spirit. It is when one hears and believes exactly as it is that gospel that Jesus, following the word of Matthew 3:15, *"It is fitting for us to fulfill all righteousness,"* took upon Himself the sins of all humanity once and for all by receiving the baptism of the laying on of hands from John the Baptist, suffered the death of the curse on the cross while bearing those sins, and justified us by

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resurrecting in three days, that the Holy Spirit comes as a gift. The moment one hears this gospel and accepts it in the heart, sins are blotted out and removed once and for all, and the Holy Spirit indwells the heart, making one a new person.

However, if one tries to wash away sins and supplement the Holy Spirit with the works of the law, the frequency of prayers of repentance, or the perfection of religious rituals, that is falling into the foolishness of having begun by the Spirit and now trying to finish by the flesh.

There is absolutely no other way to receive the Holy Spirit other than hearing and believing exactly as it is that gospel which the Apostle John testified in 1 John 5:6, *"This is He who came by water and blood—Jesus Christ,"* and that once-and-for-all salvation of which the same text says, *"For there are three who bear witness, the Spirit, and the water, and the blood-ASV" (1 John 5:8).*

Those Who Receive Blessings Together by Imitating the Faith of Abraham

"Just as Abraham 'believed God, and it was accounted to him for righteousness.' Therefore know that only those who are of faith are sons of Abraham. And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, 'In you all the nations shall be blessed.' So then those who are of faith are blessed with believing Abraham" (Galatians 3:6-9)

The Apostle Paul presents Abraham, the most authoritative example of the Old Testament, to the Galatian church members who were trying to be justified by the works of the law. Because to the Jews, Abraham was the forefather of faith and the first

beneficiary of circumcision, they argued, "To become the descendants of Abraham, one must receive circumcision."
However, Paul overturns the very foundation of that argument. He clearly points out the fact that, just as in the word of Genesis 15:6, Abraham being recognized as righteous was long before he received circumcision, solely because he believed the word of God's promise.
What the text *"Abraham 'believed God, and it was accounted to him for righteousness'" (Galatians 3:6)* shows is that the way for a human being to become righteous is not one's own works, but the faith that accepts the word God tells them exactly as it is.
Following this, Paul says, *"The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, 'In you all the nations shall be blessed.'" (Galatians 3:8).* Here, *"In you"* means through Abraham's descendant, that is, Christ, and already from Genesis 12:3, God promised beforehand that the Gentiles would be justified by believing in Christ.

Seen from the perspective of the gospel of the water and the Spirit, Abraham's faith and our faith are identical in essence. Abraham relied on the word of promise God told him exactly as it was, without looking at his own old and childless situation.
In the same way, we also accept like a little child the word of the gospel God told us—that is, the word that Jesus bore our sins through the baptism of John the Baptist at the Jordan River, paid the price of those sins with the blood of the cross, and justified us through His resurrection—without looking at our own shortcomings.
The one who accepts it like that becomes the one who receives blessings together with believing Abraham, that is, a true descendant of Abraham. The physical sign of circumcision or the behavioral effort of the law cannot add a single speck to this

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spiritual sonship. Only when we rely exactly as it is on the gospel of the water and the Spirit, which God personally fulfilled, do we come to participate together in that same blessing Abraham received, that is, justification, spiritual sonship, and the inheritance of eternal life.

Christ Who Redeemed Us from the Curse of the Law

"For as many as are of the works of the law are under the curse; for it is written, 'Cursed is everyone who does not continue in all things which are written in the book of the law, to do them.' But that no one is justified by the law in the sight of God is evident, for 'the just shall live by faith.' Yet the law is not of faith, but 'the man who does them shall live by them.' Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, 'Cursed is everyone who hangs on a tree'), that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith" (Galatians 3:10-14).

This paragraph is one of the most powerful theological declarations in the entire book of Galatians. The Apostle Paul asserts that those who belong to the works of the law are under a curse.

The reason is because of the word in Deuteronomy 27:26, *"Cursed is the one who does not confirm all the words of this law by observing them."* The law is a system where one can obtain justification only when they always keep it without breaking a single one, because, as James 2:10 says, whoever keeps the whole law but stumbles in one point becomes guilty of all.

Ultimately, the attempt to be justified by the law is an impossible path from the beginning, and the one who chooses that path rather traps oneself under the curse declared by the law.

Paul then quotes the word of Habakkuk 2:4, *"The just shall live by his faith,"* reaffirming that the only way to justification is faith.

The law is the principle of works, saying, *"The man who does them shall live by them" (Galatians 3:12)*, and the gospel is the principle of faith, saying, *"The just shall live by faith" (Galatians 3:11).* These two are two different systems that can never be mixed.

If so, how can humanity, trapped under the curse of the law, be saved? The answer is in verse 13. *"Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, 'Cursed is everyone who hangs on a tree')"*

Seen from the perspective of the gospel of the water and the Spirit, this text is the very place that most clearly reveals the meaning of the water and the blood, which are the two pillars of the gospel. In order for Christ to redeem us from the curse of the law, He first had to receive all our sins upon His own body. That is exactly the baptism at the Jordan River recorded in Matthew 3:13-17.

The event where Jesus received the baptism of the laying on of hands on His head from John the Baptist was not a simple ceremony, but the fulfillment of the law of the laying on of hands recorded in Leviticus 1:4 and 16:21. Just as a sinner in the Old Covenant laid hands on the head of an animal to transfer their sins, John the Baptist, the representative of humanity, laid hands on Jesus' head in the office of the High Priest of humanity, thereby transferring the sins of all humanity to Him at once.

The One who bore our sins in that way hung on the cross and,

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according to the declaration of Deuteronomy 21:23, *"He who is hanged is accursed of God,"* received the curse in our place and bled to death.

That is, without the transfer of sin through water (baptism), the blood of the cross becomes the death of a sinless righteous man and has no effect on us. Only when the water and the blood are together does Christ's death finally become the redemption that substituted our curse.

As verse 14 says, all this was so *"that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith."* The way to be released from the curse of the law is not the number of times of repentance prayers, but only believing exactly as it is in the ministry of the water and the blood that Christ accomplished at once.

The Permanent Promise That the Law Cannot Annul

"Brethren, I speak in the manner of men: Though it is only a man's covenant, yet if it is confirmed, no one annuls or adds to it. Now to Abraham and his Seed were the promises made. He does not say, 'And to seeds,' as of many, but as of one, 'And to your Seed,' who is Christ. And this I say, that the law, which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God in Christ, that it should make the promise of no effect. For if the inheritance is of the law, it is no longer of promise; but God gave it to Abraham by promise" (Galatians 3:15-18).

The Apostle Paul unfolds his argument using the legal common sense that people experience in their daily lives.

Even a covenant between men, once it is established, no one can arbitrarily annul or add to it; how much more, then, the covenant established by God Himself? The promise God gave to Abraham is not of a nature that the law, given in later generations, can intervene and invalidate.

The law was given at Mount Sinai after Abraham's descendants came out of Egypt, so it appeared only four hundred and thirty years after the promise, and the law given belatedly cannot overturn the permanent promise that was established first.

In particular, the declaration in verse 16, *"But as of one, 'And to your Seed,' who is Christ,"* is very important. When God said to Abraham, *"In your seed all the nations of the earth shall be blessed" (Genesis 26:4),* that *"seed"* did not simply refer to the entire nation of Israel, but to one person, that is, Christ.

Ultimately, the essence of the promise given to Abraham was "the inheritance of righteousness and eternal life through Christ the Messiah," and that promise had to be fulfilled in Christ. The blessing to come upon the Gentiles, the righteousness, and the promise of the Holy Spirit are all bound within this one Seed, Christ.

Seen from the perspective of the gospel of the water and the Spirit, this paragraph shows on how solid a foundation our salvation stands.

Our salvation is not something lacking that must be supplemented by the deeds of the law given in later generations, but it is the result of the permanent covenant established by God before the foundation of the world, promised to Abraham, and accomplished at once through the water, blood, and resurrection of Christ.

Just as Ephesians 1:4 says, *"Just as He chose us in Him before the foundation of the world,"* our justification stands not on

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human efforts that waver in time, but on God's gracious decision predetermined in Christ.
Therefore, the teaching that one must add prayers of repentance for sins to be blotted out, or that one must add efforts of sanctification for salvation to be completed, is an attempt to add something by human hands to this permanent and immutable promise, and is ultimately a foolishness that makes the promise in vain. It is sufficient for us to simply rely exactly on that promise which God Himself established and personally accomplished in Christ.

The Law Was Added Until the Promised Seed Should Come

"What purpose then does the law serve? It was added because of transgressions, till the Seed should come to whom the promise was made; and it was appointed through angels by the hand of a mediator. Now a mediator does not mediate for one only, but God is one. Is the law then against the promises of God? Certainly not! For if there had been a law given which could have given life, truly righteousness would have been by the law. But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe" (Galatians 3:19-22).

As the Apostle Paul emphasizes the powerlessness of the law, there is a question that naturally follows. "Then why on earth was the law given?" Paul states the answer clearly. The law *"It was added because of transgressions" (Galatians 3:19),* and it functions temporarily *"till the Seed should come to whom the promise was made" (Galatians 3:19).*
That is, the law serves as a mirror given not to make human

beings righteous, but to make them realize their state as sinners. It is exactly as Romans 3:20 says, *"for by the law is the knowledge of sin."*

Also, the law is said to be *"it was appointed through angels by the hand of a mediator" (Galatians 3:19).* This means it was bestowed indirectly through Moses.

On the other hand, the promise given to Abraham was a promise God gave directly in His own name. The promise given personally by God takes essential precedence over the law passed through a mediator, and the fulfiller of that promise is Christ.

Seen from the perspective of the gospel of the water and the Spirit, the declaration in verses 21-22 is crucial. It says, *"For if there had been a law given which could have given life, truly righteousness would have been by the law. But the Scripture has confined all under sin."* The law can never give life to a person, but rather serves the role of confining all human beings without exception under sin. This is because human beings, due to their sinful nature, cannot perfectly keep even a single provision of the law.

However, there is a holy purpose in this despairing confinement. It is *"that the promise by faith in Jesus Christ might be given to those who believe" (Galatians 3:22).* This is because only when all people acknowledge that they can never be saved by their own righteousness, can they finally accept like a little child the gospel of the water and the Spirit—that Christ took our sins through His baptism in the Jordan River, paid the wages of sin through the curse of the Cross, and justified us through His resurrection.

Only the person who has reflected oneself in the mirror of the law realizes that no deed of their own can lead to salvation, and kneels before the gospel of the water and the Spirit which God Himself has accomplished.

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The Tutor Leading Us to Christ

"But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed. Therefore the law was our tutor to bring us to Christ, that we might be justified by faith. But after faith has come, we are no longer under a tutor" (Galatians 3:23-25).

The term *"tutor"* refers to a servant in Hellenistic society who took the master's young child to school and disciplined their behavior. When the young child reaches a certain age and becomes an adult, they are no longer under that servant. The Apostle Paul compares the role of the law precisely to this tutor. The law had a temporary role of disciplining human conduct, making them realize what sin is, and ultimately leading them to Christ until mankind met Christ.

The word, *"But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed" (Galatians 3:23),* describes the state of being confined under the law.

However, that confinement was not a permanent imprisonment, but a protective confinement for a limited period, *"until the faith which would afterward be revealed."* Just as a young child is bound to a servant and led to school until they reach an age where they can judge for themselves, mankind remained under the protection and discipline of the law until Christ came.

Seen from the perspective of the gospel of the water and the Spirit, this text teaches the exact role and limit of the law. The law is not a ladder that makes us righteous, but a mirror and a guide that reflects our sinful nature and brings us to Christ.

The event in which Christ accomplished our salvation through His baptism in the Jordan River, His death on the Cross, and His

resurrection is precisely *"the time of faith to be revealed,"* and for those upon whose hearts that faith has come, the law no longer acts as a condemner or a disciplinarian. It is exactly as verse 25 clearly declares, *"But after faith has come, we are no longer under a tutor."*

Therefore, for the born-again righteous who have already believed in the gospel of the water and the Spirit and received the blotting out of sins to condemn themselves again by the standard of the law, or to try to establish their own righteousness through the act of prayers of repentance, is like the foolishness of trying to re-enroll in a school from which they have already graduated. As children of God who have become adults in Christ, we are beings who live a new life under the guidance of the Holy Spirit, not under the discipline of the law.

Those Clothed with Christ, Heirs According to the Promise

"For you are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's seed, and heirs according to the promise" (Galatians 3:26-29).

All the arguments the Apostle Paul has drawn upon in chapter 3 finally converge into one conclusion. *"For you are all sons of God through faith in Christ Jesus" (Galatians 3:26).* It is not the deeds of the law, but that faith believing in Christ that has elevated us to the status of sons of God. And the following verse 27 is so rich that it can be called the theological pinnacle of the entire book of Galatians. *"For as many of you as were*

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baptized into Christ have put on Christ" (Galatians 3:27).
Here, *"as many of you as were baptized into Christ"* is not simply an expression referring to a person who has received a ritual water baptism. The meaning of the original Greek language is closer to "those who have entered into that baptism which Christ received."
That is, it refers to those who are spiritually united with the event where Jesus took upon Himself all the sins of humanity at once by receiving the baptism of the laying on of hands from John the Baptist in the Jordan River, and those who accept His baptism exactly as their own baptism.
Those who are thus united with the baptism of Christ also enter together into the cursed death He suffered on the Cross while bearing our sins, and participate together in His resurrection, finally becoming those clothed with Christ. The mystery of *"I have been crucified with Christ"* spoken of in Galatians 2:20 is precisely another expression of this putting on of clothes.

Seen from the perspective of the gospel of the water and the Spirit, this single verse is indeed the essence of this gospel.
The way for us to become righteous and become children of God is not by weaving and putting on clothes of righteousness through our own efforts, but by entering by faith into the completed ministry of Christ—where He took our sins through His baptism in the Jordan River, paid the wages of sin with the blood of the Cross, and accomplished righteousness through His resurrection—and putting on Himself like a garment.
His baptism becomes my baptism, His death becomes my death, and His resurrection becomes my resurrection. For those who are clothed with Christ in this way, outward distinctions such as Jew or Greek, slave or free, male or female no longer hold any meaning. All are equally *"one in Christ Jesus" (Galatians 3:28),* and equally *"Abraham's seed, and heirs according to the*

promise" (Galatians 3:29).
Neither the presence or absence of circumcision, nor the deeds of the law, nor the number of prayers of repentance can add a single speck to, nor take a single speck away from, this putting on of clothes. Only that one faith of accepting like a little child the gospel of the water and the Spirit, which Christ Himself accomplished, is sufficient.

The Core Message Conveyed by the Text

From beginning to end, Galatians chapter 3 cries out one single truth. It is that human beings can never become righteous by the deeds of the law, by the ritual of circumcision, or by the effort of prayers of repentance, but are justified only by the faith of hearing and believing the gospel that Jesus Christ Himself accomplished.
The Apostle Paul cries out, *"O foolish,"* toward the trap of legalism that the Galatians were about to fall into, and unravels in turn the example of Abraham, the limits of the law, the redemption of Christ, and the permanence of the promise.

Seen from the perspective of the gospel of the water and the Spirit, the core truth of this chapter is condensed like this.
By receiving the baptism of the laying on of hands from John the Baptist in the Jordan River, Jesus took upon Himself all the sins of humanity at once, and while bearing those sins, He Himself received the curse of the law on the Cross, bled and died, and justified us by resurrecting in three days.
Any attempt to add even a single speck of one's own deeds to this once-for-all completed gospel is making the Cross of Christ in vain, and is rather the foolishness of dragging oneself down under the curse of the law.

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Today as well, the Lord is asking our hearts with those same words He spoke to the Galatians. *"Did you receive the Spirit by the works of the law, or by the hearing of faith?" (Galatians 3:2).* Laying down all attempts to establish righteousness through one's own religiosity and efforts, I desire that we accept the gospel of the water and the Spirit, which Christ Himself accomplished, exactly as it is like a little child, become Abraham's seed clothed with Him, and become those who will inherit the eternal inheritance according to the promise. ✉

The one who is clothed with Christ is precisely Abraham's descendant and the heir according to the promise

< Galatians 3:1-29 >

"O foolish Galatians! Who has bewitched you that you should not obey the truth, before whose eyes Jesus Christ was clearly portrayed among you as crucified? This only I want to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of faith? Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh? Have you suffered so many things in vain—if indeed it was in vain? Therefore He who supplies the Spirit to you and works miracles among you, does He do it by the works of the law, or by the hearing of faith?— just as Abraham 'believed God, and it was accounted to him for righteousness.' Therefore know that only those who are of faith are sons of Abraham. And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, 'In you all the nations shall be blessed.' So then those who are of faith are blessed with believing Abraham. For as many as are of the works of the law are under the curse; for it is written, 'Cursed is everyone

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who does not continue in all things which are written in the book of the law, to do them.' But that no one is justified by the law in the sight of God is evident, for 'the just shall live by faith.' Yet the law is not of faith, but 'the man who does them shall live by them.' Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, 'Cursed is everyone who hangs on a tree'), that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith. Brethren, I speak in the manner of men: Though it is only a man's covenant, yet if it is confirmed, no one annuls or adds to it. Now to Abraham and his Seed were the promises made. He does not say, 'And to seeds,' as of many, but as of one, 'And to your Seed,' who is Christ. And this I say, that the law, which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God in Christ, that it should make the promise of no effect. For if the inheritance is of the law, it is no longer of promise; but God gave it to Abraham by promise. What purpose then does the law serve? It was added because of transgressions, till the Seed should come to whom the promise was made; and it was appointed through angels by the hand of a mediator. Now a mediator does not mediate for one only, but God is one. Is the law then against the promises of God? Certainly not! For if there had been a law given which could have given life, truly righteousness would have been by the law. But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe. But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed. Therefore the law was our tutor to bring us to Christ, that we might be justified by faith. But after faith has

come, we are no longer under a tutor. For you are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's seed, and heirs according to the promise."

Saints, what is the first word that the Apostle Paul throws at the saints of the Galatian church with such a strong tone in Galatians chapter 3? *"O foolish Galatians!" (Galatians 3:1).* This single word is not a simple rebuke. Inside the Apostle Paul's heart, there was full of spiritual sorrow that could not bear to just watch the sight of the Galatian saints being dragged back under the curse of the law.

There is one thing I want to ask you today as well. Where is your soul firmly staying right now? Is it settled on the one way of the gospel of the water and the Spirit? Or, without even knowing it yourself, are you moving step by step toward the way of deeds, the way of prayers of repentance, and the way of the law? The Apostle Paul is asking and asking us this one thing through the entire chapter of Galatians 3.

The foolishness of the Galatian church and our foolishness today

Saints, what is the foolishness of the Galatians that the Apostle Paul rebukes? They were clearly people who had received the removal of sins by hearing and believing in their hearts the gospel of the water and the Spirit preached by the

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Apostle Paul. However, they could not stay exactly in that place, and their hearts were drawn to the fleshly circumcisionists who came in from the outside. They were accepting a different gospel saying, "Believing in Jesus alone is not enough; you must receive one more ritual of putting a knife to your own flesh to finally become God's people."

Everyone, is this foolishness a story that ends as an old tale? No. Even within Christianity today, there are countless people who believe that the sins they commit are washed away time after time through their own prayers of repentance. That way, which believes that the sincerity, frequency, and amount of tears of one's own prayers of repentance determine the degree of their blotting out of sins, is spiritually exactly the same place where the fleshly circumcisionists of the Galatian church stood. It has merely changed its form and entered our era.

What is the reason the Apostle Paul cries out sorrowfully in verse 1, *"Before whose eyes Jesus Christ was clearly portrayed among you as crucified?"*? It is the sorrow of asking why, when the event of Jesus taking upon Himself all the sins of humanity at once and dying by shedding blood on that tree of curse is so clearly revealed before our spiritual eyes, you think that you must add a piece of some deed to that clear event for righteousness to be completed. Everyone, does this sorrow enter you?

Abraham's faith and our faith — One way crossing through the eras

Who is the person the Apostle Paul brings in from verse 6? It is exactly Abraham. Abraham is a figure from four hundred and thirty years before the law was given, and moreover, a

person who was already recognized as righteous even before receiving fleshly circumcision.

"And he believed in the Lord, and He accounted it to him for righteousness" (Genesis 15:6). That is, Abraham being recognized as righteous was not something that happened from deeds, but the single act of accepting the word God spoke exactly as it was into his heart.

Saints, what does the Apostle Paul say in verse 8? *"And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, 'In you all the nations shall be blessed.'"* The Apostle Paul is calling that word of promise God made to Abraham by no other word than *"the gospel."* The gospel did not appear for the very first time only when it came to the New Testament era. It means that the identical gospel was already proclaimed in advance during the time of Abraham.

Who stood in the very center of that gospel? Verse 16 clearly nails it down. *"He does not say, 'And to seeds,' as of many, but as of one, 'And to your Seed,' who is Christ."* That is, all those eternal blessings promised to Abraham gather into one person, Jesus, and that blessing flows exactly as it is only to those who have entered into Him.

Everyone, therefore, what does it mean that we have the same faith as Abraham? Just as Abraham received the word of God promised to him exactly as it was into his heart, we too receive the gospel of the water and the Spirit, which Jesus Himself fully accomplished, exactly as it is into our hearts. That is all. That is simply all.

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Jesus Who Redeemed Us from the Curse of the Law

Saints, please read verse 13 again. *"Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, 'Cursed is everyone who hangs on a tree')."*

Here, one crucial spiritual discernment is needed. Deuteronomy 21:23 clearly states, *"Cursed is everyone who hangs on a tree."* However, Jesus was originally One who did not have even a single spot of sin. If so, how could One without sin be hung on the tree of curse? There is only one answer. Before Jesus was hung on the cross, the event of Him already taking over all the sins of humanity exactly as they were into His body must have happened first.

Where did that event happen? It is exactly that baptism He received from John the Baptist at the Jordan River. The event where John the Baptist, who was established as the lawful representative of humanity, laid his hands on Jesus' head and passed all the sins of humanity to Him at once according to the law of the laying on of hands (Leviticus 1:4, 16:21) happened at that time. Jesus received the imputation of those sins exactly as they were, and from then on until His death on the cross, He continued His ministry while bearing all the sins of humanity in His body.

Everyone, will you listen? If there had not been the baptism event at the Jordan River, the death on the cross could not have been our redemption. However, because the event at the Jordan River happened first, the precious blood of the cross could finally become our eternal price for sin. Therefore, our redemption is not an event of the precious blood alone, but the gospel of the water and the Spirit itself, where the water, the blood, and the Spirit combine to form one truth (1 John 5:6-8).

From the Law, the Tutor, to the One Descendant of the Promise

Saints, if so, what on earth is the law? Verse 19 clearly answers. *"What purpose then does the law serve? It was added because of transgressions."* The law was not the word added to make people live, but the word added to honestly reveal people's sins as sins. Verse 21 nails it down once more. *"For if there had been a law given which could have given life, truly righteousness would have been by the law."* It is a subjunctive mood. That is, it is a definitive conclusion that a law capable of giving life was never given from the beginning.

Then what was the duty of the law? Verse 24 compresses it into one word. *"Therefore the law was our tutor to bring us to Christ."* The original Greek text is paidagogos (παιδαγωγός), which is a word pointing to a servant in Hellenistic society who took responsibility and brought a young child until they met the main teacher. The law is not the main teacher. It is merely a temporary companion that accurately brings us to Jesus, the main teacher.

Everyone, therefore, the definitive declaration of verse 25 must come out exactly as it is from our mouths as well. *"But after faith has come, we are no longer under a tutor."* Because the law has completely finished its duty, the authority of the law no longer reaches us who have received the settlement of that duty.

Those Baptized into Christ — Eternal Children Clothed with Christ

Saints, what does verse 27 say to us? *"For as many of you as were baptized into Christ have put on Christ."* This single phrase

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is the conclusion of the entire chapter 3 of Galatians.

What is the baptism spoken of here? It is not a word pointing to the one ritualistic water baptism that each one of us receives at church. If that were so, the event of everyone who received the ritualistic baptism automatically becoming eternal children should happen, but isn't it true that this is not the case?

This baptism exactly points to that baptism Jesus Himself received at the Jordan River. The word *"as many of you as were baptized into Christ"* is a word pointing to the spiritual fact that our hearts have been united into one body within that baptism Jesus Himself received. Inside that event at the Jordan River where all our sins were passed over to Him, our sins went in together and were settled; inside that event where He took all those curses upon Himself on the cross, our punishment also went in together and was settled; and inside that event where He resurrected and became eternal righteousness, we too rose together and became firmly settled upon the status of eternal children.

As a result, what was clothed upon us? *"Have put on Christ."* It is not clothes woven stitch by stitch by human deeds, but the eternal righteousness itself of the one person Jesus has been clothed upon us like a single suit of clothes. For the person wearing these clothes, no external condition, no lack of deeds, and no frequency of prayers of repentance can become a reason to shake that soul again. It is because the righteousness of the One who wove the clothes is a righteousness that is never shaken eternally.

Everyone, look at verse 28. *"There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus."* In front of these clothes, all external discrimination becomes powerless. Inside the one person Jesus, everyone receives the identical eternal

righteousness and comes to stand together upon the identical status of eternal children.

And the decisive finish of verse 29 follows. *"And if you are Christ's, then you are Abraham's seed, and heirs according to the promise."* This single phrase is the one phrase that organizes the conclusion of the entire chapter 3 of Galatians at once.

Conclusion — The Soul Staying with the One Person Jesus

Saints, what is the message that Galatians chapter 3 throws at us? The beginning is faith, the end is also faith, and our righteousness, from beginning to end, is not human deeds but the eternal righteousness received inside Jesus. The law was a thankful tutor that accurately brought us to Him, and inside Him, we became free people firmly settled upon the status of eternal children.

Where is your soul firmly staying today? I hope you pull your feet out step by step from the heart that pins its hopes on prayers of repentance, the heart that tries to supplement righteousness with the degree of sanctification, and all attempts to make righteousness with one's own deeds, and exactly align your heart upon the one place of the gospel of the water and the Spirit, where Jesus received the imputation of all the sins of humanity at once and eternally at the Jordan River, personally took all those curses upon Himself on the cross, and resurrected from death to become our eternal righteousness.

We, who have been baptized into Christ, are eternal children clothed with Christ, and eternal heirs who have received the blessing together with Abraham. I pray with a gathered heart that our souls will firmly stay upon this fact eternally. ✉

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Have Faith That Believes in the Baptism Jesus Received from John and the Cross

< Galatians 3:23-29 >

“But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed. Therefore the law was our tutor to bring us to Christ, that we might be justified by faith. But after faith has come, we are no longer under a tutor. For you are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ’s, then you are Abraham’s seed, and heirs according to the promise.”

It is already Wednesday evening. Tomorrow, we will finish the morning and afternoon sessions, and the day after tomorrow, we will return home. Everyone, I hope you sleep with a warm fire lit tonight. It will be cold at night, so light the fire sufficiently. Even if you turn on a fan, if the floor is cold, it is easy to get sick.

Following today’s daytime session, I intend to preach the word in the evening session as well. During the day, I preached on the part that Christ came to this earth and saved us, and that God’s

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promise to make those who believe in it as numerous as the stars in the sky was fulfilled according to the word spoken to Abraham. This evening, I intend to preach the word concerning faith. Let us read verse 23 together once.

"But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed" (Galatians 3:23).

"Before faith came", "for the faith which would afterward be revealed", I will speak about this part. Before faith came, we were bound to the law, and we were kept in custody until the time of faith to be revealed. To read and realize this word is truly a great thing. I believe that even if you realize just this one verse, verse 23, you will abundantly receive this salvation given by God.

"Before faith came", then what kind of faith is that faith? To receive faith, you must first know and believe in God who created this heaven and earth.

On this earth, there are many gods who call themselves God or gods created by humans. For example, there is the Jade Emperor spoken of in Taoism. If you look closely at the picture of the Jade Emperor, he has the appearance of a king of a nation. People of old thought that just as there is a king on this earth, there would be a king in the kingdom of heaven, and they considered him to be the Jade Emperor. He looks like a noble person, but ultimately, it is something they created themselves. Other religions likewise created gods with their own thoughts.

However, the One who created this universe is only One. He is the One who created this earth, trees, flowers, seas, mountains, and people. He is precisely the God the people of Israel have believed in, Yahweh God, the self-existent God. The One who created the heavens and the earth is God alone. All other things are created by humans, and the true God is the One who created

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this universe, created the stars in the sky and the sea, created this earth, and created the fish, the birds flying in the air, and people.

We must believe in God and know His plan. We must realize God's purpose of creation: why God created people, why He created the earth, why He created flowers and beasts.
God created all things to give the kingdom of heaven to us people. Also, He created them to give us precious blessings. And He created them so that we may live well within those blessings on this earth that He created. We must know this fact.
Therefore, the Apostle Paul says. He said *"Before faith came,"* and to be saved before faith came is to know the will of God.
God loves us. Because of that, God eliminates all our sins. Also, He lets us live well in the kingdom of God, makes us workers of God, and gives us all the good blessings of heaven. God has prepared those blessings in advance. And God removed our sins in such and such ways and gave those blessings to us. The Apostle Paul said that before the faith that believes this came, we were kept in custody under the law.
I will speak about the law in a little while. First, we must think about what is contained within this one word, *"faith"*. We must know what kind of being God is, what God's plan is, what relationship exists between God and us, and with what purpose and why God caused you and me to be born on this earth. Only then can we have true faith. Let us look together for the Bible verse that speaks of this part most accurately.

Let us look together at the word from Ephesians chapter 1, verses 3 to 6. We will read it responsively. I will read one verse, and you will read one verse; let us read it like that.
"Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, just as He chose us in Him before the

foundation of the world, that we should be holy and without blame before Him in love, having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, by which He made us accepted in the Beloved" (Ephesians 1:3-6).

The Apostle Paul declares in this word, *"Blessed be."*

The Apostle Paul declares, 'Let us praise God.' Why must we believe in God and praise God? Where is the reason to praise Him? It is precisely this. That God, the Father of our Lord Jesus Christ, to bless us with every spiritual blessing in the heavenly places in Christ, already chose us in Christ before the foundation of the world.

First, it means that God the Father and His Son Jesus, to give us salvation and the blessing of living well in the kingdom of God, chose you and me in Jesus, in Christ, before the foundation of the world.

What is contained within this word, 'chose'? We are beings who are born on this earth through our parents, grow up, have children, live, and eventually enter the tomb. We are truly fragile beings. Because we are practically weak and lack many things, we cannot keep God's laws and commands well, and we cannot keep our parents' words well either. It is not that we do it because we do not want to keep them. Because we are weak and lacking, we keep forgetting and committing wrongs. It means He chose us to save exactly such us. It means God chose you and me.

The word, *"Just as He chose us in Him before the foundation of the world" (Ephesians 1:4),* has this meaning. We were born on this earth inheriting sin as descendants of Adam. We are beings who are born from our mother's womb, laid in a cradle, live

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through the process of growth, and eventually die following the path of birth, aging, sickness, and death. It means that God, taking pity on and loving us who have no choice but to die and have no choice but to go to hell due to our own sins and the sins inherited from our parents, chose us to make us children of God in Christ Jesus. He said, 'I must make these children my children,' and chose us.

This is like a child in an orphanage. If you go to an orphanage, there are many children. Among them, a person who wants to adopt visits the orphanage. In the case of a person who is well-off and can afford to live but has no children, they prepare all the documents, visit the orphanage, and look at the children. They receive guidance that there are such and such children, review the documents, and see the children directly with their own eyes. They talk with the children, observe them from afar and up close, and finally make a decision. 'I want to adopt this child.' They make the choice like that.

If they choose exactly one child out of those many children, the orphanage director must give that child to the person who wants to adopt and make them their child.

God choosing us in Jesus Christ is exactly like this. There are truly many people in this world. There are people who try to live righteously before God and try to live righteously before people, and strive to live kindly without stealing. Even so, because they have the genetic factor of sin inherited from their parents, they become good at lying, swindling, and stealing without even knowing it themselves. It is swarming with people who are more cunning than Jacob. Of course, among them, there are also smart people who do not lie much.

But God looks like this and says. 'This child is pitiful. I must take this child and make them my child.' He chooses one child out of those many children. The orphanage director says, "As

you can see, this child's outside and inside are the same. They are a somewhat foolish and terrible child. You will regret it if you take them." Then the person trying to adopt answers like this. "That is exactly why I am choosing this child. I will take them to my house, put clean clothes on them, send them to a good school, teach them well, and even have a tutor to educate them properly. I chose this child to pass down my wealth to them, buy them a car, let them study, and make them live very well, to live like a proper human being." They say it like that. Then the orphanage director must give that child away.

The way God chooses us is exactly like that. In this world, there are many people who show off, and there are also many lacking people. Take a look at the people who believe in Jesus. First, take a look at myself.

I am like that to begin with. I am incredibly stubborn. If you look into my heart, there is nothing useful inside it. I am mean, evil, lacking, weak, and even childish. There is not much that is great about me. If you leave a person like this alone, it seems no one will take them, and no one will cherish them. Even when you go to adopt a puppy, don't you bring a pretty one? If you go to an abandoned dog shelter, look around here and there, and pick exactly the one you like, the shelter gives it to you. You write down the number and name and bring one, but if it is ugly and dirty, you do not bring it.

But God is different. Ugly, mean, evil, and useless, a person who, if left alone, will receive no love and go to hell—God chooses exactly such a person. "If I do not love you, you have no choice but to go to hell, and I must save you. Therefore, I choose you." This is exactly the meaning of the word, *"Just as He chose us in Him before the foundation of the world."*

God knew in advance that you and I would be born as descendants of Adam and become so mean, evil, and lacking,

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and become completely useless before God. And it means God chose such a person. Before the foundation of the world, before creating this universe, before you and I were even born on this earth, before your ancestors were even born on this earth, before Adam and Eve were even born on this earth, He chose you and me from among the terribly foolish people who would be born on this earth in the future.

Now, let us think about it once. When you and I look back at ourselves, are we truly people worthy of God choosing us? Or are we not?

Please point to yourself and try saying it yourself. 'I am a person worthy of God choosing me.' Or, 'I am a person He would not choose.' Which side is it?

I think God will choose me

Because I have nothing to boast of, and I am a person who will go to hell because of many sins. When I was young, I even swore that I would not commit sins. But as I get older, my skills in committing sins increase. I commit sins without being caught by others, and I pretend not to commit them while committing sins in my heart. I am truly a fully automatic sin-committing machine. I commit sins the moment I open my eyes.

There is also a saying like this in Buddhism. 'Even just breathing is a sin.' We humans are born as sin-committing machines already from the moment we are born. When a newborn baby is born crying 'waa,' the parents might eat seaweed soup and say they are precious, but in God's eyes, one more sin-committing machine has been born.

Do you also think so? When you think of yourself, do you think, 'I am a pretty decent person'? Or do you think, 'I am a lacking

person who commits many sins'? If there is anyone who thinks it is the first one, it is a big problem. From this evening until before finishing all gatherings tomorrow, I ask the group leaders to take responsibility, preach the gospel, and guide them to heaven. We might not be able to meet again at the next retreat. I ask this of you earnestly. I ask the elderly to also confirm the gospel once again.

Our mother here, you said that you also used to think the Jade Emperor was God, right? God is not the Jade Emperor, but Jehovah God. Jehovah God is the God of Israel and the God of Abraham. It is truly a great relief that a wise person like you has now come to know this well.

I did not say this to attack our mother here. It means that all of us are like that. Young people are the same. The reason God chose us is because He pitied us so deeply, knowing that we might go to hell.

If left alone, would we go to hell or not? If Jesus does not save you and me from sin, do we go to hell, or would we still go somewhere in the middle? Do you think you would go to purgatory at least? That is not so. In the kingdom of heaven, there is only hell and heaven. There is no middle. It is just that those waiting for judgment are temporarily in the middle, and when they are judged, they are divided into two places: heaven and hell. Staying in the middle is never a good thing.

The person who spoke of this part most accurately is the Apostle Paul. *"He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will" (Ephesians 1:4-5).* It means He determined it in advance. God determined in advance to save lacking people, to send them to heaven by removing all sins in Jesus, and to bless them by

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making them children of God. He already determined it before you and I were even born on this earth.
Therefore, what you and I must do is to be saved by faith believing in the ministry of Jesus Christ. It is to become a person who believes that God loved me, and to send me to heaven, He took charge of my sins through the baptism He received from John the Baptist, died on the cross on my behalf, and rose again to become my Savior, making me a sinless person.
God loved us so much that He personally received the punishment for our sins, saved us from sin and judgment, and allowed those who believe to go to the kingdom of God. There is no other way than believing this with the heart. The way to go to heaven is only the way of believing in the righteousness of Jesus.
The reason God loved us so much to save us, give us blessings, and do all these things is ultimately to make us praise God and His love. That is why He chose us, predestined us, and saved us.

With what gospel did God choose us? He chose us with the gospel of the water and the Spirit, which is God's love.
God is a God of love. When the humans He created in God's image went wrong, God did not just leave them alone. Adam and Eve were tempted by the serpent and ate the fruit of the tree of the knowledge of good and evil, which He told them not to eat. Because of that event, they became sinners. After becoming sinners, their descendants continued to have children, and since a sinner gives birth to a child, that child also becomes a sinner. It is the same even now. If you marry and have a child, in the flesh, you are giving birth to a sinner. For that reason, we must preach the gospel of the water and the Spirit to them so that they believe in Jesus and receive salvation.
We are born once as a human, and by believing in God's love, we are born once again; that is, by being born again, we become

children of God and go to heaven. It means God did so in order to make us praise God's righteousness and love.

I can understand everything the Apostle Paul sai

We said, *"Before faith came,"* but do you have the faith that believes in the gospel of the water and the Spirit? 'Ah, God loved me and saved me. Because I am lacking and a person who must go to hell, even before I was born on this earth, He prepared the word of the gospel of the water and the Spirit in advance to save a person like me and send me to heaven.' You must know this. Knowing and believing this is faith.

Believing only what is visible to the eyes is not faith. Knowing God's plan and His love, and knowing and believing the word of the gospel of the water and the Spirit is true faith.

What pleases parents the most from a child is when the child knows, understands, and accepts the parents' heart. Such a child is the most filial child. No matter how well one serves their parents, it is useless if they serve them in a way the parents dislike. For example, if the parents believe in Jesus and want to go to heaven, but the child places the parents in a Buddhist temple in their own way and says they will feed and support them for a lifetime, that is unfilial piety. The person who knows, understands, and accepts the parents' heart and obeys their will is a true filial child.

It is the same before God. God loves us so much that He wants to give us salvation and take us to heaven to live well, and if a person accepts and believes that heart, that person receives salvation. However, if one does not believe that heart and pushes it away, that is the greatest unfilial piety. Elderly mothers and fathers, isn't that really so? It is truly so.

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When children are young, they do not know their parents' heart and cause much distress. However, after children pass puberty, they come to know how much their parents suffer and what their parents' will is. If the parents believe in Jesus, they should follow well.

It is said, *"But before faith came, we were kept under guard by the law" (Galatians 3:23).* What does the law do? God gave it to let us know that we are those who commit sin. God gave commandments. Do not have other gods before Me, do not make and serve idols, do not take My name in vain, keep the Sabbath holy, honor your parents, do not murder, do not commit adultery, do not steal, do not bear false witness, do not covet. He broadly summarized and laid down these ten commandments.
However, if one breaks this commandment even once in their entire life and commits a sin through action, that person is someone who will go to hell. There is no one who does not do so. Everyone is lacking and is a person who commits sin. If by chance there is anyone who thinks they do not commit sin, that is a great miscalculation. One must reflect oneself before God's law and commandments. 'I have not lived according to this law. I am a person who commits sin. I am a lacking person.' One must know and acknowledge this.
That is why it is said, *"Kept for the faith which would afterward be revealed" (Galatians 3:23).* God gave the law on this earth, but until when is this law needed? It is needed only until one has true faith.

What is the faith that receives true salvation?

It is that in Jesus Christ, God loved me this much, chose me, and saved me. It means that God already knew all this from

before the foundation of the world, before I was born on this earth, and had predetermined it. The law is needed only until one has that very faith.

Then, one might ask if the law is unnecessary after receiving salvation. There is the law of the Spirit, which is stronger than the law. The law points out only what is done wrong through revealed actions. “You shouldn’t do that, you did wrong.” However, the law of the Spirit points out even what is wrong in the heart. “You shouldn’t harbor such a heart, you shouldn’t act like that, you must live righteously.” It means He speaks like this. We are people who live following the law of the Spirit.

If we explain this word exactly as the word says, it is very easy. Each and every verse is simple, but if you cannot understand even when I speak like this, what use is it no matter how much I say?

To summarize, faith is this. The faith that believes in the gospel of the water and the Spirit, knowing and believing that God loves you and me, and that because of that love, God personally put on human flesh, came to this earth, and removed all our sins, and that the law is needed only until we have that faith.

If, even after receiving salvation, one argues using the law, “Did you act righteously or not?”, what would happen? We can deceive as much as we want.

The law points out only what is revealed through actions. However, Jesus said this: “It was said in the old commandment, do not commit adultery. But I say to you. If you look at a woman with a lustful heart, you have already committed adultery.” He told us to think and act on whether we are righteous or unrighteous before God, not only in revealed actions but from within the heart.

That is why the law was needed before true faith came. Then,

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has the faith come that believes God loves you and has removed all your sins? Then you are saved.

You must chew on that faith like chewing food. ‘God loves me. He loved me, and to save me, He sent His Son, had Him baptized by John the Baptist to take charge of all my sins, made Him die on the cross in my place, and brought Him back to life to save me. I am a person who cannot keep God’s commandments well, either physically or spiritually. But clearly, God loved me and did this to save me. I know this and I believe this.’ If you believe like this, you receive the removal of sins.

Although we are Gentiles now, we believe in the God of Israel. The true God is only one, the God of Israel, and the rest called gods are all imitations and frauds.

Progress is really slow today. Still, if just verse 23 is well organized, the rest can go smoothly. God’s word speaks specifically so it is easy to understand, and if that doesn’t work, it speaks repeatedly.

However, a person who is not born again only speaks theoretically and finishes. They chatter, “In Greek, the word faith means this and that, and this comes from where...” and then finish the sermon. Did you come to learn Greek at this time? Did you come to learn English?

They say they teach the Apostles’ Creed in English to young children, but does this make sense? Try asking mothers to write the Apostles’ Creed in English. They couldn’t write it even if they died and came back to life. That is to discriminate against and suppress people.

How do people who minister without being born again suppress church members? They quote philosophers, get a degree like a Doctor of Philosophy or Doctor of Literature, put on a gown, put up a signboard, and then lay it out saying this saint said this and that philosopher said that. Honestly, among those sitting here,

how many would know who those people are?
This is what happened when I went to Russia for mission work in the past. Russian sisters took us to a park to get some fresh air. Music was flowing from the speakers in that park, and although I didn't know what music it was, it was music that provoked an urge to dance excitedly. Everyone was walking quietly. Among them, Sister Raisa walked so fast that no matter how much I tried to follow, I couldn't catch up. Thinking, 'Well, go alone if you want,' I walked around looking here and there by myself, and then I got drunk on that music and ended up dancing once in the square. Because I was excited and danced to my heart's content, the ministers who went with me said they were dying of laughter, and even though there weren't that many people around, the Russian sisters also watched, Raisa and a few others came and danced together, and as the people around watched, a big commotion broke out.

If you know the word of the gospel of the water and the Spirit, which is God's word, you can be saved easily. If you know, it is easy, and if you don't know, you won't know even if you die and wake up. This word of God is not something you can know no matter how much you attend worldly schools and study. Only a person who is born again by believing in the gospel of the water and the Spirit can know it.

The evangelist 00 sitting over there also once said something like that; he said that if he reads one chapter of the Bible and reads the next chapter, he cannot remember anything from the previous chapter, and if he reads the next chapter again, he cannot remember a single thing he read before. I used to be like that too. When I was attending worship and listening to the word, I would think, 'That is so true,' but once I left the chapel, put on my shoes, and stepped outside, I couldn't remember a single

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thing. I couldn't even remember what text I heard the word from today. It was literally zero.
However, once you believe in the gospel of the water and the Spirit and are saved from your sins, when you look at God's word, everything comes to mind and connects with each other. Therefore, all I need is this one Bible and a Bible dictionary.

Why did Jesus receive baptism from John?

I also once did not understand this part—why Jesus received baptism from John—so I asked people questions and asked them to teach me. However, there was no one who taught me. So I continued to pray and even fasted and prayed while fretting over it.
Then one day, while reading the word of the Gospel of Matthew, suddenly, like a fluorescent light turning on, my heart came to realize the truth of Jesus' baptism. 'Oh, this is why Jesus received baptism from John the Baptist. This is why the Bible called John the Baptist the representative of mankind, and called him the last prophet. When the High Priest of the Old Testament passed sins onto the sacrifice by laying his hands on it, the sins passed from the people to the animal. In the same way, when John the Baptist gave baptism to Jesus, the sins of the world were transferred onto the body of Jesus! That is why Jesus said He fulfills all the righteousness of God. By receiving baptism from John the Baptist, Jesus had the sins of this world transferred to Him. And bearing those sins, He went to the cross, was crucified and died, and finally resurrected from death.' As the knowledge of knowing the truth of salvation brightly entered my heart like this, I came to know that all the words of the Bible from Genesis were connecting together perfectly.

From then on, wherever I opened the Bible and read one or two chapters, I came to know what the word meant spiritually. Salvation is said to be God's gift. What I did not know even when I opened dictionaries to research and piled up books of theologians to study, I came to know and realize like this from a certain day. Therefore, I have become a person who can preach comfortably before you even now.

I tried to preach powerfully this evening just as I did during the daytime. But Pastor Shin said this: "After finishing the meeting, I think we should preach the gospel to mother 000." After hearing those words, a sudden burden came to my heart. The thought also came to my mind whether I would be able to meet mother 000 again next year. No one can know what will happen to our flesh. I would be glad if mother 000 comes, and I hope she will come again. However, since she has come this time, I hope she returns with the assurance that she has been saved from her sins. Please have fellowship in the gospel. The same applies to the others as well.

Those who believe well do not need to have separate fellowship. The work of preaching the gospel is a work that drains all the essence of the ministers. Among sermons, the hardest is the sermon that preaches the gospel of the water and the Spirit. However, if you understood while listening to this word, then that is enough.

Now, let us read from verse 26 to 28 with one voice.

"For you are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" (Galatians 3:26-28).

"For you are all sons of God through faith in Christ Jesus" (Galatians 3:26), "For as many of you as were baptized into

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Christ have put on Christ" (Galatians 3:27).
The gospel of the water and the Spirit that we preach is exactly the gospel of the water and the Spirit that the Apostle Paul preaches. When the Apostle Paul talks about faith, he necessarily testifies to God and God's love, and from whom and how the Son of God received baptism, and how He hung on the cross and resurrected from death to save us. He necessarily testifies to the baptism Jesus received from John and the blood of the cross.
If we believe in God and God's love, and believe with our hearts that God sent His Son and saved you and me from sins through the gospel of the water and the Spirit, we become those who are baptized into Christ. By believing in the baptism Christ received from John and the blood of the cross, we become the sons of God.
A person who believes the word of the gospel of the water and the Spirit believes that Jesus Christ came to this earth and took charge of our sins by receiving baptism from John the Baptist. By bearing the sins of the world through the baptism He received from John, Jesus went and was crucified on the cross, thereby receiving the judgment for our sins. And by living again from death, the Lord gave us the water of eternal life and new life.

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and resurrected from death to save us. The Apostle Paul necessarily testifies to the baptism Jesus received from John and the blood of the cross.

If we believe in God and God's love, and believe with our hearts that God sent His Son and saved you and me from sins through the gospel of the water and the Spirit, we become those who are baptized into Christ. By believing in the baptism Christ received from John, the cross, and the blood, we become the sons of God. A person who believes the word of the water and the Spirit believes that Jesus Christ came to this earth and took charge of our sins by receiving baptism from John the Baptist. By bearing the sins of the world through the baptism He received from John, Jesus went and was crucified on the cross, thereby receiving the judgment for our sins. And by living again from death, the Lord gave us the water of eternal life and new life.

"For as many of you as were baptized into Christ have put on Christ" (Galatians 3:27). Whoever is baptized into Christ is one who believes this. Jesus became God and our Savior, and received baptism from John the Baptist to take over our sins. Bearing our sins, He was crucified on the cross in our place, shed His blood, died, and received the judgment. He went into the tomb and lived again, and blotted out all our sins. Do you believe this?

God is a God of love. Because He loves you and me, He could not help but do this. It means He did this to save us because He could not bear to see us go to hell. Everyone, we must believe. We must accept that love of God with our hearts.

Then, I will read this one verse, verse 29, and finish.

"And if you are Christ's, then you are Abraham's seed, and heirs according to the promise" (Galatians 3:29).

He who believes in the gospel of the water and the Spirit

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becomes one who belongs to Jesus by faith, becomes Abraham's descendant by faith, becomes one who has the same faith as Abraham, and becomes a child of God. And by faith, one inherits the kingdom of heaven that God promised to Abraham as an inheritance. That is exactly the inheritance. We receive everything by faith. By faith we receive God's love, by faith we receive salvation, and by faith we go to the kingdom of heaven that God has prepared for us. I hope you become those who believe all these gospel words of truth. ✉

We died together with Christ and lived together

< Galatians 3:23-29 >

"But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed. Therefore the law was our tutor to bring us to Christ, that we might be justified by faith. But after faith has come, we are no longer under a tutor. For you are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's seed, and heirs according to the promise."

In fact, before we knew the gospel of the water and the Spirit, that is, before we knew and believed that the Lord took charge of all our sins by receiving baptism, we were bound under the law. No matter how much we believed in Jesus and believed we were saved from the sins of the world, sin was still in our hearts, and we were still bound under the law, so there was no way to escape from sin even for a single day. Our hearts were always bound to sin, and agonizing in that bondage, we spent truly painful days.

Before knowing the gospel of the water and the Spirit, we looked for this and that reason. Wondering if it was because I didn't pray much, I tried clinging to prayer; wondering if it was because I

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didn't serve the Lord much, I tried serving diligently; wondering if it was because I didn't know theology well, I tried devoting myself to Bible study; wondering if it was because I didn't receive grace, I tried all sorts of methods, crying out "Lord" three times to receive the Holy Spirit. Until we believed in the gospel of the water and the Spirit and received the removal of sins, we were under sin and under the law. Being under the law meant being under the wrath of God.

Then, after true faith came, things changed. By believing in Jesus Christ, we became the sons of God. We truly became righteous people without sin. Now, we are not just liberated from sin for one hour a day, but we are no longer living trapped under sin 24 hours a day, and we are no longer bound under the law. Placed under the righteousness of God, we came to be thankful before God, and came to live as workers of God, enjoying the grace of faith under the righteousness of God.

The Book of Galatians speaks a lot about these parts especially among Paul's epistles. The part about oneself having died is like that, and there are very many beautiful words. All the words of God are entirely truth and beautiful.
The Apostle Paul speaks like this in Galatians chapter 3, verse 27. *"For as many of you as were baptized into Christ have put on Christ."* He says that those who were baptized into Christ have put on Christ. It means that we have become sinless ones like Christ. If we believe the word of salvation of the blotting out of sins contained within the baptism Christ received from John, it is a word that we too can become sinless ones like Christ. 'Having put on Christ' means having become exactly the same as Christ. Let us think about what it means to put on Christ. We received baptism together with Christ by faith. What was contained in that baptism? First, when we believe the baptism

Jesus received from John, we can transfer our sins onto the body of Jesus. Second, there is the going into the water, that is, spiritual death together with Jesus Christ. Third, there is resurrection. The truth inside Jesus' baptism is that all these three things—the bearing of the sins of the world, death, and resurrection—are contained in it.

You and I live our life of faith having received the removal of sins by believing the gospel of the water and the Spirit, but in our lives, the old man is alive and making ourselves struggle. The old affections, emotions, and various things coming from human relationships are still alive. Because we received the blotting out of sins by believing the gospel of the water and the Spirit with our hearts, we are at peace in our hearts, but by the faith that believes in the righteousness of God, we desire to follow the will of Jesus Christ.

What it means that we believe the word of the gospel of the water and the Spirit is

First, when Jesus Christ was baptized, He took charge of our sins. He took charge of all the individual sins of you and me, and washed away our sins. Second, it is that Christ carried those sins, went to the Cross, and was crucified to death.

You and I believe in Jesus' baptism, believing that He took charge of our sins and that the sins were passed onto Him, and that Christ received the judgment for sins by dying on the Cross, and that He became our Savior by resurrecting from death and living again, and we believe that He completely eliminated our sins.

As we live our life of faith, having received the removal of sins and follow the Lord, we encounter difficult things. We are placed

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in situations where we absolutely cannot follow the Lord with our own flesh. The human flesh is mean, cowardly, and cunning. Because oneself is alive, it means one absolutely cannot follow the Lord. In the end, one is placed in a state where one has no choice but to abandon the Lord in order to live. Even while following the Lord having received the blotting out of sins, if oneself is alive, it means one can neither pursue nor follow the Lord.

Therefore, just as Jesus was baptized to take charge of our sins and went to the Cross to be crucified to death, we too must look to the Lord together with Christ. When life is difficult and hard, when we cannot deny ourselves, when we absolutely cannot follow the Lord, when it absolutely does not work by our own strength, at that time we must go under the baptism Jesus Christ received from John and the Cross.

When Christ was baptized, bore our sins, and was crucified to death on the Cross, it means you and I also died together at that time. We must go forward under the Cross and have the faith that believes you and I died together with Christ.

However, our faith does not end there. If we died from the sins of the world, what happens next? If we died, is it the end? It is not so. The word, *"For as many of you as were baptized into Christ have put on Christ,"* does not merely talk about death. It means that there, we can also live by faith together with the resurrection.

However, because we have received the removal of sins, we must follow the Lord as the Lord's people, but there are times when we cannot follow the Lord because the strength of our flesh is lacking and our ego is alive. At such times, we must go forward to the place where the Lord received baptism from John and was crucified on the Cross, and live confirming whether we truly died and lived together with Christ. We must believe the

fact that Jesus Christ took charge of our sins through the baptism He received from John, was crucified on the Cross, and resurrected from death. Only then do we become people of faith who truly become those baptized into Christ.

Then, you might ask why this second story has not been told until now. There is a reason. No matter who it is, when a person who was initially bound by the law, suffering under wrath and under sin, receives the preaching of the gospel of the water and the Spirit, they can live with the joy of being saved from their sins. With just that one fact of having no sin, they overflow with joy and can live without any worries.

However, when one tries to follow the Lord by faith and offer oneself to the gospel preaching ministry that pleases the Lord, the very first thing—denying oneself—is difficult. Even if one is born again, if told to deny oneself, that in itself is too difficult. I exist, but the Lord tells me to deny myself and follow Him, so it is too difficult. Therefore, while keeping oneself as is, one follows the Lord with the faith that believes in Christ's baptism and the faith that believes in the blood of the Cross.

As one follows behind the Lord with just that one faith of having received the blotting out of sins and the faith of having become a child of God, there inevitably comes a time when one hits a limit. At such times, we must confirm the fact that we were baptized together with Christ and died together with Jesus Christ on the Cross, and follow behind the Lord. When Jesus was baptized by John and crucified to death on the Cross, we must confirm the fact that our wicked stubbornness was also crucified to death on the Cross together with Him. Therefore, we must confirm that we ourselves, who rebel against the Lord's will, also died and resurrected together with Christ.

He said, *"He was wounded for our transgressions, He was bruised for our iniquities" (Isaiah 53:5).* Because Christ took

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charge of our sins through the baptism from John, He is the One who went to the Cross, was crucified, and resurrected from death. Such faith is that because Jesus actually took charge of our sins, when He actually died on the Cross, you and I also died together and were brought back to life together. What is absolutely necessary in our life of faith is that we have become those who died together and live together with the Lord.

Just as a sick person needs a doctor, for one who has received the removal of sins but desires to follow the Lord, there are times when the faith of having been baptized together with the Lord and having died together with the Lord is needed. Otherwise, there are times when one cannot follow the Lord's will. When we know God's word is right, know God's will is right, and want to follow it, but cannot follow the Lord by believing faith, we must go forward to the Lord's Cross and confirm that we died together with Christ. We must confirm that we died together with Christ and follow with a new heart by the faith that believes in the Lord. Only then can we leap over high walls, and because oneself has already died and resurrected together with the Lord, we become able to live according to the Lord's will by faith.

As we follow the Lord in this world, problems arise because our own ego, affections, emotions, and the life called 'self' are currently alive. Although one has received the removal of sins in one's heart, the reality is that one is living in two worlds. It is because I am one life united with Christ, yet I must follow the Lord's will while worldly things also exist together within me. The Lord tells us to follow the Lord's will, but because I am bound to reality, I cannot follow and end up turning away from the Lord's will. Therefore, struggling, one becomes distressed, saying, 'I shouldn't be like this, but I don't know why on earth I am like this.'

For us Christians to become disciples of Christ, we must take up

the Cross and follow, but it means we cannot follow the visible world of this world because oneself has already died together with Jesus. Therefore, did I truly die together with Christ? Since it is this difficult for me to live according to the real world, whether the Lord truly put me to death on the Lord's Cross is important.

Although we received the blotting out of sins by believing in the gospel of the water and the Spirit, we discover ourselves unable to live according to the Lord's will because we only think about what to eat, what to drink, and what to wear, having the thought that it is enough for our flesh to live well and then go meet the Lord at the end times. What is needed at times like this is the faith that believes the Lord's word.

Practically, when you cannot follow the Lord, what must you do? First, just as you must believe in union with the baptism Christ received from John, you must become a person who died together and lived together with Christ on the Cross. If we intend to keep one household instead of two, if we intend not to serve two masters, if we intend to end our dual life, it means we must end our life in this world.

Everyone, when Christ was crucified on the Cross, I too was crucified and died together with Him. We can be crucified together with the Cross of Jesus Christ. You just need to believe in your heart, 'I died at that time too.' From now on, there is no 'me'. We just need to believe in our hearts that God's death on the Cross is my death. We must put on the clothes of faith with Christ. We must discard worldly clothes and put on new clothes of faith.

Second, we must go forward under the Cross, and third, we must believe that we were resurrected together with Christ. From now on, it is living again with the faith that 'the former me has died, and I have come alive from death together with Christ.

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Therefore, I am a new creation. I am God's people and child. The former me does not exist. There is only the me who has become a new creation in Christ. Therefore, the relationship with unbelievers is now severed.' One must have this kind of faith.
A person who was baptized into Christ, a person who has this faith, has become a person who died and resurrected on the Cross together with Christ. It is just that you and I are living bound to reality because we are not conscious of it.
On God's side, He has made us perfect workers of God. Jesus Christ completely put our old self to death, and completely resurrected us to life. This is one truth. They are not separated individually but are one, and for us to realize this in our hearts, the word of the gospel of the water and the Spirit is needed.

Today is Easter. The Lord has resurrected. That the Lord resurrected from death means that when we were dying because of our sins, He took pity on us as God, received baptism from John, passed away on the Cross, and became the One who lived again from death. And He is the One who told us to believe in Him as the Savior.
Do you and I believe? Do you believe that the Lord is our Savior, and that the Lord has saved us now through the baptism He received from John, His death on the Cross, and His resurrection? We believe so.
Because the Lord is our Savior, because He is our Master, we believe He is the One who personally planned to give us the grace of becoming God's children and acted according to that will.
"For as many of you as were baptized into Christ have put on Christ." When we received the removal of sins by believing in the gospel of the water and the Spirit, the Lord put us to death and brought us back to life. It is perfect. However, because on our side we are bound by our own shortcomings and bound by

our stubbornness, it means we are to recognize this.

We must not only recognize that our sins were passed on when Jesus was baptized by John, but also believe the fact that we too died together with Jesus who hung on the Cross. And it means that when Christ resurrected again from death, we too gained new life and came alive again. Therefore, we must also recognize this: that our souls have come alive and God will also bring our flesh back to life on the last day.

If so, there are people who think, 'Since I have received the removal of sins, I will not commit sins anymore; since I died on the Cross together with Christ, there will be nothing holding me back; since I am dead, everyone will be exactly the same without the first or the last in Christ.' That is not so. Because we came alive again together with Christ, there are the first and the last in Christ, there is spiritual order, and everything comes to exist. To a dead person, there is nothing, but to a living person, everything comes to exist; this is the truth of resurrection.

Some ministers might ask why I haven't told this story until now. I have preached countless truths to you. But why is there no one who realizes it? It is not that they do not know. Because the joy of receiving the blotting out of sins was so great, there were no particular difficulties, no tasks hard enough to die for the sake of spreading the gospel, not many things requiring self-denial, and they could live according to their own stubbornness, they did not need this word of truth and thus failed to realize it.

To be honest, to those who are eating well and living well having received the removal of sins, attending church well, and serving the Lord well, I do not necessarily want to say that they are dead on the Cross. When they are living their life of faith well right now, is there a need to keep saying whether they are dead or not? In fact, Christ unilaterally took charge of our sins, and unilaterally put us to death on the Cross. And by the Lord's

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resurrection, He is the One who brought us to life from death. This is the work of the truth of salvation that the Lord personally performed.

Because we believe and follow the Lord's word, the power of faith comes upon us, making us those who can follow the Lord. If you believe like this, you will not be bound by your own weaknesses. Even when you discover your own evil parts, you become able to look to the Lord, thinking, 'Ah, I am this evil. But this weakness also died on the Cross together with the Lord.' By believing in the Lord's receiving of baptism, dying on the Cross, and resurrecting, one becomes free from one's own weaknesses.

We must be thankful to the Lord. How thankful is it? When the time comes for the Lord to return, with what kind of faith can we stand before the Lord?

By believing the fact that the Lord eliminated our sins with the gospel of the water and the Spirit, and that He had our sins transferred to Him through the baptism He received from John, was crucified and shed blood to die for us, and resurrected from that death to become the Savior who saved us, we can keep our faith to the end. Because we are so thankful for that, we can keep our faith. It is not because of anything else that we can keep our faith.

The most important thing is that the Lord has saved us, and that we have become the Lord's people. Because of that faith, we can even be martyred. If the foundation of that faith is shaken, no matter how much else you realize, it is useless. It might be good temporarily, but ultimately it is betrayal.

The Lord has given us perfect faith. Because this era is such a difficult era, you too have no choice but to struggle. That is why you must have both the faith that you died together with

Christ and the faith that you lived together with Christ. Because such faith is needed, I am preaching the word like this.
While giving this sermon, I am frequently fellowshipping with you, but ultimately there is nothing else but serving the Lord. There are still many places around the whole world where the gospel has not been spread, so there is much work to do. If we do not prepare many documents now, we will miss the timing. Even if we want to do it later, the Lord will do it through someone else, but we must not end up regretting then, asking why we didn't do it when we could have done it now. I have finished today's message. Hallelujah! ✉

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Questions and Answers on Galatians Chapter 3

[Question] 1. What kind of gospel is it, indeed, that allows a person to receive the removal of sins in their heart, receive the Holy Spirit as a gift, and live a life of faith?

In fact, this question is the very core inquiry that the entire chapter 3 of Galatians is throwing, and it is a question about the very truth that the Apostle Paul sought to restore by crying out *"O foolish"* to the Galatian church members.
There is only one gospel through which a person truly receives the removal of sins in their heart, receives the Holy Spirit as a gift, and lives a life of faith as a new person, and that is precisely the gospel of the water and the Spirit. I will answer this by unraveling it into seven core points.

1. It is a gospel received not by the deeds of the law, but by *"by the hearing of faith"*

The Apostle Paul asks like this in Galatians 3:2. *"This only I want to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of faith?"*
Also in verse 5, he repeatedly asks, *"Therefore He who supplies the Spirit to you and works miracles among you, does He do it by the works of the law, or by the hearing of faith?"*
The reason these two verses repeat the same question twice is to nail down the fact that the removal of sins and the gift of the

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Holy Spirit absolutely do not come from human deeds.
The washing away of sins in the heart never happens through efforts to keep the law, the perfection of religious rituals, or the frequency and intensity of prayers of repentance.
The *"hearing of faith"* spoken of by the Apostle is a simple trust that accepts exactly as it is the word of the gospel that God Himself lets us hear. The event where the blotting out of sins comes deep into the heart and the Holy Spirit indwells is something that happens not because of what one has done, but when one hears exactly what He has accomplished.

2. It is a gospel that began with the baptism of the laying on of hands that Jesus received in the Jordan River

The first pillar of this gospel is *"water."* In Matthew 3:13-15, Jesus went to John the Baptist and received the baptism of the laying on of hands on His head, saying, *"Permit it to be so now, for thus it is fitting for us to fulfill all righteousness" (Matthew 3:15).*
This event was not a simple ritual. It was the event where the law of the laying on of hands recorded in Leviticus 1:4 and 16:21—that is, the law of atonement in the Old Testament where a sinner laid hands on the head of an animal to transfer their sins to that animal—was fulfilled exactly as it was.

John the Baptist was a person who held the qualification as the representative of humanity in the office of the last High Priest of mankind, and by him laying hands on the head of Jesus, all the sins of all humanity were transferred to Him at once.
Therefore, the next day, pointing to Jesus, John the Baptist could testify in John 1:29, *"Behold! The Lamb of God who takes away the sin of the world!"*
Without this gospel of the water, the Cross merely ends up as the

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tragic death of one sinless man. Because our sins were transferred to Him, His death finally becomes the substitutionary atonement for our sins.

3. It is a gospel that fully paid the price of sin with the blood shed on the Cross

The second pillar of the gospel is *"blood."* Galatians 3:13 says this: *"Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, 'Cursed is everyone who hangs on a tree'),"* According to the declaration of the law in Deuteronomy 21:23, he who is hanged on a tree is one under a curse.

How could the sinless Son of God be hung on the cross of a curse? It is because He had already accepted all the sins of the world onto His own body at the Jordan River.

Water and blood can absolutely never be separated. Because our sins were transferred to Him, He could receive the curse in our place on the Cross, and with that shed blood, the price of our sins was entirely cleared at once.

The word that Jesus cried out in John 19:30, *"It is finished,"* is a declaration that all punishment for our sins was completely finished on that Cross.

4. It is a gospel that justified us by His resurrection in three days

The third pillar of the gospel is *"resurrection,"* and through this resurrection, the promise of the Holy Spirit comes upon us. Romans 4:25 says, *"who was delivered up because of our offenses, and was raised because of our justification."*

If He had remained in the tomb as He was, there would be no one to guarantee our righteousness, and we would permanently

remain in the state of being sinners. However, by resurrecting in three days, He personally proved that His ministry was completely accepted, and that resurrected Christ permanently becomes our righteousness.

1 John 5:6-8 testifies to these three pillars as one bundle. *"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 water, the blood, and the Holy Spirit—these three witnesses combine to form one gospel, and if even one of these three is missing, the event where the removal of sins comes into the heart and the Holy Spirit indwells does not happen.

5. It is the gospel of that same promise which Abraham received

This gospel was not newly created coming into the New Testament, but is a permanent gospel already promised since the time of Genesis.

Galatians 3:8 says, *"And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, 'In you all the nations shall be blessed.'"* Just as Abraham believed God's promise exactly as it was in Genesis 15:6 and it was accounted to him for righteousness, we too are justified by the same principle of faith.

In particular, Galatians 3:16 makes it clear: *"Now to Abraham and his Seed were the promises made. He does not say, 'And to seeds,' as of many, but as of one, 'And to your Seed,' who is Christ."*

That one Seed promised to Abraham is precisely Christ, and in

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Him, all Gentiles receive the same blessing. Therefore, this gospel is not a new thing, but the gospel of a permanently immutable promise ordained before the foundation of the world, promised to Abraham, and fulfilled in Christ.

6. It is a gospel that redeems us from the curse of the law and lets us receive the promise of the Spirit

Galatians 3:14 clearly states the two results of what Christ accomplished. *"That the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith."* That is, the two gifts brought by the once-for-all ministry of the water and the blood are the redemption from the curse of the law and the promise of the Holy Spirit.

To the person upon whose heart the blotting out of sins has come, the Holy Spirit inevitably comes as a gift. It is exactly as Peter cried out in Acts 2:38, *"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."*
The Holy Spirit cannot dwell in a heart where sin remains as it is, but into a heart where sin has been washed away at once by the gospel of the water and the Spirit, the Holy Spirit personally enters and seals it, making that person a child of God and causing them to live a life of faith in new life.

7. It is a gospel that unites us with Christ and clothes us with Christ

Lastly, the most glorious result of this gospel is condensed in Galatians 3:27. *"For as many of you as were baptized into Christ have put on Christ."* This word does not simply mean having received a ritual water baptism. It means a person who has

entered into that baptism of the laying on of hands which Christ received at the Jordan River, accepted the transfer of sins He received as their own event, acknowledged the curse He received on the Cross as their own death, and accepted His resurrection as their own new life.

A person who is united with Christ in such a way becomes one who is clothed not with their own righteousness, but with the garment of righteousness called Christ.

The confession of Galatians 2:20, *"I have been crucified with Christ; it is no longer I who live, but Christ lives in me,"* becomes the reality of that person. To the one clothed with Christ like this, the condemnation of the law no longer comes, and the blotting out of sins, the indwelling of the Holy Spirit, and the promise of the eternal inheritance come all at once.

8. In summary

The gospel that allows a person to truly receive the removal of sins in their heart, receive the Holy Spirit as a gift, and live a life of faith as a new person, is not human deeds, prayers of repentance, or religious rituals, but only the gospel of the water and the Spirit alone.

That is, it is the gospel of salvation in which Jesus took upon Himself all the sins of humanity at once by receiving the baptism of the laying on of hands from John the Baptist at the Jordan River, suffered the death of a curse on the Cross while bearing those sins, fully paid the price of sin by shedding His blood, and justified us by resurrecting in three days.

This gospel is a completed gospel that God Himself accomplished from beginning to end, to which one cannot add any of their own efforts. All we have to do is hear this gospel like a little child and accept it exactly as it is, and at that moment, the blotting out of sins, the indwelling of the Holy Spirit,

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becoming a child of God, and the eternal inheritance come upon us at once.
That gospel which the Apostle Paul sought to restore to the Galatians, that gospel which the entirety of Galatians chapter 3 is crying out, that is precisely the gospel of the water and the Spirit that truly renews our hearts.

[Question] 2. In Galatians 3, what kind of faith did those who caused pain to the heart of the Apostle Paul possess?

Galatians chapter 3 begins with a cry bursting forth from the heart of the Apostle Paul. *"O foolish Galatians!" (Galatians 3:1).* Within this single phrase, the deep lamentation and sorrow that kept him sleepless are thoroughly permeated.
I will answer what kind of faith those he faced with a pained heart possessed, by unraveling it into seven key points within the text.

1. They were those who turned their eyes away from Christ even though the crucified Christ was clearly seen

The Apostle Paul cries out like this in Galatians 3:1. *"O foolish Galatians! Who has bewitched you that you should not obey the truth, before whose eyes Jesus Christ was clearly portrayed among you as crucified?"* The picture he had clearly preached when he first visited the Galatian church, that is, the image of Christ who bore our sins and bled to death on the Cross, was distinctly drawn before their eyes.
Nevertheless, the Galatian church members were before long turning their eyes away from that Cross to their own deeds.

Underlying the Apostle's question, *"Who has bewitched you,"* is the circumstance that someone had come in, deceived them, and drawn them to add human effort on top of the completed gospel. That wavering heart, which felt that the completed work alone was insufficient and tried to add something more even though the Cross of Christ was clearly seen, was the first reason that caused the Apostle's heart to collapse.

2. They were legalists who added circumcision as a condition for salvation

The core argument of the false teachers who entered the Galatian church and deceived the saints was, "You must be circumcised to become God's people." They were those who had crossed over from Judaism to Christianity, and while acknowledging Jesus as the Savior, they simultaneously forced the law of Moses, especially the physical sign of circumcision, as an essential condition of faith.

This is precisely the reason why the Apostle Paul repeatedly brings up the issue of circumcision when mentioning the law in Galatians. Their faith took on the structure of "Jesus plus circumcision" and "the gospel plus the deeds of the law."

However, the Apostle clearly declares in Galatians 5:2, *"Indeed I, Paul, say to you that if you become circumcised, Christ will profit you nothing."*

The moment even a single point of human deed is added, Christ's once-for-all work becomes invalid to that person. What the Apostle lamented was not because they rejected the gospel, but because they were rather ruining the gospel itself by adding something to it.

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3. They were those who started with the Spirit and tried to finish with the flesh

The Apostle Paul throws the most scathing rebuke in Galatians 3:3. *"Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh?"* When the Galatian church members first heard the gospel, they were people who had received the Holy Spirit as a gift by simply believing the heard work of Christ exactly as it was, regardless of human deeds. The beginning certainly started with the work of the Holy Spirit, but from a certain moment, they tried to fill the finish with their own fleshly efforts.

This is a trap that always follows human religiosity. At first, it begins with the grace of the gospel, but as time passes, the doubt arises, "Isn't this alone insufficient?" and they try to fill that empty space with the deeds of the law, religious rituals, or their own efforts. The Apostle concludes this trend as the most foolish thing.

Because the work the Holy Spirit started is to be finished by the Holy Spirit from beginning to end, and it is not of a nature that human hands can intervene and add to in the middle.

4. They were those who belonged to the works of the law and were rather dragged down under a curse

Galatians 3:10 accurately points out the tragedy of the legalists. *"For as many as are of the works of the law are under the curse; for it is written, 'Cursed is everyone who does not continue in all things which are written in the book of the law, to do them.'"* They tried to become righteous and receive blessings by keeping the law, but that path was a dead end from the beginning.

The law is a system where one can receive justification only

when they always keep it without breaking even a single provision, because as James 2:10 says, *"For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all."*

Ultimately, the attempt to establish righteousness by the deeds of the law is a foolishness that rather drags oneself down under the curse declared by the law.

What the Apostle lamented was the fact that, even though Christ *"has redeemed us from the curse of the law, having become a curse for us"* according to the word of Galatians 3:13, the Galatian church members were walking themselves back under the chains of the curse away from that freedom of redemption.

5. They were those who made the promise void by adding human deeds to God's promise

Galatians 3:17 unravels this issue jurisprudentially. *"And this I say, that the law, which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God in Christ, that it should make the promise of no effect."* The promise God gave to Abraham was not of a nature that the law given in later generations could intervene and invalidate. However, the legalists were blurring the promise itself by overlaying the later law on top of that permanent promise.

This is directly connected to the words of the Apostle in Galatians 2:21. *"I do not set aside the grace of God; for if righteousness comes through the law, then Christ died in vain."* The moment even a single point of human deed is added to the once-for-all death of Christ, that Cross becomes a vain death.

What the Apostle lamented, beating his chest, was because they did not even realize the fact that they were doing so while committing the act of making Christ's death in vain.

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6. Those today who try to remove sins through prayers of repentance and efforts of sanctification are also of the same category

This text is not a rebuke applicable only to the ancient Galatian church members. In Christianity today, the faith that teaches, "We believe in Jesus, but every time we sin, we must pray prayers of repentance so that the sin is blotted out," and the faith that argues, "We have received salvation, but we must constantly make efforts of sanctification to become worthy of heaven," are in essence exactly the same category as the legalists of Galatia. The outward appearance is different, but the structure is the same. That heart, which views the once-for-all work of Christ alone as insufficient and tries to add human deeds, remains exactly the same.

If it is said that sins are blotted out by the frequency and intensity of prayers of repentance, that indeed is a new form of law and a new form of salvation by works.

Because they cannot believe the gospel of the water and the Spirit—that Jesus bore all the sins of humanity once and for all by receiving the baptism of the laying on of hands from John the Baptist, paid the full price of those sins with the blood of the Cross, and justified us through His resurrection—they attempt to eliminate their sins through their own efforts.

If the Apostle Paul were to return alive, he would cry out identically to the believers today: *"Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh?" (Galatians 3:3).*

7. They were those who could not accept it like little children and tried to establish their own righteousness

At the root of all these problems lies one spiritual rejection.

Namely, it is the religious pride of human beings who cannot accept exactly what God Himself has accomplished like a little child, but want to contribute something by establishing their own righteousness on top of it.

In Matthew 18:3, Jesus said, "*Unless you are converted and become as little children, you will by no means enter the kingdom of heaven.*"

The tragedy of the legalists was not because they lacked knowledge, but because they failed to lower themselves and accept the righteousness He accomplished exactly as it is. Rather, because they tried to establish and add their own righteousness, they could not enter the place of boasting in the Cross, such as what the Apostle confessed in Galatians 6:14.

What hurt the Apostle Paul's heart most deeply was the spiritual tragedy that they were not merely falling into false doctrine, but were straying far away from the path of childlike faith.

8. In summary

Those who caused pain to the heart of the Apostle Paul were, in a word, "those who tried to add human deeds to the gospel." Even though the Cross of Christ was clearly seen, they turned their eyes away from it and tried to establish righteousness through the deed of the law called circumcision; they tried to finish the faith begun by the Spirit with fleshly efforts; and they were making the promise void by overlaying the later law onto God's permanent promise.

All those attempts were ultimately a foolishness that dragged themselves down under the curse of the law, and an irreverent act that made Christ's once-for-all death invalid.

Even today, the same category of faith is widely spread within the church. Those who try to remove sins through prayers of repentance, those who try to add righteousness through efforts

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of sanctification, and those who try to confirm salvation through the perfection of religious rituals are all branches that came from the same root as the legalists of Galatia.
The rebuke *"O foolish,"* which the Apostle Paul cried out, is also a voice directed precisely at us.
Only those who accept like a little child the gospel that Christ accomplished once and for all through the baptism at the Jordan River, the blood of the Cross, and the resurrection, are the ones standing on that true faith which the Apostle sought to restore to the Galatian church members.

[Question] 3. Abraham believed God's word, and God accounted his faith to him for righteousness; if so, does not that faith of Abraham point exactly to the gospel of the water and the Spirit?

In fact, this question is the very question that most accurately pinpoints the theological depth of Galatians 3, and it is an insight that pierces through the core of the argument the Apostle Paul unraveled by bringing in Abraham.
To tell you the conclusion first, that faith which Abraham believed was clearly pointing to the gospel of the water and the Spirit, and it was not merely a vague trust, but a specific faith of the gospel that looked forward in advance to the Christ who was to come and the once-for-all ministry He would accomplish.
I will answer by unraveling it into seven key points.

1. Galatians 3:8 clearly declares that what Abraham heard was exactly the *"gospel"*

The Apostle Paul uses a very significant expression in Galatians 3:8. *"And the Scripture, foreseeing that God would*

justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, 'In you all the nations shall be blessed.'" The word the Apostle used here is clearly the *"gospel."*

It is a declaration that the word of the promise God let Abraham hear was not a simple foretelling of future blessings, but in its essence, it was the identical gospel to what we hear and believe in the New Testament era.

If what Abraham heard was not the gospel but a vague promise, there must be an essential difference between his faith and our faith. However, by nailing down the word delivered to Abraham as the *"gospel,"* the Apostle makes it clear that the object he believed in and the object we believe in are identical in essence. That is, the ministry of Christ who would eliminate the sins of humanity once and for all and justify us, namely the gospel of the water and the Spirit, was already heard as a shadow in the era of Abraham.

2. The core of that promise was none other than "Christ alone"

Galatians 3:16 decisively nails this point down. *"Now to Abraham and his Seed were the promises made. He does not say, 'And to seeds,' as of many, but as of one, 'And to your Seed,' who is Christ."* When God said to Abraham, *"In you all the nations shall be blessed,"* that seed did not merely point to the entire nation of Israel or Isaac as one person.

The Apostle Paul, under the illumination of the Holy Spirit, unravels that the true object of that promise was one person, namely Christ who is the Messiah.

If so, the essence of that word he believed when Abraham was accounted as righteous was ultimately the promise that "Christ will come, blot out all the sins of humanity, and bring blessings to all Gentiles."

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This connects in one continuous stream with the gospel of the water and the Spirit in the New Testament, where Jesus bore our sins once and for all by receiving the baptism of the laying on of hands from John the Baptist at the Jordan River, paid the price of those sins by shedding blood on the Cross, and justified us by resurrecting.

Abraham looked forward to that future event as a shadow, and we believe by looking back at that fulfilled event.

3. The covenant of the pieces in Genesis 15 was a shadow that God Himself would pass through the path of death

Genesis 15 is the very chapter where Abraham's righteousness was declared. Right after it is recorded in verse 6, *"And he believed in the LORD, and He accounted it to him for righteousness,"* a very special covenant ceremony proceeds from verse 9 onwards.

God had Abraham cut the animals in two and place them opposite each other, and in a deep sleep and thick darkness, a *"burning torch"* personally passed between those divided pieces of meat.

In the covenant ceremonies of the ancient Near East, passing between the divided animals was a sign of determination meaning, "If I break this covenant, I shall be torn apart and die like these animals." However, in that ceremony, Abraham was asleep, and only God Himself personally passed through that divided path.

This depicted in advance that it is not a covenant accomplished by human responsibility, but a unilateral covenant of grace that God would fulfill by personally bearing the penalty of death.

Ultimately, this shadow appeared as its substance in the event where Christ was personally torn apart on the Cross, namely in the gospel of the water and the blood.

4. The incident of Isaac on Mount Moriah contained the shadow of substitutionary atonement exactly as it was

In Genesis 22, God commands Abraham to offer his most beloved son Isaac as a burnt offering on Mount Moriah. When Abraham bound Isaac, laid him on the altar, and took the knife, God commanded, *"Do not lay your hand on the lad" (Genesis 22:12),* and prepared a ram caught in a thicket by its horns. That ram was offered as a burnt offering in place of Isaac, and Abraham named that place *"The-Lord-Will-Provide" (Genesis 22:14).*

The spiritual meaning of this incident is deep and distinct. This shadow, where the beloved only son was dragged to the place of death and returned alive through the death of a substitute, was a prophetic event showing in advance what God the Father would do in the future by giving His only begotten Son, Jesus Christ, over to death in our place in that land of Jerusalem where Mount Moriah is located, and making us live through His death.

Through this incident, Abraham engraved in his heart the fact that "God will personally provide a lamb," and exactly as Jesus said in John 8:56, *"Your father Abraham rejoiced to see My day, and he saw it and was glad,"* Abraham rejoiced by looking forward to the day of the Messiah in advance.

5. Abraham's faith was a resurrection faith that looked forward even to the resurrection

Hebrews 11:17-19 decisively reveals the depth of Abraham's faith. *"By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son, of whom it was said, 'In Isaac your seed shall be called,' concluding that God was able to raise him up, even from the dead, from which he also received him in a figurative sense."*

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When Abraham lifted the knife and was about to strike Isaac down, there was a clear resurrection faith in his heart. It means he believed that even if Isaac died, God was able to raise him up again from the dead.

This very resurrection faith is the core element that elevates Abraham's faith from mere ethical trust to evangelical faith. Romans 4:24-25 directly connects this. *"But also for us. It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead, who was delivered up because of our offenses, and was raised because of our justification."*

That resurrection faith which Abraham believed as a shadow has come to us, fulfilled as the faith that believes in the actual resurrection of Christ. Namely, even the resurrection, the third pillar of the gospel of the water and the Spirit, was already engraved within Abraham's faith.

6. Circumcision was a shadow pointing to the baptism and death of Christ

Circumcision is often considered as a symbol of legalism, but its original spiritual meaning was a shadow pointing to the event of putting off the sinful flesh.

Colossians 2:11-12 unravels this point very clearly. *"In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ, buried with Him in baptism, in which you also were raised with Him through faith in the working of God, who raised Him from the dead."*

According to this word, the physical circumcision Abraham received was a sign pointing to the spiritual circumcision Christ would receive in the future, namely that ministry of putting off the sinful flesh.

And the substance of that spiritual circumcision was

accomplished precisely in the baptism of Christ and His death on the Cross. The event where our sins were transferred to Jesus by Him receiving the baptism of the laying on of hands from John the Baptist at the Jordan River, and the old man who bore those sins died together on the Cross, is exactly the true circumcision made without hands.

Therefore, even the sign of circumcision that Abraham received was ultimately depicting in advance one aspect of the gospel of the water and the Spirit.

7. The principle of Abraham's faith and the principle of our faith are identical in essence

Lastly, Abraham's faith and our faith are identical not only in their object but also in their operating principle. Galatians 3:6-7 makes this clear. *"Just as Abraham 'believed God, and it was accounted to him for righteousness.' Therefore know that only those who are of faith are sons of Abraham."*

Abraham did not look at his own aged body and Sarah's condition of being unable to conceive, but solely relied exactly on the word of the promise God let him hear. That was the essence of the faith that made him receive justification.

In the same way, we also do not look at our own shortcomings, sinful daily life, weak will, and wavering emotions, but receive justification by accepting like a little child solely the word of the gospel God let us hear, namely the word that Christ accomplished our salvation once and for all through the baptism at the Jordan River, the blood on the Cross, and the resurrection. Exactly as Romans 4:23-24 says, *"Now it was not written for his sake alone that it was imputed to him, but also for us. It shall be imputed to us,"* just as Abraham received the word of the promise and was accounted as righteous, we receive the fulfilled word of the gospel and are accounted as righteous.

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Therefore, Abraham's faith is not merely a similar example, but one continuous stream of faith that identically receives the same gospel in the formats of two eras: a shadow and the substance.

8. To summarize

Abraham's faith was clearly pointing to the gospel of the water and the Spirit.

Galatians 3:8 nailed down that what he heard was the *"gospel,"* and verse 16 made it clear that the core of that promise was *"who is Christ,"* and the covenant of the pieces in Genesis 15 depicted as a shadow that God Himself would pass through death, the Mount Moriah incident in chapter 22 that one lamb would be offered in our place, the sign of circumcision the baptism and death of Christ putting off the sinful flesh, and the receiving back of Isaac the resurrection of Christ, respectively.

That is, Abraham was a person who looked at all three pillars of the gospel—the water, the blood, and the resurrection—as shadows, and he received justification by believing in advance in Christ, who is the substance those shadows point to.

We receive justification by hearing and believing that identical gospel as a fulfilled event. Therefore, there is only a difference in era between Abraham and us, but not a single point of difference in the essence and object of faith.

Exactly as Galatians 3:9 declares, those who are of faith become saints of one family who are blessed together with believing Abraham.

[Question] 4. By the faith believing that Christ paid the price for our sins and redeemed us, we were able to receive the removal of sins; what kind of gospel was that gospel indeed?

This question is an inquiry that accurately pinpoints the depth of the word in Galatians 3:13, *"Christ has redeemed us from the curse of the law, having become a curse for us."*
Only when we clearly know in what way Christ paid the price for our sins and the specific shape of that gospel of redemption, can we finally believe that gospel without wavering.
I will answer by unraveling it into seven key points.

1. The gospel by which Christ paid the price for sins was a gospel in which *"water and blood"* came as one package

1 John 5:6 nails down the identity of this gospel in one clear sentence. *"This is He who came by water and blood—Jesus Christ; not only by water, but by water and blood."* There is a clear reason why the Apostle John deliberately emphasized *"not only by water, but by water and blood."* It is because the Holy Spirit knew in advance that a faith emphasizing only the blood of the Cross and omitting the water of the Jordan River would enter the later church.
The gospel by which Christ redeemed us is by no means made up of only the blood of the Cross alone. Because the sins were first transferred to Him, His shedding of blood could finally become the event that pays the price for our sins.
Verse 8 of the same text concludes, *"For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one.-ASV"* That is, Christ's gospel of redemption was a single event where the three witnesses of "water (baptism at the Jordan River), blood (the Cross), and the Holy Spirit

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(resurrection)" combined to form one gospel.

2. The first pillar was the transfer of sins through the baptism He received from John at the Jordan River

To pay the price for sins, the sins to be paid for first had to be transferred to Him. That is the Jordan River event in Matthew 3:13-15.

Jesus went to John the Baptist, received the baptism of the laying on of hands by having hands placed on His head, and said, *"Permit it to be so now, for thus it is fitting for us to fulfill all righteousness."*

This event was not a simple religious ceremony, but the New Testament fulfillment of the law of the laying on of hands recorded in Leviticus.

Leviticus 1:4 stipulates that when offering a burnt offering, *"Then he shall put his hand on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him."*

Also, Leviticus 16:21 specifies that on the Day of Atonement, Aaron the high priest *"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."*

That law of the laying on of hands, where sins are transferred to the head of an animal through the hands of a sinner, was fulfilled in the New Testament as the event where John the Baptist, who held the office of the last high priest of mankind, laid his hands on the head of Jesus and transferred all the sins of mankind to Him once and for all.

Therefore, the next day, John the Baptist could testify pointing to Jesus in John 1:29, *"Behold! The Lamb of God who takes away the sin of the world!"*

3. The second pillar was the full payment of the price for the already transferred sins with the blood of the Cross

Because the sins were transferred to Him, the punishment of the law for those sins could fall upon Him.

Galatians 3:13 clearly declares this. *"Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, 'Cursed is everyone who hangs on a tree')."* According to the declaration of the law in Deuteronomy 21:23, he who is hanged on a tree is under a curse.

How could the sinless Son of God be hung on the cross of a curse? It was because He had already accepted all the sins of the world into His own body at the Jordan River.

Hebrews 9:22 nails it down, saying, *"And according to the law almost all things are purified with blood, and without shedding of blood there is no remission."* It is the law of God's righteousness that the price of sin must necessarily be paid by the shedding of blood.

Therefore, that blood Christ shed on the Cross was indeed the exact and complete payment for the price of our sins.

The one phrase *"It is finished"* that He cried out in John 19:30 is a permanent declaration that all the punishments for all our sins were settled on that Cross without a single speck left behind.

4. The third pillar was permanently guaranteeing that redemption and justifying us by resurrecting from death

If Christ had remained in the tomb as He was, there would be no one to guarantee our righteousness, and the efficacy of the redemption would remain with the dead and fail to reach us.

Romans 4:25 says, "*who was delivered up because of our offenses, and was raised because of our justification."* That is, if His death is the payment of the price for our sins, His

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resurrection is the permanent receipt that the payment was accepted, and the guarantee that He who lives again personally becomes our righteousness.

Also, by the coming of the Holy Spirit whom the resurrected Christ personally promised, the Holy Spirit dwells in the heart that has received the removal of sins, making us live a life of faith of a new life.

Galatians 3:14 declares these two results as one package. *"That the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith"* The fruit of resurrection brought by the once-for-all ministry of water and blood is exactly the coming of the Holy Spirit.

5. This gospel was already drawn as a shadow within the Old Testament system of atonement

The structure of this gospel did not suddenly appear in the New Testament, but was already elaborately engraved within the Old Testament system of atonement.

All sin offerings in Leviticus proceeded in a single flow of "laying on of hands → slaughter → shedding of blood." It was a structure where a sinner laid his hands on the head of an animal to transfer his own sins to that animal, and then when that animal was slaughtered and shed blood, that sin received the blotting out of sin.

If there is only slaughter without the laying on of hands, the death of that animal is merely a killing unrelated to sin, and if there is only the laying on of hands without slaughter, the price of sin remains unpaid.

In particular, the Day of Atonement ritual in Leviticus 16 shows the most distinct shadow. It was a ritual where Aaron the high

priest prepared two goats, slaughtered one and sprinkled its blood in the Most Holy Place, and laid hands on the head of the other (the scapegoat), confessed all the sins of Israel, and then sent it into the wilderness. Just as these two goats combine to accomplish one atonement, Christ in the New Testament, as one person, accomplished a permanent atonement once and for all by bearing the receiving of the laying on of hands and the being slaughtered, the transfer of sin and the payment of blood, all in one body.

Just as Hebrews 9:12 says, *"Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption."*

6. This gospel was a once-for-all, complete redemption that absolutely does not need to be supplemented by our prayers of repentance or deeds

One trap that many believers fall into today is the teaching that "original sin received the removal of sin by the blood of Jesus, but daily personal sins must be washed every time with prayers of repentance." However, this is a serious misunderstanding that downgrades Christ's redemption into a partial and progressive ministry rather than a once-for-all, completed ministry. Hebrews 10:14 clearly nails it down, saying, *"For by one offering He has perfected forever those who are being sanctified."*

If sins were additionally washed by the frequency and intensity of prayers of repentance, that would be a new form of law and a new form of salvation by works.

The sins that Christ bore in the ritual of the laying on of hands at the Jordan River were "all the sins of all mankind," not "only original sin." We must pay attention to the fact that John 1:29

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said *"the sin of the world,"* not "original sin."
Therefore, whenever we commit a sin, we should not try to additionally wash the sin with prayers of repentance, but rather confirm once again by faith that Christ already bore even that sin once and for all and settled it with the blood of the Cross, and move forward by faith while acknowledging our lacking selves. This is the reality of the principle in Habakkuk 2:4 quoted in Galatians 3:11, *"The just shall live by faith."*

7. To the one who believes this gospel, liberation from the curse of the law, the coming of the Holy Spirit, and being clothed with Christ come all at once

The results that come to the one who believes this gospel of baptism and the Cross are abundant and permanent.
As Galatians 3:13-14 says, first, one is redeemed from the curse of the law and is never again under condemnation. Second, the blessing of Abraham comes, and one enters the status of a child of promise. Third, the promise of the Spirit comes, and the Holy Spirit indwells the heart and guides the life of faith of a new life. In particular, Galatians 3:27 contains the climax expression of this. *"For as many of you as were baptized into Christ have put on Christ."* The one who enters into the baptism of the laying on of hands that Christ received at the Jordan River, and accepts the transfer of sins, the death on the Cross, and the resurrection that He accomplished as his own event, becomes one clothed with the garment of righteousness called Christ.
The confession of Galatians 2:20, *"I have been crucified with Christ; it is no longer I who live, but Christ lives in me,"* becomes the reality of that person.
To the one clothed with the righteousness of Christ, not his own righteousness, neither the condemnation of the law, nor the

weight of guilt, nor the fear of eternal punishment can come any longer.

8. To summarize

The gospel by which Christ paid the price for our sins and redeemed us was, in a word, the "gospel of the water and the Spirit." That is, it is the gospel of salvation in which Jesus accepted all the sins of mankind into His own body once and for all by receiving the baptism of the laying on of hands from John the Baptist at the Jordan River, personally received the curse of the law on the Cross while bearing those sins, paid the full price for sins by shedding blood, and permanently guaranteed that redemption and justified us by resurrecting in three days.

This gospel is the reality that the Old Testament system of atonement had previously drawn and shown as a shadow, and it is a complete and full redemption that absolutely does not need to be supplemented by human prayers of repentance or deeds.

All we have to do is hear this gospel like a little child and accept it as it is, and at that moment, the removal of sins, the indwelling of the Holy Spirit, being clothed with Christ, and the eternal inheritance come to us all at once.

That gospel which the Apostle Paul so earnestly sought to restore with an aching heart in Galatians 3, that gospel which the Apostle John testified as *"He who came by water and blood,"* that is exactly the one and only gospel that brings the blotting out of sin into our hearts today and makes us true children of God.

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[Question] 5. *"What purpose then does the law serve? It was added because of transgressions, till the Seed should come to whom the promise was made; and it was appointed through angels by the hand of a mediator."* Please explain this word.

Galatians 3:19 is the word that most compressively unpacks the essence and limits of the law, and it is a very precise statement in which the Apostle Paul contained all the answers to the three dimensions of "why," "how," and "until when" of the law in this short single verse.

Only when this one verse is accurately understood can one clearly realize why all attempts to become righteous through the law are the wrong path from the beginning. I will answer by unpacking it into seven key points.

1. The question itself, *"What purpose then does the law serve?"* is a crucial turning point in the argument of Galatians

The Apostle Paul strongly declared in the preceding paragraph of Galatians 3 that one cannot become righteous by the works of the law, and that those who are of the works of the law are rather under a curse. And in verse 17, he nailed down that the law given four hundred and thirty years later cannot make the permanent promise predetermined to Abraham void.

When the limits of the law are repeatedly emphasized like this, there is a question that naturally follows. "Then why on earth did God give the law?"

This question was also a strong counterargument of the legalists. "If the law is so powerless, does it mean that God's bestowing of it at Mount Sinai was meaningless?" The Apostle Paul takes

that question head-on in verse 19, throws out *"What purpose then does the law serve?"*, and accurately answers it in three aspects: the purpose, the channel, and the period of the law. This single verse is not an answer that disparages the law, but an answer that accurately pinpoints the original position of the law.

2. "It was added because of transgressions" — The law was given to make one realize and know sin

The first reason the law was given was to deal with human transgressions. However, "dealing with" here does not mean eliminating sin, but points to the work of clearly revealing that sin is sin.

Romans 3:20 nails down this truth with the clearest single sentence. *"For by the law is the knowledge of sin."* Also in Romans 7:7, the apostle unpacks it with his own experience, saying, "*I would not have known sin except through the law. For I would not have known covetousness unless the law had said, 'You shall not covet.'"*

If there were no law, humans would have lived based on their own morality without even knowing what sin is, and would have settled down in false righteousness. However, when the holy mirror called the law came, humans finally realized that they are the seed of murder, adultery, theft, and idolatry. Just as the stains on a white cloth become visible only when it is spread out under the sunlight, it was only under the light of the law that humans came to recognize their own sin as sin.

Therefore, the first function of the law is not to produce righteousness but to expose sin, and not to save a person but to pass a sentence of death.

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3. *"It was added"* — The law is a secondary provision added later to the promise, not the foundation

The expression *"added"* used by the apostle in verse 19 is very significant. "Added" means that it was additionally supplemented on top of what already existed. That is, it means the law is not the original foundation, but an appendage temporarily placed on top of the foundation.

What would the original foundation be? Just as Galatians 3:17 already made clear, it is the predetermined covenant God gave to Abraham, that is, the promise that He would justify all Gentiles in Christ.

This promise was repeatedly confirmed in Genesis 12:3, 15:6, and 22:18, and the law was given at Mount Sinai after a long time of four hundred and thirty years had passed. Therefore, not only in chronological priority but also in theological hierarchy, the promise precedes and is above the law. The law is an auxiliary device temporarily added to support the foundation of the promise; it is not a structure where one receives and enjoys the promise by keeping the law.

The decisive error of the legalists lay in turning this hierarchy upside down, making the law the foundation and the promise a reward on top of it.

4. *"Through angels"* — The law was given indirectly through angels

Verse 19 contains very interesting information about the channel through which the law was given. It is the phrase *"through angels."* Other texts in the New Testament also repeatedly confirm this point.

In Acts 7:53, Stephen rebuked the Jews, saying, *"who have received the law by the direction of angels and have not kept it,"*

and Hebrews 2:2 also mentions the angelic mediation of the law, saying, *"For if the word spoken through angels proved steadfast."*

What would this mean? It means that when the law was given to Moses at Mount Sinai, God did not directly reveal His presence before the people, but bestowed it indirectly by using angels as ministers.

On the other hand, how was the promise given to Abraham? In Genesis 15, 17, and 22, God did not go through angels but personally came to Abraham in His own name, and He personally passed between the divided animals and unilaterally concluded the covenant.

That is, the promise was given directly, unilaterally, and personally by God, and the law was indirectly mediated through angels. Just by looking at this difference, one can know that the weight of the two systems is not the same.

5. *"Appointed through angels by the hand of a mediator."* — The law went through a mediator named Moses

The *"mediator"* mentioned here refers to Moses. In Deuteronomy 5:5, Moses recalls his role, saying, *"I stood between the LORD and you at that time, to declare to you the word of the LORD; for you were afraid because of the fire, and you did not go up the mountain."* The people could not go directly before God in front of the fearful sight of Mount Sinai, and one person, Moses, mediated between God and the people by going up and down the mountain.

Verse 20 adds a word about this point. *"Now a mediator does not mediate for one only, but God is one."* The need for a mediator presupposes a situation where both sides cannot meet directly. That is, the law was a system that started by

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acknowledging the sense of distance where a direct meeting could never be established between the holy God and sinful humans.

But what about the promise given to Abraham? Because it was a promise given unilaterally by God Himself alone, there was no need for a mediator. This is because the promise was not a negotiation between two parties, but a unilateral grace personally determined by God. In this way, the law had a temporary and mediatory nature from its very format.

6. *"Till the Seed should come to whom the promise was made"* — The law was a temporary thing until Christ would come

The last phrase of verse 19 decisively limits the valid period of the law. *"Till the Seed should come to whom the promise was made."*

In Galatians 3:16, the apostle already clearly nailed down who the *"Seed should come to whom the promise was made"* is. *"but as of one, 'And to your Seed,' who is Christ."* That is, the valid period of the law was until the day Christ came, and it was a structure in which the original duty of the law was terminated after He came.

This directly continues with the metaphor of the tutor in Galatians 3:24-25. *"Therefore the law was our tutor to bring us to Christ, that we might be justified by faith. But after faith has come, we are no longer under a tutor."* In Hellenistic society, a pedagogue was a temporary office that played the role of taking a young child to school until the child reached adulthood, at which point the duty ended.

Likewise, the law was a temporary guide leading us to Christ, and now that Christ has come, its duty has been completed.

Therefore, if one who is in Christ tries to return to the law to establish righteousness, it is like the foolishness of trying to re-enroll in a school from which one has already graduated.

7. From the perspective of the gospel of the water and the Spirit, all the limits of the law were accurately filled in Christ

Now let us summarize all the elements of verse 19 under the light of the gospel of the water and the Spirit.

The law makes one realize and know sin, but it cannot eliminate sin. However, as Christ took upon Himself our sins once for all through the laying on of hands by John the Baptist at the Jordan River, all those sins exposed by the law were transferred to Him.

The law declares a curse upon sin, but it cannot deliver one from that curse. However, as Christ personally received the curse on the cross according to the declaration of Deuteronomy 21:23, *"he who is hanged is accursed of God,"* He received all that curse proclaimed by the law on our behalf.

The law was given indirectly through angels, but Christ personally put on a human body and came directly to us. The law was bestowed through a mediator named Moses, but Christ personally filled that position permanently, as 1 Timothy 2:5 says, "*For there is one God and one Mediator between God and men, the Man Christ Jesus.*"

And the law was a temporary thing until Christ would come, but the once-for-all ministry of Christ has a permanent effect.

Today, all attempts to wash away daily sins through prayers of repentance or to add righteousness through efforts of sanctification are, in essence, no different from the trap that the legalists fell into. It is repeating in the New Testament era, in the different format of prayers of repentance, the tragedy of the era

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of the law where people realized their sins but had no way to handle them and had to repeatedly shed the blood of animals. However, within the gospel of the water and the Spirit that Christ accomplished once for all, we no longer need to tremble bound by sin. This is because Christ completed at once that true solution which the law only endlessly pointed to.

8. To summarize

Galatians 3:19 is a decisive single verse that clearly pinpoints the essence of the law in four points.

The law was, first, added to make one realize and know human transgressions; second, a secondary provision added later on top of the foundation of the promise; third, indirectly mediated through angels and a mediator named Moses; and fourth, a temporary system valid only until the promised Seed, that is, Christ, would come.

All these four limits saw their accurate filling and completion in Christ. The gospel of the water and the Spirit, which Christ accomplished once for all through the laying on of hands at the Jordan River, the blood of the Cross, and the resurrection, is the ministry that permanently completed the true solution which the law only endlessly pointed to.

Therefore, we no longer need to be bound under the law and endlessly confirm our own sinfulness in front of the mirror, nor do we need to struggle to establish our own righteousness with a new format of the law called prayers of repentance. Only those who acknowledge their own shortcomings in front of the mirror of the law, but accept like a little child that gospel which Christ accomplished once for all, can be freed from all the curses of the law and inherit the eternal inheritance as children of the promise.

[Question] 6. Has God ever given us a law that is able to give life?

This question is a very important inquiry that accurately pinpoints the core statement of Galatians 3:21. Within the subjunctive mood where the Apostle Paul said, *"For if there had been a law given which could have given life, truly righteousness would have been by the law,"* there underlies a clear negative answer that God has never given such a law.

Only when we accurately understand this truth can we abandon all attempts to be justified by the law and kneel solely before the gospel of the water and the Spirit. I will answer by unfolding it into seven core points.

1. The subjunctive mood of Galatians 3:21 presupposes a clear negative answer

The Apostle Paul very carefully uses the subjunctive mood in Galatians 3:21. *"For if there had been a law given which could have given life, truly righteousness would have been by the law."* This Korean expression literally translates the unreal conditional sentence of Greek, and its meaning is a supposition predicated on a strong negation that "in fact, it is not so."

That is, it is an argument saying, "If God had given a law able to give life, righteousness would have been by the law. However, since He has in fact never given such a law, righteousness can by no means be by the law."

The following verse 22 nails down this conclusion of negation. *"But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe."*

The law by no means can give life to a person, but rather functions to confine all human beings without exception under

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sin. This confinement seems like a negative result, but in fact, it was a holy confinement that makes one realize that the promise in Christ is the only exit.

2. From the beginning, the law was given not with the function of *"which could have given life"* but with the function of "making one realize sin"

When God bestowed the law at Mount Sinai, His original intention was not to make humans righteous. Just as Galatians 3:19 made clear, the law was "*added because of transgressions,"* and its primary function was the role of a mirror that reveals sin as sin.

Romans 3:20 nails down this truth in the most compressed single sentence: *"for by the law is the knowledge of sin."*

Also, in Romans 7:10, the apostle unfolds his own experience and confesses, *"And the commandment, which was to bring life, I found to bring death."*

Superficially, the law seems to promise, *"The man who does those things shall live by them,"* but because there is not a single human being who can actually accomplish that doing, it rather brings about the result of leading all humans to death.

The reason the law cannot give life to a person is not that there is a flaw in the law itself, but because humans, who must keep the law, were born inherently carrying sinfulness.

That is, the law is holy and righteous, but the vessel receiving it was a broken earthen pot.

3. All human beings are beings born inherently carrying a sinfulness that cannot keep the law

The second reason why the law cannot give life lies in human nature.

In Psalm 51:5, David confesses, *"Behold, I was brought forth in iniquity, and in sin my mother conceived me."* Humans do not commit sin for the first time when they become adults, but are conceived as beings already possessing sinfulness from their mother's womb.

In Mark 7:21-23, Jesus enumerated the things that come out of a person's heart like this: *"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."*

Even if the law saying, *"Do not commit adultery, Do not murder, Do not steal," (Mark 10:19)* is given to humans with such a nature, there is no way they can keep that commandment. Rather, the more the law comes, the more the sinfulness situated deep within one's heart is clearly revealed, and one only comes to keenly realize that sin is sin.

The very reason why Romans 5:20 said, *"Moreover the law entered that the offense might abound,"* is exactly here. The law is a light dropped upon sinfulness; it is not a medicine that changes sinfulness.

4. There was not a single righteous person in the Old Testament who became righteous by keeping all the law

If the law had been a way able to give life, it is only right that there should be an example of at least one person among the great figures of faith in the Old Testament era who became righteous by keeping all the law. However, the lives of all the figures the Bible shows are uniformly collapsed before the standard of the law.

David was a person who received the evaluation as a man after

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God's own heart, but he committed the sins of murder and adultery by violating Uriah's wife and killing her husband.
Solomon was the wisest king, but he kept a thousand concubines and fell into idolatry. The reason even Moses could not enter the land of Canaan was because he broke the law.

James 2:10 nails down this tragedy in a single sentence: *"For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all."*
The law is a system that must not be kept partially but must always be kept entirely without omission, and among humans, there has not been a single person who has flawlessly performed all those provisions for even a single day.
Therefore, what the Apostle Paul concluded in Galatians 3:11, saying, *"But that no one is justified by the law in the sight of God is evident,"* was not a theological inference but a statement of fact proven by the entire history of mankind.

5. If one could live by the law, there was no need for Christ to come

The most decisive evidence that the law cannot give life is the coming of Christ itself.
In Galatians 2:21, the apostle firmly declares, *"I do not set aside the grace of God; for if righteousness comes through the law, then Christ died in vain."*
If the way to live by keeping the law had been possible, there would have been no reason at all for God to send His only begotten Son in a human body, have Him receive the baptism of the laying on of hands at the Jordan River, and have Him die under the curse of the cross.
The coming, death, and resurrection of Christ are in themselves the clearest evidence for the truth that "the law cannot give life

to a person." Only when God Himself sent His Son to take upon Himself all the sins of humanity at once and pay the price for those sins on the cross could humans live.

If the law had been a way that left even a single thread of possibility open, the cross would have been an unnecessary tragedy. However, the very fact that the cross occurred as a clear event is the permanent evidence of the fact that the law could never save even a single person.

6. The single way that can give life is only the gospel of the water and the Spirit of Christ

In the place where the law could not give life, Christ Himself opened the way to give life.

Galatians 3:22 says, *"But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe."* By confining all humans under sin, the law left only one exit, and that only exit is exactly the faith that believes in Christ.

How did Christ give us life? By receiving the baptism of the laying on of hands from John the Baptist at the Jordan River, He accepted all the sins revealed by the law into His own body at once, and carrying those sins, He personally received the curse of the law on the cross, paid the full price of sin by shedding His blood, and justified us by resurrecting in three days.

In John 6:63, Jesus said, *"It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life."* It is not the letter of the law but the Spirit of Christ, that is, the Holy Spirit of the resurrected One, that is the power to give us life.

And that Holy Spirit comes as a gift to the heart that has heard and believed the gospel of the water and the blood, and pours

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out eternal new life to that believer.

7. Even today, the attempt to live by a new form of law is the same vain effort

This truth is not a teaching that applies only to the old legalists.
Today within Christianity, the faith that tries to wash away sins by the frequency and intensity of prayers of repentance, the faith that tries to add righteousness through efforts of sanctification, and the faith that tries to confirm salvation by the perfection of religious rituals are also in essence new forms of legalism. The outward appearance is different, but the structure is the same.
The heart that views the work Christ accomplished at once as insufficient and tries to live by adding one's own deeds remains exactly the same.

If prayers of repentance washed away sins and gave life to a person, the new law called prayers of repentance would have to become a law able to give life.
However, according to the truth of Galatians 3:21, such a law absolutely does not exist. While prayers of repentance can be an act of facing sin directly and confirming once again that Christ has already dealt with even that sin at once, they do not possess the ritualistic efficacy to additionally wash away sin.
What gives us life is not any deed of our own, but solely the one faith that believes in the gospel of the water and the Spirit accomplished by Christ.

8. To summarize

God has absolutely never given a law able to give life.
From the beginning, the law was not a tool to give life to a person but a mirror to make one realize and know sin, and because no

one could keep it entirely due to human sinfulness, it rather brought about the result of confining all humanity under sin. Not a single righteous person in the Old Testament became righteous by the law, and the coming and death of Christ itself is the most decisive evidence of the truth that "one cannot live by the law."

The single way able to give life is the gospel of the water and the Spirit that Christ accomplished at once through the baptism at the Jordan River, the blood of the cross, and the resurrection, and only through the faith that hears and believes that gospel like a little child are we released from sin and come to live a new life. Today, all attempts to live by a new form of law, such as prayers of repentance and efforts of sanctification, will also only end in the same vain effort, and what we must hold onto is solely the single gospel of the water and the Spirit promised in Christ. This is exactly the reason why the cry of Habakkuk 2:4, *"The just shall live by his faith,"* rings out again in Galatians 3:11.

[Question] 7. Please explain this word: *"But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed."*

Galatians 3:23 is a very short single verse, but it is a deep word in which the entire spiritual history of humanity and the essence of the age of the law are compressed. In this single verse, the Apostle Paul distinguishes two points in time, *"Before faith came"* and *"the faith which would afterward be revealed,"* and explains what state humanity was placed in between them with the strong expressions of *"kept under guard"* and *"kept."* I will answer by unraveling the true meaning of this word into

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seven core points.

1. The *"faith"* of *"Before faith came"* does not point to an abstract trust but to a concrete gospel

The word *"faith"* used by the apostle in this text does not simply mean a general emotion of trust. In the original Greek text, the definite article "the faith" is attached, so it can be known that a certain specific object of faith is clearly presupposed.
This "the faith" points exactly to *"the promise by faith in Jesus Christ"* which the apostle already specified in Galatians 3:22, and more specifically, it is the faith that accepts the once-for-all salvation work that Christ Himself would accomplish, that is, the gospel of the water and the Spirit.
Therefore, the word *"Before faith came"* is not a vague meaning of "before people trusted something," but points to a concrete and historical point in time of "before Christ came, accomplished the salvation of humanity at once, and that gospel was clearly proclaimed." That point in time means exactly before the incarnation, the baptism at the Jordan River, the cross, and the resurrection actually took place, that is, the entire age of the law of the Old Testament.
The reason the apostle expressed "the faith" as *"before came"* like a personal event is to emphasize that the arrival of the gospel is not discovered by human effort but is an event that personally comes at God's appointed time.

2. *"Kept under guard by the law"* means the state in which humanity was held captive under the condemnation of the law

The expression *"kept under guard"* is a word pointing to military or protective custody in the original Greek text, and it is

an expression borrowed from a picture as if guards surround a prisoner and guard him so that he cannot run away.
That is, humanity in the age of the law was held captive under the holy guard called the law, and remained in a state where both the way to run away from sin and the way to advance toward righteousness were entirely blocked.
The law could not make humans righteous, but it pointed out sin accurately and was surrounding them so that not a single person could help but acknowledge being a sinner.

This connects exactly with the declaration of Galatians 3:10. *"For as many as are of the works of the law are under the curse; for it is written, 'Cursed is everyone who does not continue in all things which are written in the book of the law, to do them.'"* For the one bound under the law, both of the two exits are blocked. One is the exit of becoming righteous by keeping the law entirely, and the other is the exit of being released from sin by one's own effort, but due to human sinfulness, both were impossible.
Therefore, being bound under the law went beyond the meaning of merely being under the restriction of norms, and was a state of spiritual captivity from which one could never be released from the condemnation of sin and death.

3. *"The faith which would afterward be revealed"* points to the exact point in time when Christ came

The expression *"the faith which would afterward be revealed"* presupposes a set point in time when the object of that faith would be revealed as a clear event at a certain moment. That point in time is the point of the event that began with being conceived by the Virgin Mary in Galilee, taking the sins of humanity onto His own body by receiving the baptism of laying

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on of hands from John the Baptist at the Jordan River, paying the price of those sins with blood on the cross, and justifying us by resurrecting in three days.

Galatians 4:4 explains this *"time"* as *"But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law."*

Namely, that the faith was "revealed" means that the event occurred where Christ came in a human body, showed what our salvation is through actions, and accomplished it as an event.

That gospel, which previously the law and the prophets only pointed to as a shadow, became a clear event with the arrival of Christ and unfolded before humanity. Therefore, the expression *"the faith which would afterward be revealed"* points not to a simple flow of time, but to the decisive turning point of the spiritual history of humanity, that is, the holy transition where the age of the law closes its curtain and the age of the gospel opens.

2. *"Kept"* was not a simple imprisonment but a holy confinement that left only one exit

The expression *"kept"* contains a stronger meaning. The original Greek text means "surrounded and blockaded together," and points to a blockaded state where all sides are blocked and there is nowhere to run away.

Galatians 3:22 also explains this meaning in the same context. *"But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe."*

However, this confinement was not a hostile blockade to destroy humans, but a holy blockade that left only one exit so that humans could not escape in another direction.

If the law had not clearly revealed sin and had not exposed

human sinfulness without leaving out a single spot, people would have been satisfied with their own small righteousness and would never have kneeled before the gospel of Christ. Only when all exits are blocked does a human finally acknowledge his own despair and turn toward Christ, the single remaining exit. Therefore, the confinement of the law was not a confinement for despair but a confinement for salvation, and it was not a prison to kill humans but a perimeter of protection to lead them to Christ.

5. This confinement forms a clear contrast with the freedom enjoyed by the children of promise

The state of being bound under the law and the state enjoyed in Christ are the exact opposite from their very nature.

Galatians 3:25 immediately declares this contrast. *"But after faith has come, we are no longer under a tutor."* The law was a tutor that took a young child until he went to school, and after Christ came, the duty of that tutor is terminated. The event of a spiritual prison release occurred, where the one who was bound is released from being bound, and the one who was confined comes out of confinement.

Galatians 4:7 nails down the conclusion of this freedom in one sentence. *"Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ."* When under the law, one was bound in the status of a slave, but after entering into Christ, one comes to enjoy freedom in the status of a son. This is not merely a change in external position, but a liberation from the condemnation of sin and an entering into the eternal inheritance.

Therefore, the expression *"kept"* in verse 23 plays the role of a dark background to make the glory of the freedom that will come next shine even more distinctly.

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6. From the perspective of the gospel of the water and the Spirit, the exact content of *"the faith to be revealed"* is clearly revealed

The most important thing here is to accurately grasp the concrete content of *"the faith to be revealed."*
That gospel, which the Apostle Paul repeatedly emphasizes throughout Galatians 3, is not a vague faith of believing in Jesus, but a clear fact about how Christ accomplished our salvation.
Namely, it is the gospel of the water and the Spirit that Jesus took all the sins of humanity onto His own body at once by receiving the baptism of laying on of hands from John the Baptist at the Jordan River, personally received the curse of the law on the cross while carrying those sins, paid the full price of sin by shedding blood, and justified us by resurrecting in three days.

That gospel testified by 1 John 5:6, *"This is He who came by water and blood—Jesus Christ; not only by water, but by water and blood,"* and that gospel which the Apostle John nailed down as the unity of the three witnesses of *"the Spirit, and the water, and the blood"* in verse 8 of the same text, is precisely that faith clearly revealed before humanity at *"the faith which would afterward be revealed"*
Therefore, the way for humanity, who had been bound and confined under the law, to be released is not merely "thinking well of Jesus," but accurately hearing and accepting exactly as it is the once-for-all work of the water, the blood, and the Spirit accomplished by Christ.

7. Even today, those who do not know this gospel are still in a state of being bound under the law

The reason why this text does not stop at a historical statement of the old era is here. Even if Christ has already come

and clearly revealed the gospel, the confinement of Galatians 3:23 still applies to those who have not heard and accepted that gospel exactly as it is. Namely, those who only vaguely know the cross of Christ and have not heard about the baptism of laying on of hands at the Jordan River, those who try to remove their sins through prayers of repentance, and those who try to add righteousness through their own actions remain in the spiritual state of being bound under the condemnation of the law.
The reason why many believers today complain, "Even though I believe in Jesus, the feeling of guilt in my heart does not disappear," and "No matter how much I pray prayers of repentance, I have no conviction that my sins have been blotted out," is because they have not yet met the exact content of *"the faith to be revealed."*
The single way to be released from the confinement under the law is to accept exactly as it is, like a little child, the gospel of the water and the Spirit that Christ shouldered our sins through the baptism at the Jordan River, paid the full price of those sins with the blood of the cross, and justified us through the resurrection. The moment that gospel comes upon the heart, all confinement is released at once, and the condemnation of the law permanently departs from that person.

8. To summarize

The word of Galatians 3:23, *"Before faith came, we were bound under the law and confined until the time of the faith to be revealed,"* declares that humanity remained inside a holy blockade where they were captured under the condemnation of the law and could not find a single exit until Christ came.
However, this confinement was not a hostile imprisonment to destroy humans, but a protective confinement that blocked all

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other paths, leaving only the single exit called Christ.

"The faith which would afterward be revealed" points to the exact point in time when Christ came in a human body and accomplished it through the baptism of laying on of hands at the Jordan River, the blood of the cross, and the resurrection.
After that event occurred, whoever accepts that gospel of the water and the Spirit exactly as it is has been released from the binding of the law, and has been transferred from the bound status of a slave to the free status of a son.
Even today, for those who have not met the exact content of this gospel, the condemnation of the law still acts as a spiritual chain, but the moment they accept like a little child the gospel of the water and the Spirit accomplished by Christ, all chains are released and they rise up as children of eternal freedom.

[Question] 8. *"Therefore The law was our tutor to bring us to Christ, that we might be justified by faith."* Then, what is this word saying? *"For as many of you as were baptized into Christ have put on Christ."* What is this word saying?

These two verses are the text corresponding to the spiritual summit that decorates the end of Galatians chapter 3, and they depict the decisive transition of faith moving "from the law to Christ," "from confinement to freedom," and "from a slave to a son."
Since the two verses are statements connected in one flow in their essence, I will answer by unfolding them together. I will summarize them into seven key points.

1. "*Tutor*" is a picture pointing to a slave who led a young child to school

First, we must clearly know the original meaning of the word tutor. The original Greek text is "paidagogos," which points to a slave in ancient Greek society who was entrusted with the duty of taking a young child of a wealthy family to school, regulating their conduct, and bringing them back home.

This slave was an existence clearly distinguished from a teacher who teaches. There was a separate person who directly taught academics, and the role of the tutor was strictly to guide the way so that the young child could safely reach the school, and to regulate them so they would not fall into the wrong place on the way.

Another important characteristic is that the duty of the tutor is temporary. When that young child reaches a certain age and becomes an adult, there is no longer a need to be under the guidance and regulation of the slave, and the duty of the tutor is terminated.

The reason why the Apostle Paul compared the law to this picture is accurate and exquisite. The law was not a teacher who makes humans righteous, but a temporary guide who took humans to Christ, who is the real teacher. Therefore, in its essence, the law was not a finish line but a passing point, and not a destination but a passageway.

2. By failing to make humans righteous, the law instead became a tool to lead them to Christ

How did the law lead us to Christ? Interestingly, that guidance was not accomplished in a way that the law made us righteous, but instead in a way that made us clearly realize that we could never become righteous.

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Romans 3:20 nails it down, saying, *"For by the law is the knowledge of sin,"* and Galatians 3:22 declares, *"The Scripture has confined all under sin."* Namely, by exposing human sinfulness without missing a single point, the law made humans face the fact that there is absolutely no way to reach righteousness through their own efforts.

Just as a tutor regulates a young child from falling into other places on the way and eventually takes them only to school, the law prevented humans from running away to the vain path of their own righteousness, thereby making them eventually reach the one person, Christ.

Only the person who has faced their own ugly sinfulness before the mirror of the law comes to kneel down, saying, "It is absolutely impossible by my own strength," and only the one who has knelt down like that submits like a little child before the gospel of the water and the Spirit that Christ Himself accomplished.

Therefore, the law was not a hostile condemner, but played the role of a holy guide who eventually took us to Christ.

3. The duty of the tutor was permanently terminated by the coming of Christ

Galatians 3:25 immediately declares the end of this temporariness.

"But after faith has come, we are no longer under a tutor." This is like the state where a young child has reached adulthood and no longer needs to receive the guidance and regulation of a slave. Christ accomplished the once-for-all salvation through the baptism at the Jordan River, the cross, and the resurrection, and those who heard and believed that gospel and received the removal of sins are no longer under the regulation and

condemnation of the law.
If one does not accurately understand this truth, even a born-again righteous person will place themselves back under the standard of the law and live confined in condemnation and guilt every day.
However, for those who are in Christ, there is no reason to re-enroll in a school they have already graduated from, and there is no reason to serve an old slave whose duty has ended. It is exactly as Romans 8:1-2 declares, *"There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death."*

4. *"As many of you as were baptized into Christ"* does not simply mean people who received water baptism

Now, let us unfold the true meaning of the word in verse 27, *"For as many of you as were baptized into Christ have put on Christ."* Many people misunderstand this verse as an expression simply pointing to "people who received the ritual of water baptism at church." However, *"As many of you as were baptized into Christ"* spoken by the Apostle Paul here contains the meaning of "those who were baptized into Christ (eis Christon)" in the original Greek text.
Namely, it points to those who went together into that baptism which Christ Himself received, those who accepted the baptism He received as their own event.

Then what is that baptism which Christ Himself received? It is the baptism of the laying on of hands at the Jordan River recorded in Matthew 3:13-15.
Jesus went to John the Baptist, received the baptism of the laying

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on of hands by having hands placed on His head, and 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 event where the law of the laying on of hands in Leviticus 1:4 and 16:21 was fulfilled, and it was that decisive moment when John the Baptist, who held the office of the last High Priest of humanity, transferred all the sins of humanity onto the head of Jesus at once.

Therefore, *"As many of you as were baptized into Christ"* are those who place themselves into that Jordan River event and accept the imputation of sins He received exactly as the event where their own sins were transferred.

2. *"Have put on Christ"* means a change in status, putting on His righteousness like clothes

"Clothes" is a picture repeatedly used in the Bible as a sign of status and righteousness. In Genesis 3:21, the event where God Himself made garments of skin and clothed the sinning Adam and Eve was a shadow of the first gospel, covering the shame caused by sin not through human effort but through the death of an animal.

Isaiah 61:10 sings, *"For He has clothed me with the garments of salvation, He has covered me with the robe of righteousness,"* and in the parable of the prodigal son in Luke 15:22, the father commands to put *"the best robe"* on the returned son.

All these pictures converge into one point in Galatians 3:27. *"For as many of you as were baptized into Christ have put on Christ."* The way we come to put on the clothes of righteousness called Christ is not by making an effort to weave and put on clothes of righteous deeds ourselves. It is putting on that righteousness—which Christ accomplished by taking our sins at

the Jordan River, receiving the curse in our place on the cross, and resurrecting—putting on Himself exactly like clothes.
The confession of Galatians 2:20, *"I have been crucified with Christ; it is no longer I who live, but Christ lives in me,"* is the new reality of the one who is clothed. For the one covered not by their own righteousness but by His righteousness, the condemnation of the law, the weight of guilt, and the fear of eternal punishment can no longer come upon them.

6. The two verses form the climax and conclusion of one flow, "from the law to Christ"

Verses 24 and 27 are not two separate statements, but two points forming the departure and arrival of one spiritual flow.
In verse 24, the law is a tutor leading us to Christ, and in verse 27, the one who has thus reached Christ becomes united with Him and becomes the one clothed with Him.
Namely, it is one flow where the mirror of the law exposed our own sinfulness to us and made us kneel, and that kneeling person is united with His baptism before Christ, and finally comes to put on His righteousness itself like clothes.
In this flow, a person tastes five decisive changes. They are moved from the status of a slave bound under the law to the status of a child of promise, become a justified righteous person from a condemned sinner, become one clothed with the righteousness of Christ from one bound to their own deeds, a confined soul becomes a free soul, and a young child under the regulation of the law rises as an adult child.
Galatians 3:26 condenses the result of that change into one sentence. *"For you are all sons of God through faith in Christ Jesus."*

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7. From the perspective of the gospel of the water and the Spirit, these two words depict the essence of being born again

Now, let us organize the two verses under the light of the gospel of the water and the Spirit.

The reason the law leads us to Christ as a tutor is because only when we acknowledge that we can never live by our own righteousness do we come to kneel before the once-for-all ministry of Christ's water, blood, and resurrection.

And the one who kneels like that becomes the one who is baptized into Christ, enters into the baptism of the laying on of hands He received at the Jordan River and accepts the transfer of sins as their own event, acknowledges the curse He received on the cross as the death of their own old self, and accepts His resurrection as their own new life.

The one who hears and accepts exactly that gospel which 1 John 5:6 testifies, *"This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood,-ASV"* and which verse 8 of the same text nails down as the unity of *"the Spirit, the water, and the blood,"* is finally "the one clothed with Christ."

To such a person, the declaration of Galatians 3:28 is applied exactly as it is. *"There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus."* Outward distinctions disappear, and everyone rises as children of one family wearing the same clothes of righteousness.

This is exactly the essence of being born again, and the reality of that glory which the entire era of the law only pointed to.

8. To summarize

The word of Galatians 3:24 makes it clear that the law was not a teacher who makes us righteous, but a temporary guide who takes us to the real teacher named Christ.
By exposing human sinfulness without exception and making us realize that there is no way to reach righteousness through our own efforts, the law played the role of a holy regulator that eventually makes us kneel before the gospel of the water and the Spirit of Christ.
And after Christ came, the duty of that guide is terminated, so the born-again righteous person is no longer under the regulation and condemnation of the law.

The word of Galatians 3:27 declares that the one who has reached Christ like that enters into the baptism of the laying on of hands He received at the Jordan River, becomes spiritually united with Him, and becomes the one who puts on the righteousness itself that He accomplished like clothes. This is not merely a sign of receiving a ritualistic water baptism, but the reality of spiritual unity that accepts the transfer of sins Christ received, His death on the cross, and His resurrection as one's own event.
For the one covered not by their own righteousness but by the righteousness of Christ, the condemnation of the law can absolutely never come upon them, and that person rises as a child of God who will inherit the eternal inheritance according to the promise. This is exactly the holy flow of the entirety of Galatians chapter 3, starting from the law and leading to being clothed with Christ, and the essence of being born again that the gospel of the water and the Spirit shapes within us.

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[Question] 9. The law became our tutor to lead us to Christ, so that we may be justified by faith. Then, what is this word saying?

The word of Galatians 3:24, *"Therefore the law was our tutor to bring us to Christ, that we might be justified by faith,"* is one verse that most precisely unravels the relationship between the law and the gospel. In this single verse, the Apostle Paul clearly nails down the exact position of the law, the mechanism of how the law takes us to Christ, and the single purpose toward which all that guidance is directed.
I will answer by unraveling it into seven key points.

1. The picture of the *"tutor"* very exquisitely depicts the exact status of the law

The Greek word "paidagogos" pointing to the tutor refers to a very specific office in ancient Greek society. When a young child in a wealthy family reached the age to go to school, one of the slaves of that household was chosen and made the guide of that child. This slave was entrusted with the duty of taking the child to school every morning, regulating them so they wouldn't wander off elsewhere on the way, whipping them with a cane if their behavior was wrong, and bringing them back home safely after school ended.
Two most important facts must be pointed out in this picture. First, the tutor was not a teacher who directly taught academics, but to the end a mediator who led to the real teacher. Second, the office of this slave was temporary. When the young child reached adulthood, the duty of that guide was permanently terminated.
The reason the Apostle Paul dared to compare the law to this picture was to clearly nail down that the law was not the real

teacher who produces righteousness, but a temporary guide who takes us to Christ, the One who produces righteousness. Therefore, in essence, the law was not the finish line but a passing point, and not the destination but a passage.

2. The first way the law leads us to Christ was to expose our sinfulness without leaving out a single point

How does the law take us to Christ?

The first way is its role as a mirror that clearly reveals that human sin is sin. Romans 3:20 nails down this truth in the most compressed single sentence: *"For by the law is the knowledge of sin,"* Also, in Romans 7:7, the Apostle unravels his own experience and confesses, *"On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, 'You shall not covet.'"*

Before the law comes, people are satisfied with their own morality and settle down in false righteousness. However, when the law saying "Do not murder, do not commit adultery, do not steal, do not bear false witness, do not covet" deeply enters that person's heart, they finally come to recognize that their heart is full of the anger of murder, the lust of adultery, and the greed of stealing.

In Matthew 5:22-28, Jesus revealed the true depth of the law by saying, "*Whoever is angry with his brother without a cause shall be in danger of the judgment,"* and "*Whoever looks at a woman to lust for her has already committed adultery with her in his heart."*

Only the one who has faced their own ugly sinfulness straight on before this holy mirror finally reaches the realization, "I desperately need a Savior."

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3. The second way is to make one acknowledge the fact that human righteousness can absolutely never reach righteousness

The law does not stop merely at showing sin, but clearly declares even the punishment for that sin.

Galatians 3:10 nails it down, saying, *"For as many as are of the works of the law are under the curse; for it is written, 'Cursed is everyone who does not continue in all things which are written in the book of the law, to do them.'"* James 2:10 also firmly declares, *"For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all."*

What do these two words mean? The law is a system where one receives justification not by keeping it partially, but by always keeping the whole without leaving anything out, yet among human beings, there has not been a single person who has flawlessly performed all those provisions for even a single day. Therefore, standing before the law, anyone cannot help but acknowledge how helpless their own righteousness is.

This very place of acknowledgment is the decisive starting point of going forward to Christ. A person who believes their own righteousness is possible absolutely never kneels before the righteousness of Christ. Only the person who has honestly acknowledged their own ugliness comes to receive and put on the clothes of Christ's righteousness like a young child.

The second guidance of the law was exactly the work of dragging us to this acknowledgment.

4. The third way was to sketch out the ministry of Christ in advance by repeatedly showing the shadow of substitution

The law did not merely stop at being a mirror exposing sin, but also contained the picture of how that sin must be handled.

All the atoning sacrifices recorded in Leviticus proceeded in one flow: "laying on of hands → slaughter → shedding of blood." It was a structure where the sinner laid their hands on the head of the animal to transfer their own sin to that animal, and then when that animal was slaughtered and shed its blood, the sin was removed and blotted out.

Leviticus 1:4 stipulates concerning the burnt offering, *"Then he shall put his hand on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him,"* and Leviticus 16:21 specifies in the Day of Atonement ritual, *"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."*

Who is the reality that all these rituals were pointing to? It is exactly Jesus Christ, who in Matthew 3:13-15 received the baptism of the laying on of hands from John the Baptist at the Jordan River, thereby taking all the sins of humanity transferred onto His own head at once, and died shedding blood on the cross while carrying those sins.

The truth that the law taught us while making us endlessly repeat the laying on of hands and shedding of blood of animals is clear. "Only when the true laying on of hands and the true shedding of blood are accomplished at once will your sins be permanently removed." Only the one who has engraved this teaching in their heart comes to be convinced before the once-for-all ministry of Christ, "This is exactly that One."

5. The fourth way was to arouse a longing for Christ by repeatedly engraving the promise of the Messiah within the law

The law was not merely a collection of behavioral norms, but

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contained within it abundant promises pointing to the coming of the Messiah.

In Deuteronomy 18:15, Moses promised, *"The Lord your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear."* This was clearly a prophecy pointing to Christ. Also, all the feasts, all the sacrifices, and all the utensils of the tabernacle were sketching out as a shadow the Messiah who was to come and His ministry.

In John 5:39, Jesus said to the Jews, *"You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me,"* and in Luke 24:27, it is recorded that to the two disciples going to Emmaus after His resurrection, *"And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself."* That is, the entire law and the entire writings of the prophets were a massive net of promises directed toward the one Christ.

A person who has acknowledged their own helplessness before the commands of the law comes to long for the promise of the Messiah engraved within that law, and finally arrives before Christ, who is that Messiah.

6. The single phrase "that we might be justified" nails down the single purpose toward which all the guidance of the law is directed

The expression in the latter half of verse 24, *"that we might be justified by faith,"* is very important. This clearly reveals that all the functions and guidance of the law ultimately served one purpose, that is, for us to be justified by faith.

The law's exposure of sin, the law's condemnation, the law's shadows, and the law's promises were all operating toward one point, the holy purpose of making a person meet Christ and be justified in Him.

Here, the Greek word for *"be justified"* does not simply mean "becoming to act righteously" but "being declared righteous," that is, justification in a forensic sense.
The law did not have the power to transform a person to be righteous, but it was a guide that took everyone toward that event of being declared righteous in Christ.
The cry of Habakkuk 2:4 quoted in Galatians 3:11, *"The just shall live by faith,"* echoes as the clearest conclusion in this verse. All the weight, regulation, and condemnation of the law were, in the end, a holy work of driving everyone to the single exit called *"faith."*

7. From the perspective of the gospel of the water and the Spirit, even today, the law continues to play the role of a guide until one reaches the gospel of Christ

This is the reason why this text does not merely remain a historical statement of the old era. Even though Christ has already come and accomplished the once-for-all salvation, for those who do not accurately know that gospel, the law is still performing the duty of a tutor.
Therefore, to the person trying to establish righteousness by their own deeds, the person trying to remove and blot out their sins by the frequency and intensity of prayers of repentance, and the person trying to supplement salvation with religious efforts, the law is still standing before the mirror and crying out, "It cannot be done by your righteousness."
Today, many Christians have fallen into a new form of legalism. They suffer from guilt for not being able to do all the prayers of repentance, condemn themselves for lacking efforts in sanctification, and fail to enjoy peace while checking the perfection of their religious acts. All these bindings are in essence of the same stem as the bindings of the old legalists.

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However, the conclusion the law points to is not one's own effort, but the gospel of the water and the Spirit that Christ personally accomplished. That is, the gospel of the water and the Spirit that Jesus took our sins upon Himself at once by receiving the baptism of the laying on of hands from John the Baptist at the Jordan River, paid the full price of those sins with the blood of the cross, and justified us by His resurrection.

The moment one receives this gospel like a young child, all the regulations of the law are terminated and justification comes permanently. It is exactly as Galatians 3:25 declares, *"But after faith has come, we are no longer under a tutor."*

8. To summarize

Galatians 3:24 is a decisive word that condenses the exact position, mechanism, and purpose of the law into a single verse. The law was not the real teacher who makes humans righteous, but a temporary slave who takes us to Christ, the real teacher, and it was not a place that bestows righteousness but a passage going to righteousness.

The law led us to Christ first by exposing sin, second by making us acknowledge the helplessness of human righteousness, third by repeatedly showing the shadow of substitution, and fourth by engraving the promise of the Messiah; and all that guidance operated toward a single purpose, the holy purpose of making us justified by believing in Christ.

Even today, the law still performs the duty of a tutor to the person trying to establish righteousness by their own deeds, but for the one who has received the gospel of the water and the Spirit accomplished by Christ like a young child, the duty of that guide is permanently terminated. We are no longer young children under the regulation and condemnation of the law, but have come to enjoy a free status as children of promise who have been

justified in Christ.
The glorious conclusion that all the heaviness of the law was pointing to, that is, the truth that *"The just shall live by faith,"* has come upon us as a permanent reality in Christ.

[Question] 10. *"For as many of you as were baptized into Christ have put on Christ."* What does this word mean?

The word in Galatians 3:27, *"For as many of you as were baptized into Christ have put on Christ."* is a decisive statement that condenses all the arguments the Apostle Paul unraveled throughout the entirety of Galatians chapter 3 into a single point, and it is a holy sentence that sketches the essence of the gospel of the water and the Spirit in just one verse.
If one does not accurately understand this single phrase, one cannot know the true meaning of being born again, and if one understands it accurately, the glory of the entire Galatians chapter 3 enters the heart all at once.
I will answer by unraveling it into seven key points.

1. The original Greek text of *"as many of you as were baptized into Christ"* contains a very precise meaning

If we literally translate the original Greek text of this phrase, it becomes "those who were baptized into Christ (eis Christon ebaptisthete)." The preposition "eis" is a word with a directionality indicating "entering into," and it does not simply mean standing next to Him, but indicates a spiritual union of putting oneself into His ministry.
That is, the "baptism" the Apostle speaks of here is not a ritualistic act one has done, but means a spiritual entry of going

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"into" a certain event that Christ personally accomplished.
This continues exactly with the truth the Apostle unraveled in Romans 6:3-4. *"Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into death."*
That is, the baptism united with Christ is a spiritual event of putting oneself into all those ministries, namely the events He received: the laying on of hands, death, and resurrection.
It is something that takes place not on the dimension of an external ritual, but on the dimension of spiritual union.

2. This baptism is not a simple ritualistic water baptism, but a spiritual event of entering into that baptism which Christ received

Many people misunderstand this phrase as an expression simply pointing to "a person who received the water baptism ritual at church." If read that way, the argument of the entire Galatians chapter 3 collapses.
Throughout this entire chapter, the Apostle repeatedly emphasizes that one is justified "by faith, not by works," and "by hearing and believing, not by the rituals of the law." If, at the very final conclusion, he says "the one who received the water baptism ritual has clothed himself with Christ," it results in him collapsing his own argument.
Therefore, the baptism in verse 27 does not point to the dimension of a ritual, but to the act of spiritually entering into that baptism which Christ personally received. That is, it is an event of spiritual union where one accepts the baptism of the laying on of hands He received at the Jordan River as one's own event, acknowledges the imputation of sins He received as the event where one's own sins were transferred, and accepts the curse He received on the cross as the death of one's own old self.

1 Peter 3:21 also clearly nails down in the same context, *"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 *"baptism"* in the text points not to the washing of the exterior, but to the union of the heart.

3. The baptism Christ received from John was a baptism of bearing our sins on Jesus' bod.

Then, what specifically is the "baptism of Christ" with which we say we are spiritually united? It is the ritual of the laying on of hands at the Jordan River recorded in Matthew 3:13-15.
Jesus went to John the Baptist, received the baptism of the laying on of hands where hands were laid on His head, and said, *"Permit it to be so now, for thus it is fitting for us to fulfill all righteousness."* This event was not a simple religious ritual, but the decisive moment when the sins of humanity were transferred to Him at once.
Leviticus 1:4 prescribes concerning the burnt offering, *"Then he shall put his hand on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him,"* and Leviticus 16:21 specifies in the Day of Atonement ritual that Aaron the high priest *"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."*
The law of the laying on of hands, where sin is transferred to the head of an animal through the hands of a sinner, was fulfilled in the New Testament as the event where John the Baptist, who held the office of the last high priest of humanity, transferred all the sins of humanity to Him at once by laying hands on Jesus' head.

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That is why the next day, John the Baptist could testify pointing to Jesus in John 1:29, *"Behold! The Lamb of God who takes away the sin of the world!"*
The *"as many of you as were baptized into Christ"* that the Apostle Paul speaks of in Galatians 3:27 is exactly the person who has spiritually acknowledged and accepted that even their own sins were transferred in this ritual of the laying on of hands at the Jordan River.

4. The picture of "clothing oneself with Christ" is a holy sign abundantly drawn throughout the entire Old Testament

"Clothing" is a picture repeatedly used in the Bible as a sign of status and righteousness.
If we look at how the first clothing of humanity was put on, its meaning is revealed all at once. Genesis 3:21 records, *"Also for Adam and his wife the Lord God made tunics of skin, and clothed them."* The clothes of fig leaves that the sinning Adam and Eve made with their own hands were a makeshift measure that could not cover their shame, but the clothes God personally made and clothed them with by killing an animal and using its skin was a shadow of the first gospel that covered shame through the death of one animal.
Isaiah 61:10 sings, *"For He has clothed me with the garments of salvation, He has covered me with the robe of righteousness,"* and in the parable of the prodigal son in Luke 15:22, the father commands to bring out *"the best robe"* and put it on the returned son. Also, in Zechariah 3:3-5, a holy vision is drawn where Joshua the high priest, who was wearing filthy garments, has those garments removed and receives beautiful garments put on him. All these pictures gather into a single point in Galatians 3:27.

The way we come to wear the clothes of righteousness is not by wearing clothes we have woven through our own efforts, but by receiving and wearing as it is the clothes of righteousness called Christ, which God personally prepared and personally clothes us with.

5. The spiritual reality of "clothing oneself with Christ" is a new status covered not by one's own righteousness but by His righteousness

That one has clothed oneself with Christ is not a simple figurative expression but a description of a spiritual reality.
The moment we enter into the baptism of the laying on of hands that Christ received and are united with Him, we become those who have put on not our own righteousness but His righteousness itself like clothes.
2 Corinthians 5:21 nails down the secret of this exchange in one sentence. *"For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him."*
That is, Christ received our sins in His own body, personally paid the punishment for that sin on the cross, and overlaid His righteousness itself upon us like clothes. It is a change of status of standing before God not with one's own lacking righteousness, but standing before God wearing the clothes of perfect righteousness called Christ.
To the one who wears these clothes, the condemnation of the law, the weight of guilt, and the fear of eternal punishment can no longer come upon them. Because when God the Father sees the one wearing the Son's clothes, He sees not the person himself but Christ whom he is wearing.

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6. This clothing is another expression of the same single event as "being crucified with Christ" in Galatians 2:20

The confession the Apostle Paul made in Galatians 2:20, *I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me,"* is another aspect of the same single event as "clothing oneself with Christ" in Galatians 3:27.

Because the old man died on the cross with Christ, the person himself is no longer alive, and a new reality has unfolded where He covers the person like clothes and He lives within the person. This spiritual reality proceeds in two dimensions simultaneously. On one hand, it is the death of the old man. Because Christ died on the cross while bearing our sins, the status of the old sinner has been permanently finished within the one united with Him. On the other hand, it is the rising of the new man. Because Christ resurrected, the one united with Him rises as a new man who holds His resurrection life within himself.

The reason the picture of clothes is accurate is that, just as clothes cover a person's entire body and determine that person's status and appearance, the clothes of righteousness called Christ also determine all the spiritual status of the one united with Him. Not one's own deeds but His ministry, not one's own righteousness but His righteousness, and not one's own status but His status become the true reality of that person.

7. Looking from the perspective of the gospel of the water and the Spirit, this single verse is a decisive text that sketches the essence of being born again

Now let us organize Galatians 3:27 under the light of the

gospel of the water and the Spirit.

All three pillars of the gospel are contained within this single verse. The first pillar, "water (the baptism at the Jordan River)," is clearly contained within the expression *"as many of you as were baptized into Christ."* The second pillar, "blood (the cross)," is implied in the fact that the imputation of sins He received was concluded by His death on the cross. The third pillar, "the Holy Spirit (resurrection)," flows within the spiritual reality that the one who is clothed lives holding His resurrection life within himself.

The one who has heard and accepted as it is that gospel which 1 John 5:6 testified, *"This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood,-ASV"* and that gospel which verse 8 of the same text nailed down as the union of *"the Spirit, the water, and the blood,"* is finally "the one who was baptized into Christ," and that person is exactly "the one who has clothed himself with Christ."

The one who only knows the cross of Christ and does not know the ritual of the laying on of hands at the Jordan River, the one who tries to additionally wash away sins with prayers of repentance, and the one who tries to add righteousness with one's own deeds is a person who has not yet experienced this spiritual clothing.

However, the moment we accept like a little child the gospel of the water and the Spirit—that Christ bore our sins with the baptism at the Jordan River, paid all the price of those sins with the blood of the cross, and justified us with the resurrection—we rise as children of a new status who have permanently put on His clothes of righteousness as those spiritually united with Him.

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8. To summarize

The word of Galatians 3:27 is a holy declaration that the one who spiritually enters into the once-for-all ministry of Christ and is united with Him becomes a new man who has put on not his own righteousness but His righteousness itself like clothes.

The *"baptism"* spoken of here is not an external ritual, but an event of union where one spiritually accepts that even one's own sins were transferred into the baptism of the laying on of hands that Christ received at the Jordan River, and "clothing oneself" is a description of the spiritual reality where His righteousness covers one's old status and becomes the permanent mark of a new status.

This single verse corresponds to the climax of the truth of all the arguments the Apostle Paul unraveled throughout the entirety of Galatians chapter 3, namely that one is justified by faith not by the law, by promise not by works, and by the once-for-all ministry of Christ not by one's own efforts.

Only the one who has accepted like a little child that gospel of the water and the Spirit—that Christ bore our sins with the baptism at the Jordan River, paid all the price of those sins with the blood of the cross, and justified us with the resurrection—is the one united with Him, and the one who has permanently put on His clothes of righteousness.

And upon such a person, the glory of Galatians 3:28-29 comes exactly as it is. *"There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's seed, and heirs according to the promise."*

[Question] 11. What is the biblical basis that we became Abraham's descendants through faith believing in God's word?

This question is a very important inquiry asking for the solid foundation of the word in verse 29, the conclusion of Galatians chapter 3, *"And if you are Christ's, then you are Abraham's seed, and heirs according to the promise."*
We must clearly confirm that we are standing not merely on a single assertion of the Apostle Paul, but on the truth consistently testified by the entire Bible, so that we can live with the unwavering status of children.
I will answer by unraveling the biblical basis through seven core points.

1. Galatians 3:7 directly declares that *"those who are of faith are sons of Abraham"*

First, the clearest basis is the direct statement of Galatians 3:7. *"Therefore know that only those who are of faith are sons of Abraham."*
The Apostle Paul frontally refutes the lie of the legalists in the Galatian church who claimed, "You must receive circumcision to become Abraham's descendants," and asserts that becoming true children of Abraham is not by physical lineage or the ritual of circumcision, but only by faith.
Following this, verse 9 also repeatedly nails down the same truth. *"So then those who are of faith are blessed with believing Abraham."* Here, the word *"with"* is very important. It means not to the extent that we receive a similar blessing by following Abraham's example, but that we receive together the same blessing that Abraham received, within one family with him.
And Galatians 3:29 conclusively confirms this truth once again.

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"And if you are Christ's, then you are Abraham's seed, and heirs according to the promise." These three verses (verses 7, 9, 29) are planted like three pillars within Galatians chapter 3, unerringly supporting the truth of becoming children by faith.

2. Genesis 15:6 is the decisive foundation that Abraham was reckoned as righteous by faith, not by his own deeds

Genesis 15:6, which the Apostle Paul quoted in Galatians 3:6, is the deepest root of the entire argument for becoming Abraham's children. *"And he believed in the LORD, and He accounted it to him for righteousness."* The reason this single verse is decisive is due to the fact that the point in time when Abraham was reckoned as righteous was before he performed any religious ritual. He merely relied on the word of promise that God told him exactly as it was, and that simple trust was recognized as righteousness.

This was a childlike trust, just like a poor little child believing and accepting a parent's promise exactly as it is. Abraham did not look at his own old body and Sarah's condition of being unable to conceive, but solely relied on that promise God spoke exactly as it was.

Therefore, the essence of becoming Abraham's children was from the beginning not lineage but the faith that accepts the word of promise, and the foundation upon which anyone who shared this essence could be recognized as Abraham's child was already prepared from that time.

3. Romans 4:11-12 very precisely testifies that Abraham was reckoned as righteous during his uncircumcision

Romans chapter 4 is a chapter where the Apostle Paul more deeply unraveled the argument he started in Galatians chapter 3.

In particular, verses 11-12 present decisive evidence through chronological order. *"And he received the sign of circumcision, a seal of the righteousness of the faith which he had while still uncircumcised, that he might be the father of all those who believe, though they are uncircumcised, that righteousness might be imputed to them also, and the father of circumcision to those who not only are of the circumcision, but who also walk in the steps of the faith which our father Abraham had while still uncircumcised."*

The truth this text clearly points out is twofold. First, the event where Abraham was reckoned as righteous (Genesis 15) preceded the event of receiving circumcision (Genesis 17) by as much as a dozen or more years. That is, justification came first, and the sign called circumcision was given afterward as a confirmation. Second, the reason Abraham was reckoned as righteous during his uncircumcision was because of the holy intention for him to become *"the father of all those who believe, though they are uncircumcised."*

That is, from the beginning, God had a spiritual plan to establish Abraham not as the physical ancestor of one nation, but as the ancestor of faith for all nations in all eras.

Therefore, the matter of us becoming Abraham's children by faith was not a new interpretation by the Apostle Paul, but a permanent design already engraved in the chronological order itself of Genesis 15 and 17.

4. Galatians 3:8 clearly nails down that the Scripture, foreseeing, preached the gospel beforehand to Abraham

Galatians 3:8 is another decisive basis. *"And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, 'In you all the nations shall be blessed.'"* The word the Apostle used in this

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single verse is clearly *"gospel."*

That is, when God promised in Genesis 12:3 and 22:18, *"In you all the families of the earth shall be blessed,"* that promise was not a simple foretelling of future blessing, but the first proclamation of that same gospel which we hear and believe in the New Testament era.

Therefore, Abraham was not merely the ancestor of one nation, but the spiritual ancestor who received the promise beforehand that all Gentiles in the future would be justified by believing in Christ. The fact itself that he received that promise, *"In you all the nations shall be blessed" (Galatians 3:8),* means that the way for Gentiles to enter as his children by faith was open from the beginning.

When we are justified by believing in Christ, we are not merely discovering a new way, but entering into the conclusion of that gospel already promised to Abraham four thousand years ago.

5. Galatians 3:16 and 29 make it clear that *"those who belong to Christ"* are exactly the descendants of the promise

Galatians 3:16 contains a very precise theological statement. *"Now to Abraham and his Seed were the promises made. He does not say, 'And to seeds,' as of many, but as of one, 'And to your Seed,' who is Christ."*

The Apostle Paul, under the illumination of the Holy Spirit, accurately unravels the text of the promise in Genesis, and nails down that the expression *"your seed"* referred not to many descendants but to one person, that is, Christ.

This has a decisive meaning. That blessing promised to Abraham was not something that automatically comes down to the entire nation of Israel, but a promise that is fulfilled in one person, Christ, and comes only upon those who belong in Him. Therefore, the conclusion of Galatians 3:29, *"If you are Christ's,*

then you are Abraham's seed," naturally follows.

The moment we believe in Christ and enter into Him, we become those who belong within that one channel through which the promise flows, and finally reach the status of true descendants of Abraham. That is, our becoming children is not an abstract metaphor, but stands upon the spiritual reality that we are spiritually united with the one descendant called Christ.

6. Romans 9:7-8 decisively testifies that only the children of the promise are reckoned as true descendants

Romans 9:7-8 is another powerful basis. *"Nor are they all children because they are the seed of Abraham; but, 'In Isaac your seed shall be called.' That is, those who are the children of the flesh, these are not the children of God; but the children of the promise are counted as the seed."* This text is one of the most precise theological statements regarding becoming Abraham's children.

Abraham had two sons. One was Ishmael, born through human effort from Sarah's maidservant Hagar, and the other was Isaac, born through the word of God's promise from the womb of old Sarah. Both were Abraham's physical descendants, but the one God recognized as a descendant was only Isaac, born by the promise.

This is not a simple family history but an expression of a spiritual principle. That is, not children born of physical lineage or human effort, but only children born through the word of promise are reckoned as true descendants of Abraham.

It is the same for us today. All attempts to produce righteousness through one's own religious efforts or works of the law are like Ishmael born of human effort, and we, who are born again by accepting the word of the gospel God told us exactly as it is, are like Isaac born by the promise.

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Therefore, the truth that we became Abraham's children by faith is a permanent spiritual principle that bases its foundation upon the concrete examples of Isaac and Ishmael.

7. From the perspective of the gospel of the water and the Spirit, Abraham and we became one family because we received the same gospel with the same faith

Lastly, let us point out the deepest basis. The reason we become Abraham's children is not merely because the Apostle Paul declared it so, nor merely because the chronological order was arranged that way. The deepest reason is that the gospel Abraham received and the gospel we received are identical in essence.

Abraham foresaw the shadow that God Himself would pass through the path of death in the covenant of the torn pieces in Genesis 15, the shadow of substitution that a lamb would be offered in our place in the Mount Moriah event in Genesis 22, and the shadow of resurrection in receiving Isaac back.

Just as Hebrews 11:19 made clear, Abraham was a person who even had the resurrection faith, *"Concluding that God was able to raise him up, even from the dead."* That is, he was a person who looked at all three pillars of the gospel—water, blood, and resurrection—as shadows.

We merely received the same gospel not as a shadow but as a fulfilled event. We accept like a little child the gospel of the water and the Spirit, that Jesus took upon Himself all the sins of humanity at once by receiving the baptism of the laying on of hands from John the Baptist at the Jordan River, paid the full price of those sins with the blood of the Cross, and justified us through His resurrection.

Therefore, there is only a difference of era between Abraham and

us, but there is not a single point of difference in the essence of the gospel we believe. Because we are those who received the same gospel with the same faith, we are one family, and the spiritual ancestor of that family is exactly Abraham.
Just as Galatians 3:14 declares, *"That the blessing of Abraham might come upon the Gentiles in Christ Jesus,"* that blessing which came upon us is not a newly created blessing but the same blessing that Abraham had already received.

8. To summarize

The truth that we became Abraham's descendants through faith believing in God's word is by no means an arbitrary interpretation of the Apostle Paul, but a permanent truth consistently testified by the entire Bible.
Galatians 3:7, 9, and 29 directly declare that becoming children, Genesis 15:6 nails down that the foundation of Abraham's righteousness was faith, not deeds, Romans 4:11-12 testifies that he became the ancestor of all who believe by being reckoned as righteous during his uncircumcision, Galatians 3:8 makes it clear that the promise he received was exactly the gospel, Galatians 3:16 confirms that the channel of the promise is one descendant, that is, Christ, and Romans 9:7-8 nails down that only the children of the promise are reckoned as true descendants.
The spiritual reality into which all these bases converge into one point is the fact that the gospel Abraham received and the gospel we received are identical in essence. Abraham looked at it as a shadow and we received it as a fulfilled event; both are those who received the identical gospel of the water and the Spirit with the identical childlike faith.
Therefore, we are children of one family with Abraham in Christ, and people of a glorious status who will inherit the

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eternal inheritance together according to the promise. This becoming children is not a wavering emotion but an unchanging fact standing upon a permanent foundation supported by the entire Bible. ✉

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CHAPTER

4

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Paul's appeal to the saints of Galatians

Life that was Enslaved Under the Elementary Principles Until the Appointed Time

"Now I say that the heir, as long as he is a child, does not differ at all from a slave, though he is master of all, but is under guardians and stewards until the time appointed by the father. Even so we, when we were children, were in bondage under the elements of the world" (Galatians 4:1-3).

Apostle Paul, seeing the saints of the Galatian church trying to return to legalism, begins his story by giving a parable that anyone can understand in human daily life.

In Roman and Hellenistic societies, even an heir who would inherit all of his father's property received learning and training under guardians and stewards while he was young. Although he was the master by nature, while he was young, he could not exercise his rights and was in a position no different from a slave.

Paul transfers this social custom exactly to spiritual truth. That is, before the time appointed by God arrived, all people under the law, even though they were noble creatures made in the image of God, had no choice but to live acting as slaves under sin and the curse of the law.

The expression translated here as *"elementary principles"* is "stoicheia" in Greek, which refers to the basic elements of the universe, that is, the lowest level of teachings that teach people.

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The deeds of the law, feasts and purification laws, the cosmology of pagan religions, and all formal faiths built up by human religious sentiment are included here.
God gave the law to humanity fallen into sin to make them realize sin, and through the ceremonial law, He showed the shadow of the Messiah who was to come.

However, the law ultimately cannot make a person righteous. Just as it is spoken in Romans 3:20, *"for by the law is the knowledge of sin."* the law only plays the role of a mirror but does not play the role of water that washes the hands.

From the perspective of the gospel of the water and the Spirit, *"when we were children"* spoken of in the text does not simply refer to character immaturity, but refers to all human life under the era of the law where sin was not resolved.
The more a person tries to obtain righteousness through their own deeds and efforts, the deeper they fall into slavery. All attempts to establish one's own righteousness soon become the yoke of a slave.
Until the time appointed by God was fulfilled, humanity was trapped under the law, and that confinement was something that could never be untied by one's own power. What is spoken in Galatians 3:23, *"But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed"* is exactly this fact.

The Son Sent Under the Law When the Time Had Fully Come and the Completion of Redemption

"But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those

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who were under the law, that we might receive the adoption as sons" (Galatians 4:4-5).

The single phrase *"when the fullness of the time had come"* is a great declaration that penetrates the entire history of redemption. It means that God's plan of salvation, which He had determined before the foundation of the world, was finally fulfilled at the exact time in history.

At the point when human culture was unified by the Greek language, road networks were established by the peace of Rome, that is, Pax Romana, and human righteousness under the law reached its limit, God personally sent His only begotten Son to this earth.

And He sent Him not in a vague form, but in two exact ways: *"born of a woman, born under the law" (Galatians 4:4).* Being born of a woman means He put on true human nature, and being born under the law was so that He could personally bear all the demands and curses of the law with His own body.

The most core word in the text is *"redeem."* Redemption is the act of paying the price and releasing a slave into a free person. In order to release a person who became a sinner under the law into a free person, the just price for sin must absolutely be paid.

How did Jesus Christ, the Son sent by God, pay the price of this redemption? According to the truth of the gospel of the water and the Spirit, the Lord took upon Himself the sins of all humanity once and for all by receiving the baptism of the laying on of hands from John the Baptist at the Jordan River. The word spoken in Matthew 3:15, *"For thus it is fitting for us to fulfill all righteousness,"* points exactly to that moment.

The law of the laying on of hands in Leviticus 16:21, where the High Priest Aaron laid his hands on the head of the live goat and

transferred all the sins of Israel to that animal, was exactly fulfilled upon Jesus, the unblemished Lamb, through the hands of John the Baptist, the last High Priest of humanity.

The Lord, who bore all sins in this way, personally paid the price of sin by being crucified and shedding His blood to die, and justified us by resurrecting on the third day. The word of Romans 4:25, *"who was delivered up because of our offenses, and was raised because of our justification,"* testifies to this.
The result of redemption is not simply the exemption from punishment, but reaches the point of making us receive the *"adoption as sons."* It is not just the level of being released from a slave, but the status changing to a true child of God the Father; this is the depth of salvation achieved by the gospel of the water and the Spirit.

Making Us Call Him Abba, Father, and Establishing Us as Heirs

"And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, 'Abba, Father!' Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ" (Galatians 4:6-7).

These two verses are the climax of the first half of Galatians chapter 4. The expression *"Because you are sons" (Galatians 4:6)* clearly shows the issue of order. It means that we did not become sons by doing something, but because we became sons through Christ's work of redemption, the Spirit of the Son was poured into our hearts as a result.
The Holy Spirit, who has entered and dwells in the heart of the born-again person, makes us call out to God, *"Abba, Father"*

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(Galatians 4:6). "Abba" is an Aramaic title that a young child uses to call their parents most intimately. It is not the calling of a slave equipped with fear and formality, but the title of a child sitting on the lap and embraced in that bosom.

Here is a truth we must clearly hold onto. The very moment a person becomes able to call God *"Abba, Father"* with their heart is the exact moment when the attempt to wash away sins through the deeds of the law ends, and they receive the removal of sins by accepting the gospel of the water and the Spirit with their heart.

Only when the three witnesses—spoken of in 1 John 5:6, *"This is He who came by water and blood—Jesus Christ,"* and proclaimed in verse 8 of the same chapter, *"For there are three who bear witness, the Spirit, and the water, and the blood"*—meet as one inside a person's heart, does that person come to know with their heart that they themselves are a child of God.

The calling of *"Abba, Father"* flowing out from the mouth of the born-again righteous person is not a religious confession created by their own emotions, but the cry of a child personally made by the Holy Spirit.

Verse 7 firmly declares the result. *"Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ."* Even if a slave and a son dwell together in one house, their status is completely different. A slave only obtains daily bread, but a son is the one who will inherit everything the father has.

The righteous person who has received the blotting out of sins through the gospel of the water and the Spirit is an heir who will inherit the Millennial Kingdom and the New Heaven and New Earth, that is, all those glorious inheritances personally prepared by God the Father.

Even if we live in a weak and insignificant appearance on this earth, our true home is the kingdom of the Heavenly Father, and our status is the princes and princesses of that kingdom. The basis of the confidence with which Apostle Paul cried out in Romans 8:18, *"For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us,"* lies exactly here.

Do Not Return Again to the Weak and Beggarly Elementary Principles

"But then, indeed, when you did not know God, you served those which by nature are not gods. But now after you have known God, or rather are known by God, how is it that you turn again to the weak and beggarly elements, to which you desire again to be in bondage? You observe days and months and seasons and years. I am afraid for you, lest I have labored for you in vain" (Galatians 4:8-11).

Apostle Paul changes his tone here and bitterly rebukes the foolishness of the Galatian saints. *"But then" (Galatians 4:8)* refers to the time before they heard the gospel, that is, the days when they lived under pagan idols and vain religious rituals. They served things that by nature are not gods as gods, and lived in fear and obligation.

However, now they have come to know God by hearing the gospel of the water and the Spirit, and more deeply, Paul says they have become *"are known by God" (Galatians 4:9).* The latter expression points to a much more fundamental fact than the act of a human recognizing God, that is, the fact that God personally acknowledged and accepted him as a son.

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However, the apostle's lamentation is how those who have been known by God in this very way can try to return again to the *"the weak and beggarly elements" (Galatians 4:9).*
The false teachers who infiltrated the Galatian church taught, "If you want to become true people of God, you must receive physical circumcision and keep all the Sabbaths, feasts, and purification laws." Apostle Paul nails down that even if such teachings look godly on the outside, their essence is the act of tying people up again as slaves to the law.
This is because the attempt to add deeds to the truth of the extinction of sins is exactly the act of invalidating the gospel.

When explaining this part from the perspective of the gospel of the water and the Spirit, its meaning becomes even clearer.
Jesus took upon Himself our sins once and for all through the baptism He received from John at the Jordan River, personally received the judgment for those sins on the cross, and became our eternal Savior by resurrecting from death. In this gospel of salvation accomplished once and for all, there is no room for even a single human-made deed to be added.
Keeping *"days and months and seasons and years" (Galatians 4:10)* is not a sin in itself, but the moment one makes it a condition for salvation, that person falls away from the cross of Christ and becomes a slave to the law again. It is exactly as firmly declared in Galatians 5:4, *"You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace."*

Today, we too stand before the same test. Forms of faith such as early morning prayer, tithing, fasting, and reading through the Bible are not wrong in themselves, but the moment we make them the basis of righteousness and boast of our own deeds, we return to the weak and beggarly elementary principles.

This path is so dangerous that Apostle Paul beat his chest, saying, *"I am afraid for you, lest I have labored for you in vain" (Galatians 4:11).*
Even after being born again, the foundation of our righteousness must still, and always, be in the gospel of salvation accomplished once and for all by the water and the Spirit.

Where Has the Blessing Gone from When You First Accepted the Gospel?

"Brethren, I urge you to become like me, for I became like you. You have not injured me at all. You know that because of physical infirmity I preached the gospel to you at the first. And my trial which was in my flesh you did not despise or reject, but you received me as an angel of God, even as Christ Jesus. What then was the blessing you enjoyed? For I bear you witness that, if possible, you would have plucked out your own eyes and given them to me. Have I therefore become your enemy because I tell you the truth?" (Galatians 4:12-16).

From a tone of rebuke, Apostle Paul shifts his tone again to a gentle appeal. The word, *"I urge you to become like me, for I became like you" (Galatians 4:12),* is a single phrase that most simply reveals his own identity.
Paul was a Jew of Jews and a blameless person in the deeds of the law, but after meeting the Lord on the road to Damascus, he considered all the boasting of the law as rubbish and became a single sinner who relies only on Christ.
What he desires from the Galatian saints is an appeal wanting them to stand together in that place of freedom where he himself threw off the yoke of the law.

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In verse 13, Paul recalls the time when he first preached the gospel. The expression, *"Because of physical infirmity I preached the gospel to you at the first,"* suggests that the motive for the apostle staying there and preaching the gospel was not his own intention but some physical illness. Scholars speculate this to be an eye disease or a chronic illness. The expression in verse 15, *"You would have plucked out your own eyes and given them to me,"* becomes the basis for that speculation.

Apostle Paul's appearance and situation were not a glorious sight for people to see. However, the Galatian saints did not despise that weak appearance, but rather received him *"as an angel of God, even as Christ Jesus" (Galatians 4:14).* What they accepted was not the apostle's appearance or splendor, but the gospel of the water and the Spirit itself, which was heard through the apostle's mouth.

There is a truth we must deeply meditate on in this passage. The indescribable joy and peace that came upon the heart when first hearing the gospel, that is, the blessing of the moment when the heavy burden of sin was entirely stripped away and one came to call God Abba, Father, was not made by man but poured out by God. The Galatian saints clearly enjoyed that blessing.

However, after the legalistic teachings of the false teachers came in, that first blessing began to fade in their hearts. Apostle Paul asks with a sorrowful heart, *"What then was the blessing you enjoyed?" (Galatians 4:15).*

This is a question that applies to us today as well. We must look back to see if the joy and freedom poured into our hearts when we received the removal of sins through the gospel of the water and the Spirit has ever disappeared somewhere as time passed, obscured by a religious mind that checks one's own deeds and blames oneself.

The voice of the apostle asking in verse 16, *"Have I therefore become your enemy because I tell you the truth?"* awakens us to the fact that a heart beginning to antagonize the one who speaks the truth is the first sign of spiritual deterioration. When the heart leans towards a religion of the law, a person comes to feel uncomfortable even with the guide who used to speak the truth gently.

The Labor of Childbirth Until the Image of Christ is Formed

"They zealously court you, but for no good; yes, they want to exclude you, that you may be zealous for them. But it is good to be zealous in a good thing always, and not only when I am present with you. My little children, for whom I labor in birth again until Christ is formed in you, I would like to be present with you now and to change my tone; for I have doubts about you" (Galatians 4:17-20).

Apostle Paul accurately exposes the identity of the false teachers. The zeal they show toward the Galatian saints is by no means because they love the souls of the saints. Rather, it is a religious ambition to alienate the apostle and the saints, in order to draw people's attention and loyalty to themselves. This is exactly why legalism is dangerous.

A legalist wants a person to be bound to the rules they made and to their own personality, rather than having the person's soul firmly bound to Christ. The outward appearance is godly, but the motive is to work people like slaves.

Verse 19 is one of the most heartbreaking verses in the entire book of Galatians. *"My little children, for whom I labor in birth again until Christ is formed in you."* The apostle calls himself a

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mother, and the Galatian saints the spiritual children he gave birth to.
The saying that he labors in childbirth again even though he already gave birth once is a confession that he feels as if he is experiencing the first birth pangs all over again because they are shaken by legalism and are trying to leave the place of the gospel they first received.
What the apostle truly desires is not their religious acts, but for the image of Christ to be formed in them.

The expression that the image of Christ is formed holds a deep meaning from the perspective of the gospel of the water and the Spirit. This goes beyond the dimension of simply resembling Jesus morally. A born-again righteous person laying down their own righteousness, and deeply accepting into their heart as their own righteousness that righteousness which the Lord accomplished once and for all through His baptism at the Jordan River, the blood of the Cross, and the resurrection, so that even if they live, they become one in whom Christ lives—this is exactly what it means for the image of Christ to be formed.
The apostle deeply hoped for the Galatian saints to stand again in that place of Galatians 2:20, which says, *"I have been crucified with Christ; it is no longer I who live, but Christ lives in me."*

The word in verse 20, *"I would like to be present with you now and to change my tone; for I have doubts about you,"* is an appeal that he wants to directly face them and convey the apostle's tone and heart, which cannot be conveyed through a letter.
It means he wants to draw them back to the place of the gospel by varying rebuke and exhortation, comfort and firmness according to the situation. This is what the heart of a spiritual guide is like. It is not giving up just because the flock of sheep

enters the wrong path once, but going together until the image of Christ is formed, without refusing the labor of childbirth again.

Two Sons — The One Born According to the Flesh and the One Through the Promise

"Tell me, you who desire to be under the law, do you not hear the law? For it is written that Abraham had two sons: the one by a bondwoman, the other by a freewoman. But he who was of the bondwoman was born according to the flesh, and he of the freewoman through promise" (Galatians 4:21-23)

Apostle Paul now thrusts the law itself at those who desire to be under the law, exposing their contradiction. It is a challenge to realize who they are through the story of Abraham recorded in the Pentateuch, the very law that the Galatian saints love so much.

Abraham had two sons. One is Ishmael, born of the maidservant Hagar, and the other is Isaac, born of the free legal wife Sarah. Although they are children of the same one father, the manner of birth and the status of the two sons are fundamentally different.

Ishmael was born *"of the bondwoman was born according to the flesh" (Galatians 4:23).* The expression "born according to the flesh" here is not simply on the level of speaking of a human method of birth.

When Sarah reached old age without having a child for a long time, Ishmael was the very product of that human plan in which she, by her own clever idea, put her maidservant Hagar into her husband's bosom to somehow hasten the fulfillment of the promise. Even if it was an act tolerated by the customs of the

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time, its essence was the result of unbelief that tried to help God's promise with human strength.
Ishmael is, to the end, a child obtained by human effort and the strength of the flesh.

On the other hand, the text proclaims that Isaac was *"through promise" (Galatians 4:23).* When Abraham reached one hundred years old and Sarah ninety years old, in a place where all human possibilities were cut off, Isaac is the son obtained solely by the one faith that believed the word of promise which God Himself made.
It is exactly as testified in Romans 4:19-21: *"And not being weak in faith, he did not consider his own body, already dead (since he was about a hundred years old), and the deadness of Sarah's womb. He did not waver at the promise of God through unbelief, but was strengthened in faith, giving glory to God, and being fully convinced that what He had promised He was also able to perform."*

From the perspective of the gospel of the water and the Spirit, these two sons exactly depict two kinds of faith.
The Ishmael-style faith is a legalistic faith that tries to obtain salvation and righteousness by adding one's own deeds, efforts, and religiousness. The Isaac-style faith is the faith of the promise that acknowledges one's own deadness and accepts like a little child only the gospel of the water and the Spirit—that is, the laying on of hands at the Jordan River, the blood of the Cross, and the resurrection—which God Himself accomplished.
The teaching of the false teachers that shook the Galatian church was essentially an attempt to give birth to Ishmael again, and the path that Apostle Paul points to with all his might is the path of being born again as Isaac.

Two Covenants — Mount Sinai and the Jerusalem Above

"Which things are symbolic. For these are the two covenants: the one from Mount Sinai which gives birth to bondage, which is Hagar— for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children— but the Jerusalem above is free, which is the mother of us all. For it is written: 'Rejoice, O barren, You who do not bear! Break forth and shout, You who are not in labor! For the desolate has many more children Than she who has a husband'" (Galatians 4:24-27).

Apostle Paul makes it clear that the story of the two mothers is not a simple family matter, but a spiritual lesson that figuratively shows the two covenants.

Hagar symbolizes the covenant of the law given through Moses at Mount Sinai. The law received at Mount Sinai is in itself holy, righteous, and good, but to a person who has become a sinner, Mount Sinai becomes a mountain that brings condemnation and death.

The reason the people trembled because the glory of God that came upon Mount Sinai in Exodus 19 was so terrifying is that the law is a mirror that rather exposes and judges that sin when a sinner approaches it. Thus, those who are under the Mount Sinai covenant inevitably have no choice but to serve as slaves by nature as children of that covenant.

The Apostle goes further and says, *"for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is" (Galatians 4:25).*

It is a shocking assessment that Jerusalem at the time of Apostle Paul, that is, the center of the temple and legal rituals, rather

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corresponds spiritually to Hagar, the mother of slaves.
This is because even after Jesus Christ cried out *"It is finished"* on the cross and tore the veil of the sanctuary from top to bottom, the Jerusalem of that era was still holding onto the religiousness of trying to obtain justification by the deeds of the law. Even if it looks holy in form, a religious system that has missed the essence of the removal of sins is in itself an extension of Mount Sinai that binds people as slaves.

What contrasts with this is the *"Jerusalem above" (Galatians 4:26).* This is the dwelling place of the new covenant, that is, the covenant of promise symbolized by Sarah, and the home of the born-again righteous.
It is that city of which Hebrews 12:22 says, *"But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem,"* that is, the city of freedom standing upon the new covenant established by the blood of Christ.
The Apostle resolutely declares: *"which is the mother of us all" (Galatians 4:26).* It means that the mother of the righteous who are born again by the gospel of the water and the Spirit is not Hagar of Mount Sinai, but the Jerusalem above, that is, the mother of the covenant of promise.

In verse 27, the Apostle quotes Isaiah 54:1. *"Rejoice, O barren, you who do not bear! Break forth and shout, you who are not in labor! For the desolate has many more children than she who has a husband."* Just as Sarah had been submerged in despair because she could not conceive for a long time, the era of the law was a barren era that could not give birth to spiritual children. However, from the very moment the child of promise, Isaac, was born, Sarah's descendants became countless.
As the news of salvation, which Christ accomplished once and for all through the gospel of the water and the Spirit, spreads to

the whole world, numerous spiritual children who could never be born by the law are born in the Jerusalem above. Each and every born-again righteous person we see on this earth right now is exactly those children of promise.

The Identity of Living as Children of Promise, Children of the Free Woman

"Now we, brethren, as Isaac was, are children of promise. But, as he who was born according to the flesh then persecuted him who was born according to the Spirit, even so it is now. Nevertheless what does the Scripture say? 'Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman.' So then, brethren, we are not children of the bondwoman but of the free" (Galatians 4:28-31)

Apostle Paul finally reaches a conclusion. *"Now we, brethren, as Isaac was, are children of promise" (Galatians 4:28).* This single phrase is the declaration of identity that pierces through the entirety of Galatians 4. A person who has received the removal of sins by believing in the gospel of the water and the Spirit with their heart does not have the status of a slave obtained by their own deeds, but has the status of a free person obtained by faith believing in the word of God's promise and Jesus Christ, who is the fulfillment of that word.
This is not a matter of emotion but a matter of fact, and it is a status firmly bound to God's promise, not a status that shakes according to our fluctuating deeds.

In verse 29, the Apostle makes us face a certain reality. *"But, as he who was born according to the flesh then persecuted him*

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who was born according to the Spirit, even so it is now."
Genesis 21 reports that when Isaac was a young child who had just been weaned, his older brother Ishmael, who was about fifteen years old, mocked and harassed his younger brother. The Apostle transfers this family incident into a spiritual principle. It means that the children of legalism, that is, those who try to establish righteousness by their own deeds, have always persecuted the children of promise, that is, those who believe in the gospel of the water and the Spirit like a little child.
What the Galatian church was experiencing was also a form of this spiritual persecution, and the same conflict continues in our time today.
The religiousness that takes the boasting of deeds as righteousness always feels uncomfortable with and is hostile toward the simple faith that relies solely on Christ.

Verse 30 is God's response to that persecution. *"Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman."* This is what Sarah said to Abraham in Genesis 21:10, and at the same time, it is a decision personally approved by God.
The conclusion is resolute. It means that the faith that tries to obtain righteousness by the deeds of the law can never share the inheritance together with the faith of the promise. This is not a word telling us to hate people, but a spiritual command that one must cast out the legalism lurking inside their own heart to the outside.
When the faith of the promise and the faith of deeds try to cohabit within the heart of a born-again righteous person, that person will eventually lose both.

Verse 31 is the conclusion of the entirety of Galatians 4. *"So then, brethren, we are not children of the bondwoman but of the*

free." This is the final word that Apostle Paul cries out to the Galatian saints, and to all the born-again righteous who have heard the gospel of the water and the Spirit today. Our home is not Mount Sinai but the Jerusalem above; our mother is not Hagar but Sarah; our older brother is not Ishmael but Isaac, who came before us as the model of the promise, and Jesus Christ, who is the true fulfillment of that Isaac.
We are not slaves of the law but children of promise, children of freedom, and those who will inherit the inheritance.
Engraving this identity deeply in our hearts is the greatest gift that Galatians 4 intends to give us.

The Core Message Conveyed by the Text

Galatians 4:1-31 is a great text that three-dimensionally explains how a life enslaved under the law changes its status to a child of promise and inherits the inheritance of freedom, through a social metaphor and the story of the two mothers in the Old Testament.
Apostle Paul sets on one side the child under a guardian, the Mount Sinai covenant, the slave mother Hagar, and Ishmael born according to the flesh, and on the other side, he sets the Son sent when the appointed time had fully come, the Jerusalem above, the free woman Sarah, and Isaac who came by promise.
The decisive event that crosses between them is the very fact that *"But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law" (Galatians 4:4),* and that the Son Himself redeemed those who were under the law and allowed us to receive the adoption as sons.

From the perspective of the gospel of the water and the Spirit, the specific content of this redemption is not blurred even an

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inch but is clear. John the Baptist transferred all the sins of humanity to the Lord at once in the form of the baptism of the laying on of hands at the Jordan River, and the Lord, who bore those sins, personally received the judgment on the cross, and by resurrecting in three days, He justified us permanently.

Because these three pillars were accomplished together, Apostle Paul was finally able to assert to the Galatian saints, *"We, brethren, as Isaac was, are children of promise" (Galatians 4:28),* and to declare the conclusion, *"We are not children of the bondwoman but of the free" (Galatians 4:31).*

A faith that emphasizes only the blood of the cross or emphasizes only the change of deeds is not the faith of the promise that Galatians 4 points to.

The challenge we must receive today is clear.

Are we calling God Abba Father as children who have already received the removal of sins, or are we trying to add righteousness by our own deeds by returning again to the religiousness of the weak and beggarly elementary principles? Where is the blessing of freedom now that came upon our hearts when we first heard the gospel? Are we receiving with love and trust the voice of the guide who labors in birth for us until Christ is formed in us?

Holding onto the promise like a little child, longing for that inheritance as children of the free woman, and living faithfully in one's own place is the final step that Galatians 4 exhorts us to take. ✉

He who overcomes the world obtains God's inheritance

< Galatians 4:1-7 >

"Now I say that the heir, as long as he is a child, does not differ at all from a slave, though he is master of all, but is under guardians and stewards until the time appointed by the father. Even so we, when we were children, were in bondage under the elements of the world. But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons. And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, 'Abba, Father!' Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ."

Today, the Apostle Paul speaks like this in Galatians chapter 4. *"Now I say that the heir, as long as he is a child, does not differ at all from a slave, though he is master of all, but is under guardians and stewards until the time appointed by the father" (Galatians 4:1-2).* Here, the heir to the inheritance is exactly us. It is the born-again people. However, it is said that as long as he is a child, he does not differ at all from a slave and is under guardians and stewards. He is saying that we are also like that. Today, we will share the word regarding the part about being the heir to the inheritance.

Lately, while preaching the gospel of the water and the Spirit, I

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am also preaching the word of Revelation a lot along with it. When you hear and come to know the word of Revelation, a hope for heaven arises. In the old days when Rome dominated the whole world, many countries became captives and slaves and rebelled, and some slaves even waged wars against Rome. They were not slaves originally. However, they were subjugated by the power of Rome and ended up being reduced to slaves. Those slaves were caught while fighting against Rome and were killed, were crucified and killed by the punishment of the cross, had everything they possessed taken away, and died miserably like that. However, if they had a hope after death, it would not have been that miserable.

While listening to the word of Revelation, I know that anyone who is a born-again person will not merely fear God. Because after the era of Revelation passes, the heavenly inheritance is surely waiting for us. It means that there is God's glorious life and God's kingdom to be inherited before God. Therefore, if born-again people truly believe in the gospel of the water and the Spirit and place their hope in the Lord's kingdom, there is nothing to fear. When that day comes, it is rather a matter to rejoice and be glad about, and one becomes a person who will live in the hope regarding heaven on this earth.

Since I saw, knew, and believed the word of Revelation, I have no fear even if a great tribulation occurs on this earth in the future, or if a new political power arises to torment, capture, and kill the saints. It is because I believe that God has already determined it, and that He gives us the strength to fully endure it when we go through that event.

Everyone, have you been born again by believing in the gospel of the water and the Spirit? If so, there is nothing to fear. When the era of Revelation comes, does fear precede? Or are

you filled with the joy of living in hope?
In this era we are living in, the world's sentiments are becoming harsh. But in such an era, how fortunate is it that we have the faith that knows and believes the word of Revelation, and that the Holy Spirit is in our hearts, making us have the hope of going to the kingdom of heaven? If there were no such hope of faith, how would we live in this world? Recently, incidents of stabbing and killing people walking on the street for no reason also occur frequently. What hope would there be for those who live in the real world without God? However, these incidents are merely the beginning of the things that will happen in the future.

The inheritance spoken of in Galatians refers to the realm of faith

The inheritance spoken of in Galatians refers to the kingdom that God gives to the saints. Practically, God promised in the word of Revelation that He would give a life living without suffering in the Millennial Kingdom and the New Heaven and the New Earth. He said that He would wipe away the tears from the eyes of the righteous, eliminate suffering, and give the beautiful blessings of heaven. He also said that He would give wealth and glory. He said that He would give a life of wealth and glory where we can live as kings as children of God, and eliminate all suffering.
What a great blessing it is to live in that kingdom where there is no sorrow and no suffering? It is a blessing to live as a king and as a master in that nature that does not decay while living for eternity, the nature where all things are always made new. How great and amazing a blessing is it to live in that place where there is no more sickness, no suffering, and no sad things? Such a

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blessing is opening its hands toward us.

While living in this world, there are truly many things that are always sick, painful, sad, and tearful. Is it not so? How great a blessing is it to live in that kingdom where there is no sorrow and no sickness, and where wealth, glory, and honor are waiting? If we Christians do not wait for that kingdom and only look at the life in this world, we will be greatly disappointed. That person is a very fleshly person. God gives to us who are born again that kingdom with beautiful nature, a peaceful kingdom that cannot be compared with the life in this world and cannot be fully expressed in words. We must believe that He lets us live there as masters, commanding angels, and not receiving harm from anyone.

What is called inheritance here means becoming children of God and also becoming those who will live in the New Heaven and the New Earth. God has promised the heavenly inheritance to those who have received the removal of sins, and He will grant it in the future.

Right now, preaching the gospel like this and people receiving the gospel to receive the blotting out of their sins might seem like nothing much on the outside. However, if you know the word of God and know the suffering of this earth and that this earth is imperfect, you will know how great the work of gospel propagation we are doing is. God has established me and you as those who can deliver the blessings of heaven. While listening to the word of Revelation, you should not be anxious, worry about the future, or be afraid.

How many blessings has God given to me and you? He made us be born on this earth to give us wealth, glory, and honor, and the Lord came to this earth to give us the hope of heaven, received baptism from John, was crucified on the cross, resurrected from death, and has now saved us. He has made us children of God,

and how thankful is this blessing?
The more difficult the world is, and the more there is no hope, the more the blessings of heaven are awaited for our born-again saints. People of the world rejoice with it if they have money, but for us, the word of the gospel of the water and the Spirit, which is much better than that, and the kingdom of heaven, the New Heaven and the New Earth, and the wealth and glory of reigning as kings for a thousand years are waiting. We do not envy them even a little.

The Apostle Paul spoke about this part. He said that the Lord caused Himself to be born under the world that the law claims, in order to save us from under the law. And in order to make us receive the adoption as sons, He caused Jesus Christ to be born in the world under the dominion of the law, receive baptism from John to have the sins of the world transferred to Him, and pay the price of our sins with the blood of the cross, thereby saving us from the sins of the world and judgment. He sent the Spirit of the Son of God into our hearts and allowed us to call Him Abba, Father. Therefore, He said that afterward, we are no longer slaves but sons, and if sons, then also heirs to the inheritance through God.
It means that He has made me and you, who believe in the gospel of the water and the Spirit, inherit the heavenly inheritance. The wealth and glory we will enjoy in the future cannot possibly be compared with the suffering we experience on this earth.
If you ask people in poor countries what they want, it is said that they answer like this. An apartment, a personal car, and good food; that is all they want. That is their hope, and those are the things they desire. However, practically, to become like that, how much sacrifice must be paid, and even after becoming like that, it is not continuously maintained. Even if it becomes like that, it is not truly happy either. There are people who like it if

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they have things to eat, have a personal car, and eat well and live well. However, it is truly good only when there is no anxiety in the heart, and one can truly live life only when doing what is right. Only when such conditions of life are met can people finally be satisfied.

To do so, God must be in a person's heart for them to be one who truly lives a good life, and there must be the truth of the gospel of the water and the Spirit. We become those who can be satisfied only when we have the faith of having received the removal of sins in our hearts. Would there be satisfaction just because a person possesses what is on this earth? It means there is no satisfaction. Even so, people of the world live with such desires. However, we Christians hope for and wait for that inheritance, that He will give us the kingdom of God. We can live the present with the hope of going to and living in the Lord's kingdom.

In the old days, the Apostle Paul also lived looking forward to the heavenly inheritance. It means that there is a heavenly inheritance for those who have become children of God. Paul said, *"The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Romans 8:18).* It means that the Apostle Paul lived with such hope of the kingdom of God. Me and you must also live with the hope that belongs to heaven.

Have you ever thought that there is no suffering there, nature is perfect, all things are good, there is nothing evil, and only love, joy, peace, and the Triune God are there? Whenever I am tired and having a hard time, that is drawn in my mind. I have not lived there in person, but I enjoy it in my mind once in a while. I want to deliver such words to the saints and also to the ministers. The fact is that such a thing will be given to all of us, to the saints and to the servants of God, in the not-too-distant future.

Therefore, I want to speak these words often. We live in hope. It was said that faith, love, and hope, these three will always be there, but the greatest among them is love. The greatest thing is God's love, that God has saved us, and that He has given us the kingdom of heaven. However, in this last age, if there is something God has specially given to me and you, I believe He has given us to live believing while hoping for the kingdom of heaven.

I often feel that I have been blessed

Even though I have nothing, my mind is always at peace, and no matter who I meet, I am not intimidated but confident. The born-again saints of our country, the born-again churches of God preach the gospel. We preach the gospel to the whole world, and to countries that have Christian broadcasting in each country, we will continue the work of making our news known and introducing it to the people of those countries.

All the mission organizations and various institutions of the world cannot close their mouths seeing the things we do. They cannot even imagine what kind of a large group it is to be able to do such things targeting the world through the internet, through books, and in the languages of over twenty countries. It is something they might have a dream about, but have never done even once. They ask, in what country on earth is this being done, and when told it is done in Korea, they ask how big the denomination is.

There are no people as happy as us, and there are no people living in hope as much as us. I do not really like anyone, whether ministers or saints, creating fear with the words of Revelation. The reason God made these prophecies in Revelation is to give

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a better kingdom to our saints. It is not to create fear and anxiety in us, nor was it given to train our flesh to fight against the era of the Antichrist. It was said for us to have hope, to have an actual hope.

There is an actual hope. He has actually given me and you the kingdom of heaven, He has given the Millennial Kingdom and the New Heaven and the New Earth, and He has given me and you all the wealth and glory of the kingdom of heaven that the Father has, and the eternal kingdom of the Millennial Kingdom and the New Heaven and the New Earth. This actually exists and was actually given to us. We believe this fact.

Because I believe that, I have no worries at all. Regarding Revelation, I only speak about it during meetings and do not want to talk about it much at other times. Because it is already all done. It has already all been accomplished in the heart.

When holding a Revelation meeting, please make banners and prepare materials with a computer to show them to those who are not born again once in a while. Because those people are destined to enter the fire that is never quenched eternally. A fire pit is practically prepared by the Antichrist. This is real. Do you believe it? It is real.

To me and you, God has actually given the New Heaven and the New Earth. However, for those who are not born again, the unquenchable lake of fire is waiting for them. It was said that there, even the maggots do not die.

Really, what are we that He gave us such a great hope? What are we that we have been clothed with God's love, and given the Millennial Kingdom and the New Heaven and the New Earth? What on earth are we? There is nothing different from ordinary people, nothing outstanding, and we have done no good. We have nothing and are exactly the same as ordinary people, but Jesus Christ saved us with the gospel of the water and the Spirit,

clothed us with God's love, made us children of God, removed our sins, and made us the people of the kingdom of heaven. Accepting that love which God has done, that is all there is, yet I am so thankful that He has given us the Millennial Kingdom and the New Heaven and the New Earth.
We are not great beings. Just as all people are born once and die once, we are beings who will live fleetingly and go fleetingly. It means that He is preparing the New Heaven and the New Earth for me and you, who are not very special. It means that this is real. It means that there is property to be inherited as an inheritance. Just as we have property to inherit from our parents, it means there is a kingdom to inherit from God the Father. That is exactly the kingdom of heaven, the Millennial Kingdom, the New Heaven and the New Earth, the kingdom of God.

Right now, there is no one who has been blessed as much as us

There are no people who are as bold as us, who are not bound to the world, and who live transcending the world.

We do not live subserviently in this world. Even if we have nothing, we do not live subserviently. Because we have the New Heaven and the New Earth, and the Millennial Kingdom is waiting for us. Because of that, we do not bow down before material things or live subserviently on this earth. We do not bow before honor or power either. Rather, we confidently preach the gospel in front of such things, and we live confidently, giving thanks in hope through God.

To me and you, He has given the New Heaven and the New Earth, which will never be destroyed eternally, as an inheritance. How great a blessing and how great a thanksgiving is it that He

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has given it as an inheritance? Therefore, we are rich. With that richness, we preach the gospel to the world, preach the gospel to people, preach the gospel through the internet, and actually enter those countries to preach the gospel.

This time as well, when we entered Mongolia and preached the gospel to the people, there were those who hindered us. So I said to them like this: "What on earth kind of enemies have we become with you that you harass us like this? We came to this country for the people of your country. We came to give help to your country, so what kind of act is this to harass us like this and come at night to threaten us?" When I said that, they also thought about it and agreed it was so. It is not like we entered that country and did business or did anything, but they did such things to extort money. However, I know that it is God's will and God's great love for God's love to be propagated in Mongolia as well.

Truly, because we are spiritually rich, we are living to preach the gospel to others in this age where it is hard even to make a living for oneself. Me and you are living like that. If there were no hope in the kingdom of heaven, how could we do such a thing? Would it even be possible? If I also had no hope in the kingdom of heaven and just believed religiously, instead of preaching the gospel, I might have done things like reviving the church, gathering material wealth, putting it into a savings account, and then building a big building with red bricks.

Where would there be people as rich as us? We have already received the inheritance. It means that although the time has not yet come in this world for the heir, in the future, we will rule over everything and obtain all wealth and glory. I give infinite thanks before God.

We are those who will live even more in hope. There is hope for me and you. I hope you always live harboring that hope that He will give us the Millennial Kingdom and the New Heaven and

the New Earth. If we do not have that hope, we have no choice but to despair. With that hope, cast away human desires, and please live so that everything is beneficial for God's gospel and beneficial for the church in order to preach the gospel. Please seek first His kingdom and His righteousness. Then I believe God will supply and fill all the things needed on this earth.

Now, how much time would be left? We do not know what month, what day, or what hour, but one thing we clearly know is that the end times are almost upon us. It is gradually approaching. In the future, the famine will not be just at the level it is now. Globally, famines will strike, storms will rage, houses will be blown away, earthquakes will occur, wars will break out, bacteria will spread, diseases will circulate, and these kinds of things will happen frequently. There are still many people who do not believe this.

I pray that during this one year, we preach the gospel to many countries, preach the gospel globally, and that God establishes churches

Let you all also pray in your hearts, believe, and take on the challenge. We can establish a church in Vietnam too, and while preaching the gospel, if the situation becomes dangerous, we withdraw; after preaching all the gospel, we can make the people of that country into disciples, let them preach the gospel, and withdraw while supporting them from behind. Then the Holy Spirit will be with them, so they will preach the gospel well in the future.

Truly, the world is wide and there is much work to do. Right now, my heart is entirely in Mongolia. Mongolian people do not know Christian terminology in their own country's language. So,

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a glossary of terms is needed. We must explain the words. Also, these people do not know well about Christianity. So, as I told you this afternoon, I will explain and summarize the Apostles' Creed, that is, the faith that the apostles believed, translate it into Mongolian, print it, and bring it to them. I will make it so that if they read it just once, they can immediately know, "Ah, believing in God is like this."
Also, we must sing hymns and offer worship in Mongolian. When we gather among ourselves and sing hymns, it goes well, but I am thinking about how to do it in Mongolian. We just need to write Mongolian under the hymn lyrics, print them, and distribute them.

Everyone, because we are the ones who will inherit the heavenly inheritance, we are doing it like this. It is really good because I am not working alone, but working together with you. Everyone, do not be disappointed. Even if life makes you weary, please believe the fact that our Lord will wash and wipe away our tears, and let us live in a place where there is no pain. Let us actually believe that He will let us live in that environment where the natural environment is perfect, and let us live like that with hope. Let us live like that. Let us be a little more awake and live by faith.

Now, I think I will finish. Since you understand so well like this, believe in the heavenly inheritance in your hearts, and have practical faith, what benefit would there be if I go on longer? What if I go on longer and you end up not believing even that? I conclude this evening's sermon. ✉

No Longer a Slave, but a Child of God

< Galatians 4:1-11 >

“Now I say that the heir, as long as he is a child, does not differ at all from a slave, though he is master of all, but is under guardians and stewards until the time appointed by the father. Even so we, when we were children, were in bondage under the elements of the world. But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons. And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, “Abba, Father!” Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ. But then, indeed, when you did not know God, you served those which by nature are not gods. But now after you have known God, or rather are known by God, how is it that you turn again to the weak and beggarly elements, to which you desire again to be in bondage? You observe days and months and seasons and years. I am afraid for you, lest I have labored for you in vain.”

Beloved saints,

The word from Galatians chapter 4, verses 1 to 11, which we read together today, is the text where the Apostle Paul most

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firmly nailed down for the saints of the Galatian church what situation they were originally in, what status they have now been moved to, and with what faith they must live in the future.
Within these short eleven verses, our old status and new status are all contained. Therefore, please do not just hear this word only with your head and pass by, but I hope this will be a time for you to receive it deeply in your heart and clearly confirm our own eternal status once again.

We were originally those who were in a situation no different from slaves

The Apostle Paul opens his speech with one parable in verse 1. *"Now I say that the heir, as long as he is a child, does not differ at all from a slave, though he is master of all, but is under guardians and stewards until the time appointed by the father" (Galatians 4:1-2).*
Please think of a young heir of a large household in the ancient Roman era. That young heir is, by status, the inheritor of all the property and honor of that house. However, during his underage period, he cannot enjoy all that inheritance promised to him with his own hands. Because the guardian supervises his every move, and the steward manages his property on his behalf, outwardly, that child was in a situation almost no different from a slave of that house.
The Apostle Paul applies this parable directly to ourselves. *"Even so we, when we were children, were in bondage under the elements of the world" (Galatians 4:3).*
Beloved saints, what do you think the *"elements of the world"* that the Apostle Paul spoke of here is? It is legalism. All religious efforts trying to build up righteousness through human deeds

correspond exactly to these elementary principles.
For the ancient Jews, the law of Moses was in such a place, and for the Gentiles, the law of conscience or rituals of idol worship were in such a place. All alike were efforts trying to satisfy God through human deeds.
Everyone, in what shape did we live before we met Jesus Christ? Whenever you realized the sin inside yourself, didn't you strive to somehow remove that sin by your own effort? Didn't you struggle to lessen your own guilt while striving to live a little more kindly, striving to act a little more religiously, and striving to give a little more charity?
However, no such effort could remove even a single spot of our sin. On the contrary, we only discovered the sin inside ourselves more deeply, and only fell into deeper despair. That was our old situation of acting as slaves under the law.

But when the time was full, God sent His Son

One event occurred where that situation of acting as slaves ended forever. Please read verse 4 together. *"But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law."* Within this single verse, the entire framework of our eternal salvation is contained.
First, look at the expression *"when the fullness of the time had come."* This is not something that happened by chance. It is an expression that the only Son was sent at a specific point in time set by God from before eternity. That point in time was the point when the law had fully exposed human sin, and the point when the fact that humanity could never achieve the extinction of their sin by their own strength became undeniably clear. God sent His Son at that exact point in time.

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"Born of a woman" points to the fact that He came in the exact same human form as us. He was born not in the form of an angel, not in the form of an illusion, but putting on human flesh from the womb of a woman.
"Born under the law" points to the fact that He entered into the exact same situation as us who were trapped under the law.
Everyone, why did He have to enter under the law? Because the One who would release those trapped under the law had to do that work not from above the law, but from under the law.
Because He had to release the chains of those trapped under the law by fulfilling all the law, as a legitimate settlement of the law. If He had remained above the law, not a single spot of change could have occurred in our situation under the law.

He redeemed those who were under the law

Verse 5 shows the exact purpose for which He entered under the law. *"To redeem those who were under the law, that we might receive the adoption as sons."*
Beloved saints, what does *"redeem"* mean? It is not merely releasing. It is buying them out by paying the price. In the ancient slave market, to release a slave, someone had to pay the ransom for that slave on their behalf. Only after that price was fully paid could the slave be released as a free person and moved to a new status.
Then how was the price of our redemption paid? The eternal fact that you must absolutely discern is here. By receiving baptism in the form of having hands laid on His head by John the Baptist at the Jordan River in the year He turned 30, all the sins of humanity were transferred to His body at once.
The law of laying on of hands from the ancient Leviticus 1:4 and

16:21 was eternally fulfilled right there. Just as a sinner in ancient Israel laid hands on the head of a flawless beast to transfer that sin to the beast, John the Baptist, who was the representative of humanity, placed his hands on the head of the flawless Jesus, thereby transferring the sin of all humanity to His body.

Because He settled the price of sin by shedding His precious blood on the hill of Golgotha while bearing all the sins of humanity in this way, a legitimate settlement was accomplished where all humanity, who had been trapped under the law, was released from the curse of the law at once. And by breaking the power of death and resurrecting, He became our eternal righteousness.

Everyone, this one event is the spiritual foundation of all our eternal salvation. Therefore, whoever receives this one event into their heart exactly as it is, becomes an eternal righteous person at once.

When the eternal fact that all the sins inside oneself were already transferred to His body at the Jordan River and settled at once on the cross is firmly embedded in that person's heart, that person is moved to the status of an eternal child that will never be shaken again.

That we might receive the adoption as sons

Please read the latter half of verse 5 once more. *"That we might receive the adoption as sons."* Everyone, please discern how weighty this single phrase is.

The purpose for which He came under the law for us did not stop merely at the removal of our sins. That we, who have received the elimination of sins, are simultaneously transferred to the

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status of eternal children was the two sides of one single event.
Do you know what weight adoption carried in ancient Roman law? When a person was accepted as the adopted son of another, he came to possess the exact same rights as a biological child. The old status, debts, and obligations were all extinguished, and he became the heir of all the inheritance of the new father.
The Apostle Paul borrowed this very legal weight to describe our new status. The adoption we have received is not temporary or partial. It is an eternal adoption that eternally enjoys the exact same rights and inheritance as a biological son.
Beloved saints, please engrave deeply in your hearts once again who you are. You are no longer those in the old position of being enslaved to sin, death, and the law. You are eternal children of God, adopted as biological children. All the inheritance enjoyed by biological children has been given to you equally. The status of eternal righteousness, the status of eternal children, and the portion of the eternal kingdom of heaven have become your eternal possession.

Sent the Spirit of His Son into our hearts, crying, "Abba, Father"

However, the love of God did not stop here. Please read verse 6 together. *"And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, 'Abba, Father!'"*
In order to eternally embed in our hearts the eternal fact that God has adopted us, He Himself sent the Spirit of His Son to dwell in our hearts.
Everyone, please discern how great a fact this is. If it had stopped merely at legal adoption, that fact would not have been firmly embedded in our hearts. However, God gave us the

eternal seal of adoption. That seal is precisely the indwelling of the Holy Spirit. The Holy Spirit, who came upon our hearts at the very moment we received the blotting out of sins, dwells in our hearts eternally from that day forward, testifying daily that we are eternal children of God.

Therefore, when we call out to God, *"Abba, Father" (Galatians 4:6),* it is not merely a religious title. It is the calling of an eternal child that the Holy Spirit, dwelling within our hearts, personally flows out through our mouths. A slave cannot call his master *"Abba."* A legalist, in the midst of fear, also cannot call out *"Abba."* Only the person who has received the status of an eternal child and has the Holy Spirit dwelling in their heart comes to call out *"Abba, Father"* from a place of intimacy, not fear.

Therefore you are no longer a slave, but a son

Verse 7 is the conclusion of the entire section. *"Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ."* Please do not miss the fact that the Apostle Paul used the singular form *"you"* here. The apostle, who had been unfolding the message with *"we"* until now, directly asserts to each and every individual at this decisive place of conclusion.

"You are no longer a slave." Everyone, please accept this single phrase deeply into your hearts. You are no longer slaves. It is not a temporary freedom where you were once a slave and could become a slave again. It is an eternal declaration that the status of a slave has ended eternally.

"You are a son." You are eternal children. It is not a status received from the outside, but a status eternally sealed by God

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Himself sending the Spirit of His Son to dwell in your hearts. *"And if a son, then an heir of God through Christ."* All the inheritance of the eternal kingdom of heaven is promised to you.

How is it that you turn back again to the weak and worthless elementary principles?

Up to here is the eternal truth and eternal gift given to us. However, the Apostle Paul immediately throws a fearful rebuke toward the Galatian saints in verses 8 through 11. *"But then, indeed, when you did not know God, you served those which by nature are not gods. But now after you have known God, or rather are known by God, how is it that you turn again to the weak and beggarly elements, to which you desire again to be in bondage? You observe days and months and seasons and years. I am afraid for you, lest I have labored for you in vain."*

Beloved saints, you must not think that this rebuke is a rebuke that falls only on the ancient Galatian church. This rebuke is a rebuke that falls exactly on us today as well. Just as legalists entered the Galatian church and taught, "Believing in Jesus alone is insufficient; you must keep the Law of Moses together with it," today around us, the same modified legalism constantly shakes us.

Do you know in what form today's modified legalism appears? It appears as the teaching that "Although you have received the removal of sins by the precious blood of Jesus, the sins you commit daily must be newly washed away by daily prayers of repentance."

Beloved saints, this teaching is exactly the *"weak and beggarly elements"* rebuked in Galatians 4:9. This teaching retains the very essence that one must newly receive the blotting out of sins

every day through human deeds, and it is ultimately a current that drags children back down to the position of slaves.

Everyone, how were our sins settled? Are they settled piece by piece through daily prayers of repentance? That is never the case. All our sins—that is, yesterday's sins, today's sins, and tomorrow's sins—were passed onto Him once and for all at the Jordan River in the year He turned 30, and were settled once and for all on the cross. That settlement is a settlement that is eternally finished, not a settlement that must be newly supplemented every day.

What was the single phrase He cried out last on the cross in John 19:30? *"It is finished."* This Greek expression was the expression of a stamp placed on a receipt in the ancient marketplace when a debt was fully paid.

It means the debt is fully paid, there is nothing more to pay, and that debt relationship is eternally terminated. Therefore, the price of our sins settled on the cross is an event whose settlement is eternally finished, not an event that must be newly supplemented every day.

The Apostle Paul's Fear

Please look at verse 11. *"I am afraid for you, lest I have labored for you in vain."* Beloved saints, within this single phrase is contained the heart-tearing fear of the Apostle Paul as a spiritual parent.

The Apostle Paul initially preached the gospel of water and the Spirit accurately to the Galatian church members. He saw with his own eyes how they, who received that truth exactly as it is, were transferred into eternal children once and for all. However, seeing them trying to turn back to legalism, the Apostle Paul

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feared that what he had labored for them might be in vain.
This fear must always be alive within us today as well. If we initially became eternal children once and for all through the gospel of water and the Spirit, we must remain firmly upon that status and must not turn back again to the weak and worthless elementary principles.
Please do not be shaken whenever sin is revealed within us. Please confirm once again deeply in your hearts the eternal fact that those sins were already passed onto His body at the Jordan River and were settled once and for all on the cross.

A Final Exhortation to the Beloved Saints

The eternal truth shown to us by today's text, the words of Galatians 4:1 to 11, is compressed into one thing. It is the fact that we were originally those who served as slaves under the law, but when the fullness of the time came, the Son personally sent by God came under the law to redeem us once and for all and simultaneously adopted us as eternal children. And it is the fact that because God Himself sent the Spirit of His Son into our hearts as the eternal mark of that adoption, we now call out *"Abba, Father"* from a place of intimacy, not fear, and have come to remain firmly as heirs of eternal inheritance, not a temporary portion, in the status of eternal children, not the status of slaves.
What is the spiritual basis of all this eternal status? It is only one. It is that single event where, through the baptism He received from John the Baptist at the Jordan River in the year He turned 30, He had all the sins of humanity passed onto Him once and for all, and carrying those sins, He shed His precious blood on the cross to settle the price of sin, broke the power of death, and

resurrected to become our eternal righteousness. I hope this single truth is firmly embedded in your hearts.

Beloved saints, please do not turn back again to the weak and worthless elementary principles. Please do not turn back to the old slavery of trying to wash away sins through daily prayers of repentance. All your sins have already been eternally settled.

You are now no longer slaves but eternal children. I exhort you in the name of the Lord to remain firmly upon that status of eternal children and live as those who eternally enjoy all the eternal inheritance promised by God. ✉

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Questions and Answers on Galatians Chapter 4

[Question] 1. We know the fact that as people who believe in Jesus, when we preach the gospel to unbelievers, it is only when we accurately preach what kind of gospel the gospel of the water and the Spirit is from the very beginning that people can surely receive the removal of sins by faith. Please explain this part.

This is because what and how we preach at the starting point of gospel propagation is the most decisive factor that determines whether the removal of sins surely comes upon the heart of the listener or not.

The desperation with which Apostle Paul in Galatians 4 cried out to the Galatian saints with an aching heart also touches upon this exact point. If the gospel of the water and the Spirit is not accurately preached from the beginning, a person will eventually be dragged back to the position of a slave of the law.

1. The accuracy of the gospel determines the certainty of the removal of sins

The Bible clearly teaches that a person's faith is determined by what they have heard. It is exactly as stated in Romans 10:17, *"So then faith comes by hearing, and hearing by the word of God."*

If the content of the gospel preached at first is blurry, the

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listener's faith is bound to become blurry as well, and if the truth of the removal of sins is preached only in part, that person will hold onto only half of the removal of sins. Just as a seal that is engraved incorrectly from the beginning will leave the exact same flaw no matter how hard it is stamped, if the gospel preached at first is a gospel mixed with legalism, that flaw will be engraved intact upon that person's entire faith.

Apostle Paul speaks resolutely in Galatians 1:8 like this: *"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."* The expression that even an angel will be accursed if they preach another gospel shows that the accuracy of the initially preached gospel is a matter that divides the life and death of a soul.

Therefore, when we evangelize to unbelievers, the first thing we must ask ourselves is the check, "Is the gospel I am preaching now identical to the gospel that Apostle Paul preached?".

2. A gospel that preaches only the blood of the cross is only half a gospel

The sound heard in many evangelism fields today is the single message, "Jesus shed His blood for your sins by dying on the cross, so receive Him." This word is not a lie, but in itself, it is incomplete. The blood of the cross is the event that paid the price of sin, but if it is not explained together how those sins were transferred to the Lord, a person will be left with only a vague emotional decision without knowing exactly where their sins went.

The core of the gospel of the water and the Spirit lies in the point that the imputation of sins already occurred before the cross. In Matthew 3:15, Jesus said to John the Baptist, *"Permit it to be so now, for thus it is fitting for us to fulfill all*

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righteousness," and He personally received baptism at the Jordan River.

This was the New Testament fulfillment of the law of the laying on of hands recorded in Leviticus 1:4 and Leviticus 16:21, that is, the law where the high priest lays both hands on the head of the live goat to transfer all the sins of the children of Israel to that animal. As John the Baptist, who took on the role of the last high priest of humanity, laid his hands on and baptized Jesus, the unblemished Lamb, the sins of all humanity were transferred to the Lord at once.

If only the cross is preached while leaving out this fact, the listener becomes unable to draw in their heart the chain of cause and effect that "my sins were already transferred to the Lord, and those transferred sins were judged on the cross." Then, he becomes trapped in the legalistic religiousness that he must newly repent and receive the removal of sins again every time he commits a sin.

The reason why Apostle Paul felt pity looking at the Galatian saints was exactly here.

3. Baptism, the death on the cross, and the resurrection must be preached as a single package

1 John 5:6-8 most clearly summarizes the content of the gospel we must preach from the beginning. *"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"*

Apostle John describes the salvation of Christ not as a single aspect, but as a ministry where three witnesses unite as one. The water points to the baptism at the Jordan River, the blood points

to the judgment on the cross, and the Holy Spirit points to the resurrection and being born again.

If any one of these three is left out, the gospel loses its proper shape. If only the water is emphasized, the payment of the price of sin becomes blurry; if only the blood is emphasized, the imputation of sin becomes blurry; and if the resurrection is left out, the guarantee of justification becomes blurry. The word spoken in Romans 4:25, *"who was delivered up because of our offenses, and was raised because of our justification,"* testifies to this.

Therefore, when we first preach the gospel, we must rightfully unpack and preach it as a single package: "By receiving baptism at the Jordan River, Jesus took on all your sins, He personally received the judgment for those sins on the cross, and by resurrecting in three days, He guaranteed the fact that this righteousness is permanent.

4. If heard accurately from the beginning, the removal of sins in the heart becomes clear

A person who has clearly heard the gospel of the water and the Spirit from the beginning clearly knows in their heart where and how they had their sins removed. When the fact that "my sins were transferred to the Lord at the Jordan River, and those transferred sins received all judgment on the cross" is engraved in their heart, that person no longer tries to wash away their sins with their own deeds.

Because they acknowledge in their heart the fact that their sins have already been removed, they do not waver even before the awareness of another sin rising up within them. While acknowledging the fact that they are a sinner, they can simultaneously hold onto the fact that those sins were transferred to the Lord at once and were all judged.

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On the other hand, a person who has heard only the blood of the cross from the beginning suffers from the anxiety that their sins still seem to remain somewhere every time they discover their own sins. This is the reason they are trapped in a repeat-mark faith where they must repent again every time to have their sins removed once more.

The root of the heart of the Galatian saints who tried to return to the deeds of the law lay precisely in this incomplete understanding of the gospel.

When Apostle Paul rebuked them in Galatians 4:9, saying, *"how is it that you turn again to the weak and beggarly elements, to which you desire again to be in bondage?"*, it was a warning that even those who accurately received the preached gospel at first will be dragged to the position of slaves if they blur that gospel.

5. We must lead them to a faith that accepts simply like a little child

Along with the work of accurately preaching the gospel, what is important is the work of leading the listener to the place of simple faith like a little child.

In Matthew 18:3, the Lord said, *"Assuredly, I say to you, unless you are converted and become as little children, you will by no means enter the kingdom of heaven."* The faith of a little child is a simple trust of laying down one's own righteousness and accepting and swallowing the food exactly as the parents feed it to them. It is not an attitude of adding something of one's own to become qualified, but an attitude of accepting into the heart exactly what God has personally accomplished.

There is a trap that evangelists often fall into. It is the case where they keep delaying the core of the gospel while observing the listener's degree of understanding, or where they first

recommend moral decisions and religious deeds while blurring how sins were actually transferred and how they were judged. This kind of delivery rather drags the listener into a legalistic faith.

When the gospel is preached simply as if explaining it to a little child, yet clearly preaching the three pillars (water, blood, and Spirit) as a single package, the most certain truth of the removal of sins is engraved in the listener's heart.

6. The initially preached gospel determines a lifetime of faith

In Galatians 4:13-15, Apostle Paul recalls when the Galatian saints first heard the gospel: *"You know that because of physical infirmity I preached the gospel to you at the first. And my trial which was in my flesh you did not despise or reject, but you received me as an angel of God, even as Christ Jesus. What then was the blessing you enjoyed? For I bear you witness that, if possible, you would have plucked out your own eyes and given them to me."* Because there was no blurriness in the gospel they first received, the freedom and joy that came upon their hearts were also clear.

However, when legalistic false teachers came in and added the heterogeneous teaching that "you must also be circumcised and keep the feasts to be truly saved," the initial blessing began to blur in their hearts.

This is a principle that applies equally to us today.

A person's lifetime color of faith is determined by what kind of gospel they heard at first. A person who has heard the gospel of the water and the Spirit from the beginning lives a life of faith without wavering upon that gospel for their entire life. On the other hand, a person who has heard only the blood of the cross

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from the beginning wavers back and forth between their own sins, repentance, and deeds for their entire life, and eventually returns to the place of the *"weak and beggarly elements"* described in Galatians 4:9.

Therefore, an evangelist has the holy responsibility, when first meeting a soul, to engrave in that soul without blurriness the truth that will become the foundation of their lifetime of faith.

7. The core flow we must necessarily unpack when preaching the gospel

The flow we must unpack in the actual field of evangelism continues in a single stream as follows.

First, we show the fact that everyone is a sinner and can never resolve that sin by their own deeds, illuminating it through the mirror of the law. It is exactly as said in Romans 3:20, *"for by the law is the knowledge of sin."*

Second, we preach that God personally prepared the solution. We unpack the truth that Jesus, the Lamb of God, took on all the sins of humanity at once by receiving baptism from John the Baptist at the Jordan River, along with the evidence of Matthew 3:15 and John 1:29, *"Behold! The Lamb of God who takes away the sin of the world!"*

Third, we preach that the price of sin was fully paid as the Lord, who took on the sins in that way, personally received the judgment corresponding to that price of sin on the cross.

Fourth, we preach that the righteousness was permanently guaranteed by His resurrection in three days.

Fifth, we lead to the conclusion that the one who accepts all these things in their heart like a little child gains a new status as a child of God and comes to call Him Abba, Father.

When these five steps are engraved in the heart of a soul as

a single flow, that person clearly knows in their heart where their sins were transferred, how they were handled, and what status they themselves have now.

That clear knowing is precisely the certain removal of sins, and only upon that certain removal of sins is an unwavering life of faith established.

8. To summarize

The place of first preaching the gospel is the most holy and heavy place that determines a soul's entire life.

If the gospel we preach remains only in the blood of the cross, the listener will cling to their own deeds and repentance for their entire life without knowing how their sins were transferred to the Lord. However, if we preach the gospel of the water and the Spirit from the beginning—that is, the three pillars of the baptism received by the laying on of hands by John the Baptist, the judgment personally received on the cross, and the righteousness guaranteed by the resurrection—as a single package, the unwavering removal of sins—that their sins were transferred at once, judged at once, and made righteous at once—is engraved in the listener's heart.

The moment they finally accept that truth into their heart like a little child, just as the word in Galatians 4:6 says, the Spirit of God is sent into their heart, and the status of a child crying out *"Abba, Father"* permanently comes upon that soul.

Therefore, we must deeply engrave in our hearts that the first responsibility we must bear as evangelists is not to win people's favor or draw out their decisions, but to accurately unpack and tell the gospel of the water and the Spirit from beginning to end.

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[Question] 2. We must know that because the evangelists of this land failed to preach the gospel of the water and the Spirit from the beginning, and preached only the cross while excluding the ministry of Jesus receiving the transfer of the sins of the world by being baptized by John, Christianity today has failed to become the light of the world and has degraded into a corrupt worldly religion. Please explain this part.

The reason why Christianity today, far from being the light of the world, has instead degraded into a category of corrupt worldly religion is that a gospel with a blurred essence was incorrectly engraved from the beginning. The sight that the Apostle Paul lamented in Galatians 4 has today become not the matter of a single local church, but the matter of the entire Christianity worldwide.

1. One missing piece blurs the entire gospel

Just as the whole collapses if one skeleton bone is missing from a person's body, there is a core skeleton in the gospel that must not be left out. The ministry of Jesus taking on the sins of all humanity at once by receiving baptism from John the Baptist at the Jordan River, that is, the event of the transfer of sins, is exactly that.

In Matthew 3:15, the Lord personally said, *"Permit it to be so now, for thus it is fitting for us to fulfill all righteousness,"* and received baptism. This was the event in which the law of the laying on of hands recorded in Leviticus 1:4 and 16:21 was fulfilled in the New Testament.

Just as the High Priest of the Old Testament laid his two hands on the head of the live goat and transferred all the sins of the

children of Israel to that animal, as John the Baptist, who took on the role of the last High Priest of humanity, laid his hands on and baptized the unblemished Lamb Jesus, the sins of all humanity were transferred to the Lord at once.

Today, most evangelists leave out this event of the transfer of sins and immediately cry out only for the blood of the cross. The blood of the cross is certainly the truth, but if they fail to explain how that blood becomes the price of sin, the listener is left with only vague resolutions without knowing where their own sins were transferred.

If they fail to unpack together how sins were transferred to the Lord and how those transferred sins were judged on the cross, the decisive cause and effect of the removal of sins is not engraved in that person's heart.

This is exactly the reason why the Apostle Paul firmly nailed down twice in Galatians 1:8-9, saying, *"Preach any other gospel to you than what we have preached to you, let him be accursed."* Even if only one piece is missing, it is already another gospel.

2. A faith with ambiguous removal of sins flows into legalism

A person who did not clearly hear how sins were transferred and how they were judged when first hearing the gospel suffers from the anxiety that their own sins still seem to remain every time they newly discover a sin. Therefore, they enter the path of offering prayers of repentance newly every time, pledging resolutions again every time, and tightening their deeds more firmly every time. Ultimately, that soul comes to fill their daily life of faith with the repetition of guilt and self-blame. This is the shape of faith that most Christians live out today.

The end of such ambiguous removal of sins is legalism. When a

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person instinctively feels that their sins have not been resolved, they try to fill that empty space with their own deeds. Religious deeds such as the number of early morning prayers, the exactness of tithes, the amount of service, the intensity of fasting, and the frequency of reading through the Bible take their place as supplements for the removal of sins.

Today's Christianity is retracing, in almost the same way, that path where the Galatian saints returned to the law in the form of observing *"observe days and months and seasons and years" (Galatians 4:10).*

That place where the Apostle Paul firmly declared in Galatians 5:4, *"You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace,"* is the self-portrait of countless churches today.

3. A faith that has lost its light compromises with the world

A believer who only increases religious deeds without being born again does not have the spiritual power to become the light of the world. How can a person whose sins have not disappeared within themselves shine a light into the hearts of others?

In Matthew 5:14, the Lord said, *"You are the light of the world,"* but this word is a promise given to the born-again righteous, not a compliment given to those busy with religious deeds. A person whose removal of sins is ambiguous always has a blurred conscience, and with a blurred conscience, one cannot have the spiritual vision to discern the darkness of the world.

As a result, Christianity today increasingly resembles the world. The world's myth of success enters the church, the world's worldly wisdom goes up on the pulpit, and the world's entertainment mixes into worship.

When the unregenerate majority becomes the mainstream of the church, the church comes to tailor its messages to the sentiments

of that majority. Even the blood of the cross is consumed as a kind of moving story, and repentance is transformed into a form of self-improvement.
The appearance of *"having a form of godliness but denying its power,"* which the Apostle Paul warned against in 2 Timothy 3:5, is unfolding exactly as it is today.

4. The essence of a corrupt religion is the human heart trying to establish righteousness through deeds

The common essence of all false religions existing in the world is one. It is the mind of a person trying to approach God through their own efforts and deeds, that is, the religious mindset trying to establish their own righteousness.
This is exactly the reason why the Apostle Paul described Hagar of Mount Sinai as a mother bearing children for slavery in Galatians 4:24-25. Every attempt to obtain righteousness through the deeds of the law is essentially a mother bearing children for slavery, and her children can never inherit the inheritance of freedom.

The reason Christianity has degraded into a category of corrupt worldly religion is that, failing to preach the gospel accurately at first, it remained only on the blood of the cross, and then went on to fill that empty space with human deeds and religious rituals.
When that happens, the outward appearance is a church, but the content becomes Mount Sinai. The name of Jesus is called out from the pulpit, but in the hearts of the congregation, a religious mindset grows that they themselves must do something more. That heart trying to be recognized through one's own deeds, that is exactly the essence of a corrupt religion.
How could such a religion become the light of the world? Rather,

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it is another darkness taking on the same color as the darkness of the world.

5. The history of the disappearance of the Galatian churches is today's warning

The fact that the churches of Galatia and the seven churches of Asia, which the Apostle Paul established by preaching the gospel, disappeared not long after he left is a heavy warning to us.

The saints there clearly heard the gospel of the water and the Spirit at first and received the removal of sins. However, after the Apostle Paul left, when legalistic teachers came in and taught, "Jesus alone is not enough; you must also be circumcised and keep the feasts," deeds were added to the initial gospel, and that one added piece ultimately invalidated the entire gospel. What took that place was not a community of born-again righteous people, but a religious group boasting of their own deeds, and that religious group lost its power and disappeared.

The sight we see today is exactly the same as back then. As time passes, religious rituals and laws of deeds are added to the gospel that started holding only the blood of the cross, and the generation that grew up listening to such an altered message all their lives passes it on again to the next generation.

For souls who have not heard the gospel of the water and the Spirit from the beginning—that is, the baptism bestowed by John the Baptist laying on hands, the death on the cross, and the guarantee of resurrection—as one flow, there is no clear seal of the removal of sins, and a faith without a seal ultimately ends up being dyed in the colors of the world.

That fear with which the Apostle Paul beat his chest in Galatians 4:11, saying, *"I am afraid for you, lest I have labored for you in vain,"* must become the fear of our era today.

6. The more an era has lost its light, the more we must re-engrave the first gospel

What we must do in such a corrupt era is neither making more flashy programs nor gathering people with more sophisticated marketing. It is to accurately preach again, from beginning to end, that gospel which the early apostles preached, namely the gospel of the water and the Spirit.

We must bind together and preach those three witnesses that the Apostle John firmly declared in 1 John 5:6-8, saying, *"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"*

When this gospel is accurately engraved in the heart of a soul, only then does that person come to know in their heart where their own sins were transferred and where they were judged. The moment he accepts that truth like a little child, the Holy Spirit comes into his heart and seals him as a child of God. When born-again righteous people increase one by one in this way, only then is the church restored again as the light of the world.

That light, of which the Lord said in Matthew 5:16, *"Let your light so shine before men, that they may see your good works and glorify your Father in heaven,"* is not a light coming from human religious deeds, but the light personally shone by the Holy Spirit who has already entered into the born-again righteous person.

7. To summarize

The reason why Christianity today fails to become the light of the world and has degraded into a corrupt worldly religion

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ultimately comes down to one thing.

It is because, at the place where the gospel is first preached, only the one aspect of the blood of the cross was cried out, while the event of the transfer of sins—that Jesus took upon Himself all the sins of humanity at once by being baptized by John the Baptist in the Jordan River—was left out.

A gospel with a missing piece fails to engrave a clear removal of sins in the heart of the listener, and a soul without a clear removal of sins tries to fill that empty space with their own deeds and religious rituals, and is ultimately dragged into slavery to legalism. How could a community of believers who have thus become slaves be the light of the world?

That fear which the Apostle Paul cried out, beating his chest toward the Galatian churches, floats exactly as it is over Christianity worldwide today. The only way for us to become the light again is one thing: to unfold and preach together the gospel of the water and the Spirit that the early apostles preached, namely the three witnesses of the baptism bestowed by John the Baptist laying on hands, the death on the cross, and the righteousness of the resurrection.

When this gospel is engraved in the heart soul by soul, the community of born-again righteous people is rebuilt, and only then can that community live as the true light in the midst of the darkness of the world.

Question] 3. We were born as descendants of Adam and became sinners, and because we were under the law, we were placed in a position where we had to receive judgment for sin. However, when the time came, Jesus Christ came to this earth, saved us from sin through the baptism He received from

John and the blood of the cross, and gave us who believe the authority to become God's people. But please explain whether our salvation becomes complete only when we take the trouble to keep without omission all the Jewish feasts, including the Passover, and the sacrifices that are still kept in Judaism today.

This question is the core issue for which the Apostle Paul beat his chest and rebuked the Galatian saints in Galatians 4:9-11. We must clearly know what the Old Testament sacrifices and Jewish feasts meant, and how they were handled by the ministry of Jesus Christ, so that we may not be dragged into slavery to the law again.

1. The Old Testament sacrifices and feasts were not the essence, but shadows pointing to Christ who was to come

Hebrews 10:1 sternly declares: *"For the law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect."* The Old Testament sacrificial system and all the feasts never had the power of salvation in themselves. The blood of sheep and goats could not actually eliminate human sins. It is exactly as He said in Hebrews 10:4, *"For it is not possible that the blood of bulls and goats could take away sins."*

Then why did God give that sacrificial system? It was to show in advance as a shadow the ministry of the coming unblemished Lamb, Jesus Christ, who would personally be baptized to bear the sins of humanity and pay the price for those sins on the cross. The Passover is the same. The event in Exodus 12, where the

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blood of the lamb was applied to the lintel and the two doorposts so that the angel of death would pass over, was a shadow of the event where the judgment of sin and death would pass over us by the blood of the coming Lamb of God, Jesus Christ.
In John 1:29, John the Baptist pointing to Jesus and crying out, *"Behold! The Lamb of God who takes away the sin of the world!"* is the very declaration that the One who is the true substance of the Passover lamb had appeared.

2. Jesus Christ accomplished all those shadows at once

A shadow has no more meaning once the substance appears. As Jesus Christ said in Matthew 3:15, *"Permit it to be so now, for thus it is fitting for us to fulfill all righteousness,"* and was baptized by John the Baptist in the Jordan River, the law of the laying on of hands recorded in Leviticus 1:4 and 16:21, that is, the law of transferring sins to an animal, was accomplished at once.
As John the Baptist, who took on the role of the last high priest of humanity, laid his hands on and baptized Jesus, the unblemished Lamb, the sins of all humanity were transferred to the Lord at once. Subsequently, the Lord, bearing those sins, hung on the cross, bled and died, thereby paying the price for sin at once, and by resurrecting on the third day, He became the eternal guarantee that justifies us.

In Hebrews 10:10, it is said, *"By that will we have been sanctified through the offering of the body of Jesus Christ once for all,"* and then in 10:14, He concludes, *"For by one offering He has perfected forever those who are being sanctified."* The single phrase "once for all" changes everything.
The sacrifices of the Day of Atonement that had to be repeated every year, the Passover and feasts that had to be kept every year,

and the Sabbath rituals that were offered every week were all completed at once in Jesus Christ, who is their substance. Since the substance has already come and His ministry has been completed, holding onto the shadows again and trying to keep them is like denying the substance.

3. Galatians 4:10-11 directly answers this question

Seeing the Galatian saints shaken by the teachings of legalistic false teachers and beginning to observe Jewish feasts again, the Apostle Paul beats his chest in Galatians 4:10-11, saying, *"You observe days and months and seasons and years. I am afraid for you, lest I have labored for you in vain."* These two short verses are the clearest answer to today's question.

Here, the *"days"* the Apostle speaks of refer to weekly rituals like the Sabbath, *"months"* to monthly feasts like the New Moon, *"seasons"* to annual feasts like the Passover, the Feast of Harvest, and the Feast of Tabernacles, and *"years"* to longer-cycle legal rituals like the Sabbatical year or the Year of Jubilee. The Galatian saints, fearing that their salvation might be lacking if they did not keep these legal rituals, held onto them again.
Seeing that, the Apostle laments, *"I am afraid for you, lest I have labored for you in vain."* This was not simple regret, but an urgent warning from the Apostle that if they continued that way, they would be dragged back as slaves to the law, and the very gospel they first received would be in danger of becoming invalid.
If keeping the Old Testament sacrifices and feasts were something that added to the salvation of believers in the New Testament era, there would be no reason for the Apostle Paul to beat his chest like this. On the contrary, he should have encouraged it. However, the Apostle firmly blocks that path. Because it is not an act that

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adds, but rather an act that subtracts, and it is not a faith that adds, but rather a faith that is cut off from Christ.

4. Keeping the rituals again is like denying the completion of Christ

In Galatians 5:2-4, the Apostle Paul nails it down even more firmly: *"Indeed I, Paul, say to you that if you become circumcised, Christ will profit you nothing. And I testify again to every man who becomes circumcised that he is a debtor to keep the whole law. You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace."* The reason these words are fearful is not because the act of keeping legal rituals is morally evil in itself, but because the mind that believes it adds to one's salvation is the very mind that denies the completed ministry of Christ.

If Christ has already fulfilled all righteousness at once, the attempt to add a piece of human effort to it is exactly like saying, "The Lord's ministry alone is insufficient." That is an act of denying the Lord's declaration cried out on the cross, *"It is finished" (John 19:30).*

The warning in Hebrews 10:26-27, *"For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins, but a certain fearful expectation of judgment,"* points exactly to this. For those who do not receive the gospel of salvation accomplished at once in their hearts, but try to add their own religious acts on top of it, there remains no other way for the removal of sins.

5. If you have received Jesus Christ, the substance of the Passover, in your heart, that is sufficient

In 1 Corinthians 5:7, the Apostle Paul summarizes it in one

phrase: *"For indeed Christ, our Passover, was sacrificed for us."* The substance of that lamb which the Passover pointed to is Jesus Christ Himself.

If the substance has already come and completed all things by being sacrificed once, there is no reason for us to repeat the ritual of keeping the Passover every year and applying the blood of the lamb to the doors. Because that shadow was accomplished at once by the ministry of the One who is the substance.

This applies equally to all other feasts. The Feast of Unleavened Bread pointed to clean righteousness without leaven, and that clean righteousness was clothed upon us in Christ.

The Feast of Firstfruits pointed to the firstfruits of resurrection, and that firstfruit is the resurrected Lord (1 Corinthians 15:20). The Feast of Weeks (Feast of Harvest, Pentecost) was a shadow of the descent of the Holy Spirit, and that was accomplished at once in Acts 2. The Day of Atonement was accomplished by the gospel of salvation achieved at once, and the Feast of Tabernacles points to the homeland of the new heaven and new earth we will enter in the future. All feasts met their essence in Christ.

This is the reason why the Apostle Paul sternly declared in Colossians 2:16-17, *"So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, which are a shadow of things to come, but the substance is of Christ."* It is the Apostle's warning not to miss the substance by being bound to the shadows.

6. What we ought to do is not the repetition of rituals, but the propagation of the gospel

Then what should the born-again righteous person do instead of feasts? The answer the Apostle Paul cries out in the entirety

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of Galatians 4 is clear. As a free person released from being a slave to the law, it is the work of preaching the gospel of the water and the Spirit, which one has received, to other souls. This is the duty that the born-again righteous person must devote their whole life to doing.

The Great Commission in Matthew 28:19-20, that is, the word saying, *"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,"* replaces our feasts.

Also, we commemorate the Lord's death and resurrection through the Lord's Supper in the Sunday worship where we gather every week (1 Corinthians 11:26). This is not an act of keeping a ritual of the law, but the confession of the community of born-again righteous people who live engraving the ministry of salvation accomplished at once together in their hearts and longing for the Lord's return.

The reality of such faith is different in essence from slavery to the law. A slave acts out of duty, but a child acts out of love and deep emotion. A slave tries to gain status through their own actions, but a child responds to that love within the status already received.

In Romans 14:5, the Apostle Paul released the freedom of the New Testament era, saying, *"One person esteems one day above another; another esteems every day alike. Let each be fully convinced in his own mind."* For any born-again righteous person to commemorate a certain feast with their own faithful meaning belongs to the freedom of conscience. However, the moment one makes it a condition for salvation or uses it as a tool to establish their own righteousness, that person immediately returns to the *"weak and beggarly elements"* of Galatians 4:9.

7. To summarize

The thought that we must add the trouble of keeping the Jewish sacrifices and feasts without omission in order for our salvation to become complete is identical in essence to the teachings of the false teachers who shook the Galatian church. The Apostle Paul beat his chest toward such faith in Galatians 4:11, saying, *"I am afraid for you, lest I have labored for you in vain,"* and in Galatians 5:4, he firmly nailed it down even as *"You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace."*

The Old Testament sacrifices and all the feasts were not the essence but shadows, and those shadows were all accomplished at once by the baptism Jesus Christ received in the Jordan River, the blood He shed on the cross, and His resurrection on the third day.

The attempt to hold onto the shadows again after the substance has already come and completed all things is an act of denying the completed ministry of Christ, and an act of returning to the slavery of legalism trying to establish righteousness by one's own actions.

What the born-again righteous person ought to do is not the repetition of rituals, but deeply engraving the gospel of the water and the Spirit they have received in their hearts and preaching that gospel to the souls who have not yet heard it. We are not children of the bondwoman but children of the free woman, and not lives bound to shadows but children of promise walking toward our homeland in Christ, who is the substance.

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[Question] 4. Those who desire to be under the law cannot persecute those who are in Jesus Christ, the Son of God; rather, those who have the faith that believes in the baptism Jesus Christ, the Son of God, received from John and the blood of the cross are the ones who have the responsibility to rule over those under the law and preach the gospel of salvation to them. Please speak about this part.

This is a question that most accurately unravels the spiritual relationship between the two divergent statuses drawn as a conclusion by the Apostle Paul in Galatians 4:29-31, namely, the children of the bondwoman and the children of the free woman. Let us examine together the spiritual status that the children of promise have toward those under the law and the responsibility that follows that status.

1. The children of promise have a status that stands above those under the law by nature

In Galatians 4:30, the Apostle Paul quotes the word of Genesis 21:10 and firmly declares, *"Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman."* This single word determines the end of the two divergent statuses.

Those who try to establish righteousness by the works of the law, that is, those like Ishmael born of the bondwoman Hagar, can never share the inheritance with the son of the free woman. It is the fact that the difference in status is not a temporary difference in situation, but an essential spiritual difference.

The born-again righteous person who has received the removal of sins by receiving the gospel of the water and the Spirit in their heart is a true child of God the Father, and as the word of

Galatians 4:7 says, *"Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ."* This status is exactly the basis of spiritual authority.

The meaning of the born-again righteous standing above those under the law does not mean that their own character is superior. It means that the children who have been clothed with the righteousness of Christ through the gospel of salvation accomplished at once are in a spiritual position to show the way of truth to those who still remain in the position of slaves striving to resolve their sins with their own righteousness.

2. The reality of persecution is clear, but that persecution cannot win in the end

The Apostle Paul speaks honestly in Galatians 4:29: *"But, as he who was born according to the flesh then persecuted him who was born according to the Spirit, even so it is now."* This points to the incident in Genesis 21 where Ishmael, about fifteen years old, mocked and tormented his younger brother Isaac, who had just been weaned.

This text does not promise that the children of promise will not receive outward persecution from those under the law. Rather, it clearly states that there will be persecution.

However, the crucial issue is what the end of that persecution will be. Verse 30 clearly gives the answer. Ishmael, who persecuted, was eventually cast out of the house, and Isaac, the child of promise, inherited all of his father's inheritance.

Therefore, the children of promise must not blur their own status out of fear of persecution from those under the law, or conversely submit to their teachings and try to establish righteousness through religious acts again. Outward persecution is for a time, but spiritual status and inheritance are determined at once and are never shaken.

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It is in the same context that the Apostle Paul said in 2 Timothy 3:12, *"Yes, and all who desire to live godly in Christ Jesus will suffer persecution."* They receive persecution, but they are never deprived of their inheritance.

3. You must discern the true identity of those under the law

The very first thing the born-again righteous must equip themselves with to stand in the position of spiritual ruling is discernment.

They must see exactly who those under the law are. Outwardly, they are full of religious zeal, frequently call upon the name of God with their lips, and hold the Bible in their hands. The false teachers who entered the Galatian church and shook the saints also outwardly took the appearance of religious people who were more zealous than anyone else.

However, the Apostle Paul exposes their essence in a single word in Galatians 4:17: *"They zealously court you, but for no good; yes, they want to exclude you, that you may be zealous for them."* The zeal of legalists is not because they love the souls of the saints, but a means to increase their own religious influence. They pour their devotion not into firmly binding people to Christ, but into binding people to the rules they have made and to their own personalities.

Without the spiritual vision to discern outward godliness and inward ambition, even the born-again righteous can be swept away by their zeal and dragged back into slavery to the law. Therefore, the ruling of the born-again righteous begins, above all, from the place of discernment.

4. The transformation of the Apostle Paul himself is a model for us all

Looking at how a man who was the greatest legalist became the greatest evangelist of the gospel makes it clear what responsibility the born-again righteous have toward those under the law.

Before meeting the Lord on the road to Damascus, the Apostle Paul was one who took the lead in catching, imprisoning, and killing Christians. In Galatians 1:13-14, the apostle testifies of his past like this: *"For you have heard of my former conduct in Judaism, how I persecuted the church of God beyond measure and tried to destroy it. And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers."*

However, after the Lord made him born again through the gospel of the water and the Spirit, he became one who endlessly preached the gospel toward those legalistic compatriots who had persecuted him. The heart that cried out in Romans 9:1-3, *"I tell the truth in Christ, I am not lying... I could wish that I myself were accursed from Christ for my brethren, my countrymen according to the flesh,"* is exactly the attitude of ruling.

It is the one who has escaped from the place of the law where he himself once stayed, preaching the gospel with the most desperate heart toward the brothers who are still trapped in that place. This is the true shape of the spiritual ruling of the born-again righteous.

5. The essence of ruling is not authority but the propagation of the truth

The word that the born-again righteous rule over those under the law by no means means subjugating them through violence,

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coercion, or social power. In Matthew 20:25-26, the Lord clearly taught: *"You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them. Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant."* The ruling of the born-again righteous appears in the form of serving, and its essence is the propagation of the truth.

In 2 Corinthians 10:4-5, the Apostle Paul describes our spiritual weapons like this: *"For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds, casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ."*

The way the born-again righteous rule over those under the law is to unravel and let them hear the gospel of salvation accomplished at once, thereby tearing down all religious theories that try to establish righteousness by their own works before the truth. When the truth is thus heard and the clear seal of the removal of sins is engraved in their hearts, only then are they also transferred from the status of slaves to the status of children.

6. The ministry of the gospel entrusted to us and its heavy responsibility

The born-again righteous cannot keep the gospel they have received merely as a comfort for themselves alone.

The gospel of salvation accomplished at once flows along the path God has ordained, so that it naturally overflows from the heart of the receiver and is transmitted to other souls.

The Apostle Paul defines our ministry in 2 Corinthians 5:18-20: *"Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of*

reconciliation, that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation. Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God."

Before this ministry, we must engrave two things in our hearts. First, it is the fact that those under the law are not our enemies but souls we must embrace with love. The fiercer their persecution, the more our hearts should rather become heavy with pity for them. Second, it is the fact that our duty is to unravel and preach in one flow the gospel of the water and the Spirit we have received, namely, the three witnesses: the baptism administered by the laying on of hands by John the Baptist, the death on the cross, and the righteousness of the resurrection.

Clumsy moral advice or an incomplete message of only the blood of the cross can never pull those under the law out of that place. Only the gospel accurately unraveled and preached from beginning to end can transfer a slave of the law to a child of freedom.

The Great Commission in Matthew 28:19-20, that is, the command, *"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,"* is a responsibility given to every born-again righteous person.

The promise in Daniel 12:3, *"Those who are wise shall shine like the brightness of the firmament, and those who turn many to righteousness like the stars forever and ever,"* is exactly the glory of the righteous who faithfully bear this responsibility.

7. To summarize

Even though those who desire to be under the law can cause

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outward persecution, they can never take away the spiritual status and inheritance from the children of promise.

Because, as Galatians 4:30 clearly declares, the son of the bondwoman shall not inherit with the son of the free woman. Rather, the righteous who are born again by the gospel of the water and the Spirit are those who bear the responsibility, according to the weight of the spiritual status they have received, to discern and love the souls who are still struggling to establish righteousness by their own works under the law, and to unravel and preach to them the gospel of salvation accomplished at once. This ruling is accomplished not by violence or authority, but by the propagation of the truth, and the image of the Apostle Paul, who preached the gospel to the end to his legalistic compatriots who had persecuted him, is its clearest model.

When the born-again righteous do not blur their status but rather faithfully fulfill their duty, one soul after another is transferred from the place of a slave to a child of the free woman, and the family of promise who jointly inherits the inheritance of the Jerusalem above increases.

We are not children of the bondwoman but children of the free woman, and we are not those who should shrink back in fear of persecution, but ambassadors who must go forth holding the truth to the souls under the law. ✉

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CHAPTER

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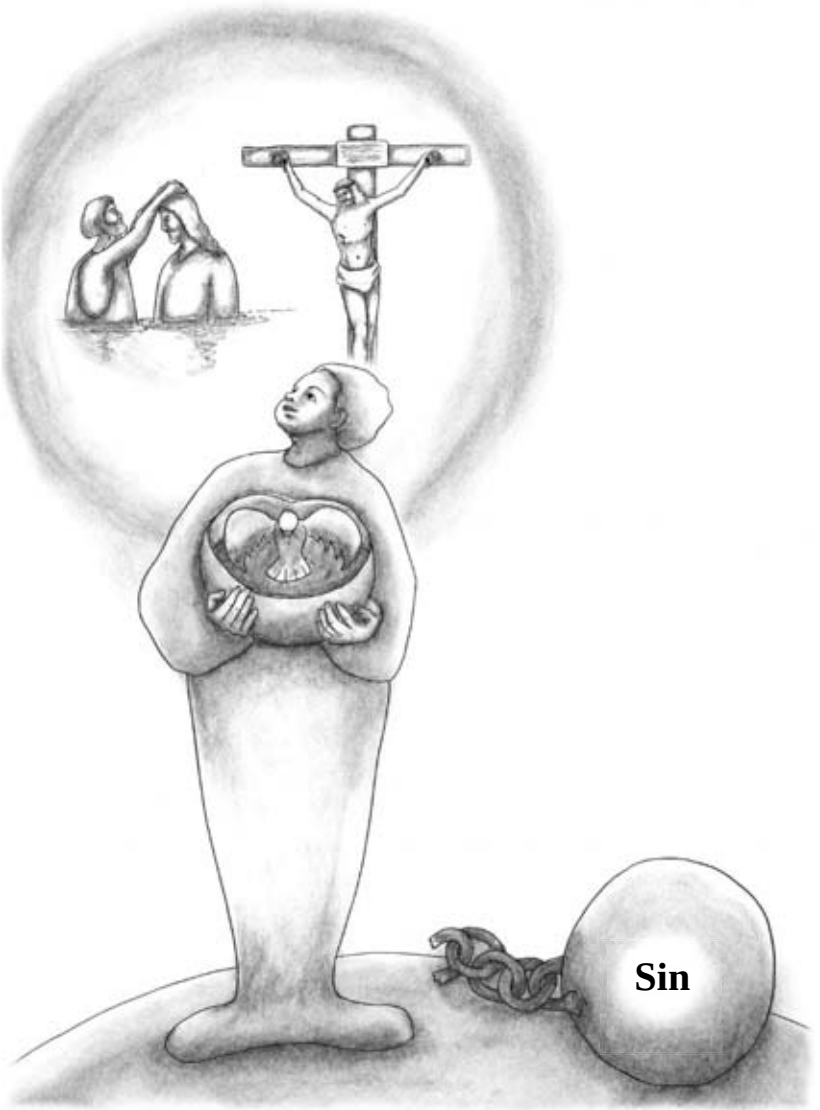

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"Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage. Indeed I, Paul, say to you that if you become circumcised, Christ will profit you nothing. And I testify again to every man who becomes circumcised that he is a debtor to keep the whole law. You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace. For we through the Spirit eagerly wait for the hope of righteousness by faith. For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love. You ran well. Who hindered you from obeying the truth? This persuasion does not come from Him who calls you. A little leaven leavens the whole lump. I have confidence in you, in the Lord, that you will have no other mind; but he who troubles you shall bear his judgment, whoever he is. And I, brethren, if I still preach circumcision, why do I still suffer persecution? Then the offense of the cross has ceased. I could wish that those who trouble you would even cut themselves off!" (Galatians 5:1-12).

The first word that the Apostle Paul cried out toward the Galatian church was the declaration, *"The liberty by which Christ has made us free" (Galatians 5:1).*
This declaration corresponds to the climax of the gospel

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apologetics that have been lengthily unraveled from Galatians chapters 1 through 4. The Galatian church was already a group liberated from sin by receiving the gospel of water and the Spirit from the Apostle Paul, but legalistic false teachers came in and began to teach, "You believe in Jesus, but you must also receive circumcision." These were believers of Jewish origin, a group who boasted of their religious tradition and history and tried to put the yoke of the old law back on the Gentile believers.

The Apostle Paul firmly defines such teaching as a *"yoke of bondage" (Galatians 5:1).* It was a diagnosis that all attempts to become righteous before God by human deeds are exactly the yoke of slavery, and it is the foolishness of personally fastening around one's neck again the bonds that Christ Himself had loosened.

The most fearful warning in the text is the word, *"You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace" (Galatians 5:4).* This is not a simple issue of deeds but an issue that shakes the foundation of soteriology. A person who tries to add righteousness by deeds downgrades the salvation perfectly accomplished by Jesus Christ into a partial one, and as a result, severs himself from union with Christ.

The expression, *"I testify again to every man who becomes circumcised that he is a debtor to keep the whole law" (Galatians 5:3),* means that the moment one brings in even a single provision of the law as a means of righteousness, he falls into the fearful place of a debtor who must perfectly keep all 613 provisions of the law. Because no one can bear that burden, it is exactly the path of a curse.

Viewed from the perspective of the gospel of water and the Spirit, the reason why the Apostle Paul so fiercely opposed the

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legalists is clearly revealed. Jesus took upon Himself the sins of all humanity once and for all by receiving baptism from John the Baptist at the Jordan River (Matthew 3:15, the fulfillment of the law of laying on of hands in Leviticus 1:4 and 16:21), paid the full price of sin by shedding His blood and dying on the cross while bearing those sins, and permanently guaranteed righteousness by resurrecting in three days.

This ministry of baptism, the cross, and resurrection was completed once and for all, and there is no room for any human deeds to be added or supplemented to it.

The fleshly mark called circumcision was originally nothing but a shadow of the circumcision of the heart, that is, the event where sin is cut off. Holding onto the shadow and rejecting the substance is exactly legalism, and this is an act of blaspheming the gospel of salvation accomplished once and for all by Christ. Therefore, the Apostle Paul summarizes, *"In Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love" (Galatians 5:6).* Effective faith is not rituals or religiosity, but the footsteps of faith that naturally flow out as the one who has received the gospel of water and the Spirit in his heart is captivated by that love.

Also, the Apostle Paul warns of the danger of a small lie corrupting the entire community with the metaphor, *"A little leaven leavens the whole lump" (Galatians 5:9).* Although the act of mixing and preaching deeds and faith may look pious at first, it ultimately drags everyone to a place where they cannot receive the blotting out of sins.

The reason why the Apostle Paul poured out his heart saying, *"If I still preach circumcision, why do I still suffer persecution?" (Galatians 5:11)* is also found here. If he had preached by moderately compromising the law and the gospel, he would not have been persecuted by Jewish society. However, he preached

only the gospel of water and the Spirit so that the stumbling block of the cross would not cease, and as a result, he endured ceaseless persecution.

Today, we too are required to make the same resolution. The fact that we did not receive the removal of sins by doing something ourselves, but rather that we received the removal of sins because Jesus already dealt with all our sins once and for all over 1900 years ago—this truth alone truly sets us free.

Using Freedom to Serve as Slaves in Love and the Walk of Following the Spirit

"For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another. For all the law is fulfilled in one word, even in this: 'You shall love your neighbor as yourself.' But if you bite and devour one another, beware lest you be consumed by one another! I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh. For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish. But if you are led by the Spirit, you are not under the law" (Galatians 5:13-18).

The Apostle Paul immediately attaches a counterweight to the declaration of freedom. It is the word, *"Do not use liberty as an opportunity for the flesh, but through love serve one another" (Galatians 5:13).* If legalism is one cliff, the licentiousness of living however one wants because one has received the removal of sins is another cliff. The freedom Christ has unleashed is not the freedom to commit sin, but the freedom to practice righteousness, that is, the freedom to serve brothers and neighbors with love.

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The Apostle Paul asserts that the entire law is fulfilled in one word, *"You shall love your neighbor as yourself" (Galatians 5:14).* All the righteousness that the law has demanded has already been accomplished in Christ, and the lives of those who have received that righteousness are now expressed not by coercion but by the voluntary flow of love.
If they claim to have received the blotting out of sins while biting and tearing at each other, the original purpose of freedom disappears and the community falls into the place of mutual destruction.

Following this, the Apostle Paul reveals without addition or subtraction the spiritual reality that occurs within the Christian's inner self. *"The flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish." (Galatians 5:17).* This verse is a statement that applies only to those who are born again. Because the Holy Spirit does not dwell inside a person who is not born again, the opposition of the two desires cannot occur.
However, inside the heart of a person who has believed the gospel of water and the Spirit and received the removal of sins, the Holy Spirit begins to indwell, and at the same time, the flesh of the old man still remains with the inertia of trying to follow one's own greed. Therefore, the daily life of a born-again person is dotted with a constant tug-of-war between the two desires. Everyone experiences serving the gospel by following the desire of the Spirit in the morning, but after eating lunch, the desire of the flesh surges up and tries to drag them in a different direction. This internal conflict itself is also the evidence that one is born again.
Here, the way the Apostle Paul exhorts is only one. *"Walk in the Spirit" (Galatians 5:16).* The desire of the Spirit is not a vague spiritual atmosphere, but appears as concrete footsteps of

offering one's heart, time, and material resources so that the gospel of water and the Spirit may be propagated further. The helping hands that make and send books, the devotion that supports the ministry of the church, and the labor of serving brothers and sisters are all forms of following the desire of the Spirit. When we handle these things with love, the place where the greed of the flesh would arise is filled with spiritual fullness. The reason why the Apostle Paul said, *"If you are led by the Spirit, you are not under the law" (Galatians 5:18)* is found here. It is because a person who follows the guidance of the Spirit is no longer a being dragged by external coercive regulations, but a being who lives according to the voluntary flow of righteousness of the indwelling Holy Spirit.

From the perspective of the gospel of water and the Spirit, the core that this paragraph teaches is clear.

The starting point of the removal of sins is the act of believing in one's heart the baptism Jesus received from John the Baptist, the blood of the cross, and the resurrection, and the life of faith after that is the act of serving the gospel while serving as slaves in love according to the guidance of the Holy Spirit. These two are not separated.

Only a person who has been justified once and for all by the ministry of baptism, the cross, and resurrection can finally love freely, and only a person who loves freely is truly enjoying that salvation. Whenever our own greed boils up, we return again to the gospel of water and the Spirit and confirm our identity of having died and lived again together with Christ. Within that confirmation, the next step of our spiritual walk becomes newly possible.

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The Deeds of the Flesh and the Fruit of the Spirit, and the Life of a Person Who Has Crucified Passions and Desires on the Cross

"Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law. And those who are Christ's have crucified the flesh with its passions and desires. If we live in the Spirit, let us also walk in the Spirit. Let us not become conceited, provoking one another, envying one another" (Galatians 5:19-26).

The Apostle Paul does not leave the opposition of the two desires in the abstract, but specifically unfolds the list of fruits that each desire bears. First are the fifteen items that begin with the words, *"The works of the flesh are evident" (Galatians 5:19).* Immorality, impurity, and sensuality are sexual intemperance; idolatry and sorcery are the corruption of the spiritual realm; and enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, and envying are related to the division of the community. Drunkenness and carousing are forms of failing to control one's own physical body.

With the single word *"evident,"* the Apostle Paul points out that all these things are not something one can make up one's mind to hide, but are clearly revealed to anyone's eyes. And he firmly declares: *"Those who practice such things will not inherit the kingdom of God" (Galatians 5:21).*

This word is not a warning regarding a born-again person making a mistake once or twice, but an eschatological diagnosis that a person who lives by entrusting their entire life to the flow of such deeds of the flesh will ultimately be outside the kingdom of God.

The fruit of the Spirit paints a quite different landscape. *"Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control" (Galatians 5:22-23).* The reason why the Apostle Paul intentionally did not use the plural expression "fruits" but bound them together in the singular as *"fruit"* is because these nine things are a single bundle that naturally grows together on one tree.

If love grows in the heart of a person in whom the Holy Spirit dwells, joy follows it; when joy ripens, peace flows; upon peace, patience, kindness, and goodness are accumulated, and finally faithfulness, gentleness, and self-control are completed.

The statement, *"Against such there is no law" (Galatians 5:23),* is a declaration that all the sins the law originally intended to prevent are resolved within this fruit of the Spirit, and there remains no further righteousness that the law can demand.

The deepest center of faith in this paragraph is verse 24. *"Those who are Christ's have crucified the flesh with its passions and desires."* Here, *"passions"* refers to all the emotional ties that bound a person when they were the old man, that is, the emotional bindings originating from old friends, old relationships, old pride, and old honor; and *"desires"* refers to all self-centered ambitions to enrich one's own flesh and circumstances.

The Apostle Paul does not say that the people of Christ Jesus simply "controlled" these two things, but says they "crucified" them. A person who is crucified by no means lives and moves.

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What greed could a dead person harbor, and by what passions could they be bound and shaken?
This event of crucifixion is not accomplished by one's own resolution, but occurs by acknowledging through faith the fact that because our sins were passed onto Jesus through the baptism He received and He paid the full price of our sins on the cross, we also died together with Him. Only a person who has received the gospel of water and the Spirit can truly agree with the fact that they have died on the cross.

From the perspective of the gospel of water and the Spirit, this paragraph illuminates the path of the practical life of a born-again person.
Whenever the deeds of the flesh surge up in our hearts, we do not try to suppress them by straightening up our own will, but we return again before the cross and take hold in our hearts once more of the fact that "Jesus took upon my sins through His baptism and executed my old man on the cross." In that place, our passions and desires are confirmed to be crucified once again, and the Holy Spirit causes the fruit of love, joy, and peace to bear fruit in that place.
It is also significant that the Apostle Paul concluded this paragraph with the words, *"Let us not become conceited, provoking one another, envying one another" (Galatians 5:26).* Vain glory is every attempt to elevate one's own honor, one's own position, and one's own religious achievements, and this is ultimately the appearance of the old man, who should have been crucified, rising back to life.
A born-again person does not seek vain glory, but the true glory given by God, that is, the glory of souls receiving the removal of sins through the gospel of water and the Spirit, and they offer all their time, heart, and material resources to that path.

The Core Message Conveyed by the Text

Galatians 5:1-26 is a text that answers, from beginning to end, one truth, that is, the question, "How shall we live firmly keeping the freedom that Christ accomplished once and for all?" Verses 1 to 12 are a cry to firmly reject the yoke of legalism; verses 13 to 18 are an exhortation to use that freedom not for self-indulgence but for serving as slaves in love, and to follow the guidance of the Holy Spirit; and verses 19 to 26 are the conclusion showing what the life of a person who has crucified passions and desires on the cross with Christ is, through the contrast of the fruits borne by the two desires.

The attempt to be justified by the law and the self-indulgence disguised as freedom are exactly opposite in outward appearance, but in reality, they have the same root. This is because both are attempts to keep one's old man alive.

The answer that this text consistently points to is the gospel of water and the Spirit. Only this gospel of salvation accomplished once and for all—where Jesus took upon the sins of all mankind through the baptism He received at the Jordan River, paid the full price of those sins with His blood on the cross, and guaranteed righteousness by resurrecting—truly sets us free from both the yoke of the law and the self-indulgence of the flesh.

A person who has received this gospel in their heart becomes someone who no longer needs to accumulate righteousness through their own deeds, and at the same time, cannot use their freedom recklessly. This is because they have already died on the cross with Christ. It is absurd for a dead person to follow old desires again.

Therefore, the final exhortation the Apostle Paul left for the church of Galatia, *"If we live in the Spirit, let us also walk in the*

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Spirit" (Galatians 5:25), is given equally to us today. The fact of having come to live by the Spirit (being born again) and the fact of walking by the Spirit (the life of a born-again person) are a single bundle, and any attempt to separate these two will fall into the same trap that the false teachers of Galatia fell into.

We walk that one path of daily following the desire of the Spirit to serve as slaves in love and serve the gospel, and whenever our own passions and desires surge up, returning again before the cross to receive confirmation of our crucifixion. This is the true shape of the life of a person set free by the gospel of water and the Spirit, which Galatians 5 shows us. ✉

Only Faith
Working Through Love

< Galatians 5:1-6 >

“Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage. Indeed I, Paul, say to you that if you become circumcised, Christ will profit you nothing. And I testify again to every man who becomes circumcised that he is a debtor to keep the whole law. You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace. For we through the Spirit eagerly wait for the hope of righteousness by faith. For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love.”

Hello, everyone. The word we will look at together today is the word from Galatians chapter 5, verses 1 to 6. It is the word that the Apostle Paul cried out to the Galatian saints with a heart that felt like bursting.

The Apostle Paul went to the region of Galatia and preached the gospel of Jesus Christ, and the people living there heard that gospel and received the blotting out of sins. However, after the Apostle Paul left that place, certain people came in and began to shake the faith of the Galatian saints. Those people are exactly the Judaizers.

They spoke to the Galatian saints like this: “Believing in Jesus

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is good. But that alone is not enough. You must also keep the law of Moses, and you must also receive circumcision. Only then do you become true people of God." When the Galatian saints heard these words, it seems it sounded plausible to them. "I did believe in Jesus, but somehow my heart is anxious. Am I really a true person of God? If so, it would be better to make it certain even by receiving circumcision." Therefore, the Galatian saints began to receive circumcision one by one.

What kind of heart would the Apostle Paul have had upon hearing this news? His heart felt like it was being torn apart. "That is not the gospel I preached to you. You believed in Jesus and have already been forever released from sin, so why are you trying to go back to the law again?" Therefore, the Apostle Paul began to write a letter. That letter is exactly the Book of Galatians.

The Liberty Christ Gave Us

Please look at verse 1 again. *"Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage."*

Everyone, our Jesus gave us liberty. What kind of liberty is it? It is liberty from sin. It is liberty from the curse of the law. It is liberty from death. This liberty was not given to us by chance.

What does the main text say? He gave us liberty *"has made us free."* Our Jesus had that clear intention to make us free from the very beginning, and He Himself personally gave us that liberty.

Everyone, how was this liberty given? It was not just given. In the year our Jesus turned 30, He went to the Jordan River. There, He received baptism from John the Baptist. Through that baptism, what happened? All the sins of humanity, that is, all the

sins of you and me, passed over onto the body of Jesus all at once. John the Baptist passed our sins over to our Jesus.

Everyone, do you know what this means? In the old Old Testament times, when the people of Israel committed a sin, what did they do? They brought a sheep or a goat and laid their hands on the head of that animal. That act of laying hands is exactly the law of the laying on of hands. It is all written in Leviticus 1:4 and 16:21. While laying their hands, they passed all their sins over to that animal. Then, that animal bore that sin and died. That was the sacrificial law of the Old Testament.

How was this sacrificial law of the Old Testament fulfilled in the New Testament? It was fulfilled exactly by Jesus receiving baptism from John the Baptist at the Jordan River. Who is John the Baptist? He is not just a prophet. If you look at Luke chapter 1, John the Baptist is a person born into a lawful priestly family belonging to the division of Abijah. He was the last prophet of the Old Testament and the representative of humanity. He laid his hands on our Jesus and passed all the sins of humanity over to Him at once and forever.

Therefore, the next day, what did John the Baptist cry out when he saw Jesus? John 1:29. *"Behold! The Lamb of God who takes away the sin of the world!"* Until yesterday, He was just Jesus, but today He became *"The Lamb of God who takes away the sin of the world!"* How did He become like that? It is because He bore all the sins of humanity through the baptism at the Jordan River.

Carrying those sins, where did Jesus go? He went to the cross. There, He shed His precious blood and died. While dying, what did He cry out? *"It is finished."* What does it mean that He finished everything? It means that He fully settled the price of the sins of humanity. It means that He fully settled it so that not even a single speck of sin remains.

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And after three days, what happened to Him? He broke the power of death and resurrected. By resurrecting, what did He become? He became our eternal righteousness.
Everyone, this is that ministry through which our Jesus gave us liberty. The water (the baptism at the Jordan River), the blood (the precious blood of the cross), and the Holy Spirit (the witness sent by the resurrected Lord) combined to fulfill one eternal truth. It is written like that in 1 John 5:6 to 8. This is exactly the gospel of the water and the Spirit. This is the eternal spiritual foundation of the liberty given to us.

Do Not Be Entangled Again with a Yoke of Bondage

Now, then, what does the Apostle Paul command upon this liberty? He commands two things. One is the command to stand fast, and the other is the command not to be entangled again with a yoke of bondage.
Everyone, you must stand fast. You must stand with both feet firmly planted on that ministry which our Jesus personally fulfilled. You must not be shaken. Because the liberty we received is not a liberty received by chance, you must not be shaken.
However, the Galatian saints could not stand fast. Why was that? It is because they saw their own lacking appearances. “I did believe in Jesus, but why do such lacking appearances keep coming out like this? They say I received the blotting out of sins, but why do I keep seeing sins? Am I really a true person of God?” Such doubts came up from within their hearts.
Everyone, is this kind of heart a heart that only the Galatian saints had? No. It is a heart that is exactly the same in us today.

Even though we have received the blotting out of sins, as we live, we keep seeing our lacking appearances. “Is it true that I really received the blotting out of sins? Am I really a true child of God?” Such hearts keep coming up.

At that time, what does Satan whisper into our hearts? “Then you should do a little more prayers of repentance at least. Give a little more offerings at least. Do a little more volunteering at least. Only then does your faith become certain.” This whisper of Satan is exactly the same whisper as the whisper of those Judaizers that entered the Galatian saints.

What does the Apostle Paul say? *“Do not be entangled again with a yoke of bondage.”* That is exactly the yoke of bondage. All those attempts to confirm one’s own faith by human deeds are the yoke of bondage. Our Jesus even personally died on the cross to release us from that yoke, so if we shoulder that yoke again, how regrettable a thing would that be?

Christ Will Profit You Nothing

The tone of the Apostle Paul becomes more resolute from verse 2. Look. *“Indeed I, Paul, say to you that if you become circumcised, Christ will profit you nothing.”*

Everyone, this word is a terrifying word. *“Christ will profit you nothing.”* It is the word that to a person who adds the law while saying with their mouth that they believe in Jesus, Jesus becomes of no profit. It is the word that His ministry does not flow to that person.

Why would that be so? It is because adding even a single strand of human deeds to the ministry that our Jesus personally fulfilled is spiritually declaring that His ministry is lacking. If He is lacking, He is not our Savior. Therefore, verse 4 nails it down

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more resolutely. *"You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace."* Everyone, it says you are cut off. It says you have fallen. It is not simply an expression that your faith has been shaken. It is the word that the spiritual connection itself with Jesus has been cut off. Is this a light word? It is not so. It is the heaviest word.

Therefore, the Apostle Paul points out one more thing in verse 3. *"And I testify again to every man who becomes circumcised that he is a debtor to keep the whole law."* Everyone, what does this mean? It means that if you accept even a single strand of the law as a condition of salvation, you shoulder the obligation to keep that entire law completely.

Everyone, how many articles is the law? Do you think there are only the Ten Commandments? No. Inside the Pentateuch of Moses, there are a whopping 613 articles. Where is the person who will keep all of them throughout their whole life without violating even a single point? There is not even one person. Therefore, at the end of a faith that has added the law, only eternal curse is waiting.

Faith Working Through Love

Now, then, what on earth is spiritually effective? The Apostle Paul firmly nails down the answer in verse 6. *"For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love."*

Everyone, this one verse is the measuring line of the entire Book of Galatians. The only thing that is effective in Jesus is just one: faith working through love.

Whose love is this love? Is it our love? No. It is the love of our Jesus. It is that love which loved us, personally went to the

Jordan River, took over all our sins at once and forever, shed His precious blood and died on the cross while carrying those sins, broke the power of death, and resurrected to become our eternal righteousness.

How does this love work inside our hearts? When we believe this love exactly as it is, inside that faith, this love personally begins to work. What kind of fruit does this love bring about in us? It brings about love toward souls. It brings about love toward brothers. It brings about a holy greed to preach the gospel. This is exactly *"faith working through love."*

Everyone, what does our Jesus demand of us? Is it circumcision? Is it the law? Is it prayers of repentance? Is it progressive sanctification? No. The single thing that our Jesus demands of us is the faith that believes exactly as it is in the ministry that He personally fulfilled. It is only that one thing.

Your Lacking is Not the Answer

Everyone, as we live on, our lacking appearances are constantly revealed. "I got angry again. I was jealous again. I fell into lust again." These appearances are constantly seen. At that time, what thoughts come up in our hearts? "Is it true that I really received the blotting out of sins? Am I really a true righteous person?" Such doubts come up.

Everyone, at this time, you must not go the same way as the Galatian saints. "Then let's do more prayers of repentance at least. Let's do more volunteering at least. Let's give more offerings at least." You must not try to confirm your own faith by human deeds like this. That is exactly the yoke of bondage. That is exactly the way to be cut off from Christ.

Then what must we do? Galatians 2:20 firmly nails down the

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answer. *"I have been crucified with Christ; it is no longer I who live, but Christ lives in me."*

Everyone, when our Jesus was crucified on the cross, who was crucified together with Him? It was not only our sins that were crucified. Even our old man that caused those sins was crucified together. Therefore, just because lacking appearances come up from us today, that is not our true substance. That is merely the residue of the old man that has already been crucified on the cross.

Then what is our true substance? Jesus who lives inside us is our true substance. What does Galatians 5:24 say? *"And those who are Christ's have crucified the flesh with its passions and desires."* It says they are already crucified. It is past tense. It is not a matter of crucifying them anew, but you just need to believe exactly as it is the fact that they are already crucified.

Then What Must We Do?

Everyone, then what on earth must the righteous person do? Verse 16 gives us the answer. *"I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh."*

You just need to walk in the Spirit. Inside our hearts, our Jesus lives as the Holy Spirit. What kind of desires does that Holy Spirit bring about inside our hearts? He brings about the desire to love souls, the desire to preach the gospel, the desire to serve brothers, and the desire to do more of the Lord's work. This is the desire of the Holy Spirit.

Everyone, when this desire of the Holy Spirit comes up in your heart, please do not ignore it. Please walk following it. At first, it will come up small. It will come up just to the extent of a heart wanting to preach the gospel to one soul, a heart wanting to serve

one brother. If you do not ignore that small heart and follow it exactly as it is, as time passes, that heart grows bigger and bigger. Then, if you look back one day, you will see your own appearance having become a great worker without even realizing it yourself.

Everyone, if we set our hearts on that work of preaching the gospel to souls and serving brothers by following the desire of the Holy Spirit, naturally there becomes no time to fulfill the lust of the flesh. Because one person cannot do two things at the same time. The reason why the Apostle Paul said in verse 16, *"Walk in the Spirit, and you shall not fulfill the lust of the flesh,"* is exactly here.

In Conclusion

Everyone, if we summarize the words of Galatians chapter 5 verses 1 through 6 that we looked at together today into one line, it is like this. It is the word that since our Jesus has given us liberty, stand fast upon that liberty, do not be entangled again with a yoke of bondage, and live by faith working through love. Everyone, we have been justified forever by the faith that believes in the gospel of the water and the Spirit—that our Jesus took over all our sins at once and forever at the Jordan River, fully settled the wages of sin with His precious blood on the cross, and became our eternal righteousness by resurrecting.

Just because lacking appearances are revealed as we live on, there is no reason at all to return to the law again. There is no blotting out of sins that we must receive again through prayers of repentance, and there is no empty seat of righteousness that we must progressively fill up. Because it was all fully settled at once and forever.

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Now, the one calling that we shoulder is to stand fast with both feet firmly planted on that ministry which He personally fulfilled, and to live loving souls and serving brothers by following the desire of the Holy Spirit dwelling inside us. Within that, the fruit of faith working through love will naturally ripen throughout our entire lives.

Everyone, I sincerely desire that you live by that single faith working through love, inside that eternal liberty which our Jesus has given us. I will conclude the message. ✉

Walk
according to the Holy Spirit

< Galatians 5:1-16 >

"Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage. Indeed I, Paul, say to you that if you become circumcised, Christ will profit you nothing. And I testify again to every man who becomes circumcised that he is a debtor to keep the whole law. You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace. For we through the Spirit eagerly wait for the hope of righteousness by faith. For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love. You ran well. Who hindered you from obeying the truth? This persuasion does not come from Him who calls you. A little leaven leavens the whole lump. I have confidence in you, in the Lord, that you will have no other mind; but he who troubles you shall bear his judgment, whoever he is. And I, brethren, if I still preach circumcision, why do I still suffer persecution? Then the offense of the cross has ceased. I could wish that those who trouble you would even cut themselves off! For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another. For all the law is fulfilled in one word, even in this: 'You shall love your neighbor as yourself.' But if you bite and devour one another, beware lest you be consumed by one

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another! I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh."

Hello, everyone. It has already become this hot. A person's mind is truly precise. It is much more precise than any machine in this world. However, there is something even more precise than our minds, and that is the word of God. It has no flaws, is the truth itself, and does not change. The word of God is the word of eternal life.

Galatians 2:20 speaks like this: *"I have been crucified with Christ; it is no longer I who live, but Christ lives in me."* Based on this word, if we believe that we were crucified with Christ, and believe that Christ is living in us now — if we truly believe this — we come to the conclusion that the Lord lives in us, we have become dead in Christ, and the Lord lives in our hearts and guides us in our lives on this earth.

That is, our Lord personally took charge of all our sins — past sins, present sins, and even the sins we will commit in the future — and died on the cross.

Our Lord took charge of all the sins of my and your entire lives and died on the cross. And our Lord lives in our hearts, always guiding us to the things the Lord pleases and desires. Let us all read the word we read today, Galatians 5:6, together.

"For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love."

Our Lord lives in us. He truly lives. Because the Lord lives in us, the word declares that the Lord has completely eliminated all our sins. We believe in the Lord who lives in us — we believe in the Lord who, even before receiving the removal of sin, at the very moment of receiving it, and after receiving it, took charge of all our sins through baptism, died on the cross on our behalf,

came back to life, and now lives in us. When we have this faith, our Lord has firmly saved us so that we do not fall or have our faith extinguished due to the sins we commit out of weakness and shortcomings on this earth.

"Neither circumcision nor uncircumcision avails anything, but faith working through love" (Galatians 5:6). It is only the faith that believes our Lord loved us and eliminated all the sins of the world — all the sins of mine and yours.

As Christians live on this earth, whether they want it or not, their shortcomings are revealed. So when they look at themselves, they are greatly discouraged and become bound by their weaknesses. How could a person like me save others, when even my own faith is shaking? How can I preach the gospel and live for others when I am this lacking! When looking at themselves, people collapse greatly, and tie themselves up tightly just as Lazarus was bound with linen. They end up falling into such a state.

But what does the Apostle Paul say? *"I have been crucified with Christ; it is no longer I who live, but Christ lives in me." (Galatians 2:20).* If we truly believe by faith — by faith through Jesus's baptism and the cross — that when Jesus Christ was baptized, all our sins passed over to Him, and that Jesus Christ truly died on the cross on our behalf, then we also died on the cross with Him, and now Christ lives in us.

If the Lord truly lives in us, it means the Lord has already eliminated all the sins we commit while living on this earth. This is faith, and one who has this faith can preach God's gospel, live for souls, and become a worker of the gospel like the Apostle Paul.

Therefore, Galatians chapter 5 speaks like this: *"For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love."* It was said that it is only faith

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working through love.

If the Lord received your sins through baptism, took charge of them all, and died on the cross, you also died in that place. You have become a dead person. Also, if Christ resurrected again from death, we too have come back to life through the faith that believes in Jesus Christ. If the resurrected Lord is now inside my and your flesh, inside our hearts, we have become those who are freed from all the sins of this world through the faith that believes in the love with which Jesus Christ saved us, everyone. Does what I am saying seem to be going in circles? Do you understand?

Do you and I actually commit sins in this world, or do we not? Even among those who have received the removal of sin, is there anyone without shortcomings? There is no one. Everyone has shortcomings. When one looks at oneself, there are shortcomings, and when others look at oneself, I don't know if the shortcomings are more or less. But what is clear is not that others are important, but that when one looks at oneself, the things one truly lacks are not just one or two. Even so, it is not that things can change greatly in the future either.

So one becomes greatly entangled and bound to oneself. Ah, it is certain that I have received the blotting out of sin, but when I look at my appearance, something is really not right. If I am in this shape even after receiving the eradication of sin, if my appearance is like this... saying this, one gets blocked and bound. A thick fog rises, and one falls into doubt, agony, and chaos, becoming like the word in Genesis 1:2. *"The earth was without form, and void; and darkness was on the face of the deep"* — except for the darkness, the other two both apply. It becomes chaotic and empty. What is this about me, it is very strange, it is very awkward. Like that, one becomes bound to oneself.

Therefore, if a Christian believes in Christ — believes in the

Lord living in our hearts, and believes in the Lord who died on the cross and resurrected from death — it clearly means that the Lord has eliminated all our sins. If the Lord is alive, because the Lord came to this earth once, took charge of all the sins of the world, and died on the cross, the word that the Lord is alive is exactly the same as saying 'He has eliminated all our sins.' Thus, by believing in the living Lord, by believing in the Savior of love who eliminated all our sins and saved us, we receive salvation, are not bound to ourselves, and receive liberation in all areas to follow the Lord by faith.

With this faith, when you engrave in your hearts that the Lord lives in your hearts, you clearly come to the conclusion that the Lord has eliminated all the sins of my and your entire lives. Therefore, by believing in the living Lord, by believing in the Lord of love who saved us, we receive liberation from ourselves. Our Lord is alive. Is the Lord alive in your hearts? He is alive. Then who died? You died. The Lord is alive and you have completely become corpses, corpses. If only the Lord is alive, it is clear that we, who are saved by water and the Holy Spirit, have escaped from eternal sin, and from all our own shortcomings, sins, and faults. Is it not so? If only the Lord is alive — if only the Lord who eliminated all our sins and saved us is alive — if we believe that, if we believe in that Lord, we have been saved from all our shortcomings. Thus, by believing in the Lord, we come to do the Lord's work.

Today, Galatians 5:16, it is the one verse we read last. *"I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh."* Because the Lord is alive in our hearts, the desire of the Holy Spirit is like this. Namely, the heart wanting to do the Lord's work, the heart wanting to preach the gospel, the heart wanting to serve the Lord — this is the desire of the Holy Spirit. Our Lord is alive in our hearts, and the Holy Spirit of the Lord

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has come upon the heart of a person who has received the removal of sin, and that Holy Spirit is exactly what arouses this desire. When it arouses the heart that wants to serve the Lord, wants to love, wants to preach the gospel to souls, and wants to do the work of the gospel in various ways, it tells us to walk following the desire of the Holy Spirit. It means to walk following that desire, that desire aroused by the Holy Spirit, that desire for righteousness. Then, it means you will not carry out the desire of the flesh.

Everyone, therefore we must believe. That you yourselves died on the cross with Christ. *"I have been crucified with Christ; it is no longer I who live, but Christ lives in me."* Now you must believe that you have been crucified on the cross, that it is no longer you who live but Christ who lives inside you. You must believe that the Lord lives inside us.

And you must believe that the Lord has eliminated all the sins of mine and yours. You must believe that our Lord has already eliminated all those things you still lack while living on this earth, all those shortcomings, faults, and sins. And now we live by faith. It is only faith working through love. We live by that faith believing in the Lord who saved us. Only that remains, only that.

Are we lacking as we live on this earth? We are lacking. When it comes to practical matters, everyone, are you not lacking? This is not someone else's story, nor a story of Christian doctrine, but exactly your own story. Whether you yourselves are lacking or not while living on this earth — that is it. It is not the story of the brother or sister next to you, but exactly your own story. We are lacking. And escaping from one's own shortcomings and sins is escaping only within the faith that believes in Christ.

"I have been crucified with Christ; it is no longer I who live, but

Christ lives in me." You are escaping from all your own shortcomings. Escaping by faith, by faith. Only when you receive salvation and escape from your own shortcomings by faith does the heart wanting to do righteous things arise. You come to follow the desire of the Holy Spirit. You come to follow the desire of God. If you are bound to yourself, you cannot follow it. Therefore, it means you must not be bound to yourself. The word we read today, Galatians chapter 5 — the entirety of Galatians is about this content. In the past, the Apostle Paul preached the gospel in the region of Galatia, but those saints became bound to themselves.

How were they bound? Because they saw so many shortcomings when looking at themselves, it was clear they believed with faith in God, and they believed in Jesus as their Savior... but still, seeing so many shortcomings when looking at themselves, the thought arose that they must receive circumcision to finally confirm that they are God's people. Saying they would have firm faith in their hearts by believing in Jesus Christ and even receiving circumcision of the flesh, they volunteered for circumcision themselves, and because there were also people enticing them to receive circumcision, they eventually ended up receiving circumcision.

At that, the Apostle Paul was absolutely outraged. It is understandable that his insides were turned upside down. What! You received salvation from the law, and you deserved to die in all those sins condemned by the law, but Christ took charge of all your sins, took charge of them all through baptism, died on the cross on your behalf, took charge of all your sins and died, and resurrected again from death to save you, and you received salvation by believing in that Jesus Christ, but are you trying to be bound again to that ritualistic part of the old Old Testament? The Apostle Paul's insides were on the verge of being

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completely turned upside down. To the point that his voice changed. That his voice changed means that, having respected them as God's people in his heart, the thought now arose that they were not His people but children of the devil. Now I absolutely cannot believe your faith. I doubt it. Even so, the Apostle Paul continues to exhort them.

So he speaks here. That he who receives circumcision has the obligation to do the entire duty of the law, all the demands of the law. Those who want to return to the law and become righteous must keep the law 100%, try doing it once. In Christ, neither circumcision nor uncircumcision is anything. It is only faith working through love. Since He saved us with water and blood by God's good love, we receive salvation by believing in Jesus Christ, believing in our hearts. There is nothing but that faith, so what need is there to have received external circumcision, and what need is there to not have received it? What does that matter? What need is there to perform the rituals of the law? The Apostle Paul was completely turned upside down.

Thus, in Galatians, the Apostle Paul says this to the saints who looked at their own appearances and were bound to the weak appearances of the flesh. Since I have been crucified with Christ, did we not die with Christ? Do you really believe in Jesus? If you really believe in Jesus, if Jesus took charge of all your sins on your behalf and died, did we not die too? I died, and did you not die too? We died. We clearly died.

Did we die with Christ, or did we not? We died. Now it is Christ who lives inside me. Since the Lord came back to life, resurrected from death, and came into our hearts through the Holy Spirit and is alive, there is no need for you to be bound to the law, and no need to be bound to your own wrongdoings. You are already dead.

In Christ, all sins have been completely blotted out, and in

Christ, all your actions deserving of death, all those sins have been judged. They were judged together with Christ. You are saved ones. Therefore, do not be bound to your own weaknesses, do not be bound.

"But faith working through love" (Galatians 5:6). Do you really believe in the Lord? Do you really believe that the Lord is my Savior, and yours? We believe. If you believe, do you believe that the Lord took charge of all your sins? We believe He took charge of them all. When He was baptized, were all your sins passed over to Him? We believe. Do you believe that Jesus Christ took charge of the sins of all people in the world, died on the cross, and resurrected? We believe.

If so, there is nothing but that faith, faith. Only faith is right before God, and that faith is what saves you, and that faith is what liberates you from all your shortcomings, and that faith is the faith praised before God. It is true faith, true faith!

The Apostle Paul cried that out. If so, how about you and me today? You and I do not always follow the flesh while living in this world. Sometimes we follow the flesh, and sometimes we follow the Holy Spirit.

But how about yourselves? When you follow the flesh and your lacking parts are revealed, are you bound, or are you not bound? How long has it been since I received the removal of sin, yet I am still like this. Oh my, really. Does one not condemn oneself? Does one not judge oneself? Does one not say, "I am wrong for being like this"?

Everyone, while we live in this world, we go back and forth between two things. Daily, the work of the spirit, the work of the flesh. Working in this realm, then crossing over to that realm to work — it is always like that. Of course, there are also people who steadily work in only one realm. A person who has fallen from faith works steadily in the fleshly realm and becomes

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completely unrelated to the Lord, but most go back and forth.
Even so, are you trying to wash away the actual sins you commit every day right now with prayers of repentance? Like the saints of Galatia among those who heard the gospel from Paul in the New Testament era, who tried to receive circumcision to make up for their shortcomings, are you and I right now trying to wash away all our lacking sins with prayers of repentance? That is returning to the law again. That is not it. *"But faith working through love"* We have obtained salvation through the faith that believes the Lord took charge of all our sins, died on the cross, and resurrected again.
Everyone, are you trying to become a person without sin by praying prayers of repentance again? Before God, when your fleshly shortcomings are revealed, it is necessary to acknowledge that you were originally such a person. Acknowledging that. It is not that you became like that when you originally were not, but because you originally are like that, you acted as you originally would. Because the flesh is originally like that, you returned to the flesh. It is like that. It is not that you yourselves became such a person when you originally were not. It feels as if it is very unfair. Thinking, "I am not originally like this, but I am this lacking right now." But when you look into it, that is exactly yourselves, and from the beginning, that is exactly myself.
Therefore, by acknowledging oneself, and by believing that one died with Christ, and by believing that the Lord is alive inside you, and by believing that the Lord has eliminated all your sins, you receive salvation. And currently, you escape from all your shortcomings by faith. If you have become a new creation and have escaped from all shortcomings — if so, how must you live now? You must live following the desire of the Holy Spirit.
This desire of the Holy Spirit, as I said, is God's desire, desire.

Does not the heart wanting to do God's work arise in us? The more we do God's work, the more we want to do it. Those who serve the Lord want to serve more. Those who serve the Lord with a certain talent find it hard at first, but gradually want to do it more and more. Those who evangelize also find it very difficult and awkward at first, but after doing it a little, the heart wanting to evangelize more arises. That is exactly the desire of the Holy Spirit, the desire of the Holy Spirit.

We now only have to live following the desire of the Holy Spirit. We do not need to be bound because of our sins, because of our shortcomings. By faith, we have received salvation. *"But faith working through love"* We received salvation by faith. If so, what is the only thing left now? It is living following the desire of the Holy Spirit. There is nothing but this, everyone.

Circumcision means performing the ritual of the law — cutting off the skin. If you cut off some skin of the body, do you become God's child? Do you become a righteous person? Try cutting off the skin as much as you want. Cut off your fingers, cut off your toes, try cutting off all your ankles. You do not become a righteous person by that. Even if you throw your body into the fire, that soul does not become a righteous person. If so, how do you become a righteous person? By the faith working through the love of Jesus Christ, by believing in that salvation where Jesus Christ saved us with water and the Holy Spirit, we become righteous people. If so, does a person who has become righteous have no shortcomings? No, shortcomings are still revealed.

As we live, curse words may come out. When you meet a person who has caused you great harm, you are fed up and curse words burst out automatically. "Never come again, you dirty bastard." Or if you run a store and gangster-like people come and extort money, what kind of heart would arise? "Never come again, you dirty leech-like bastard." Such a heart surges up strongly. And

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looking at such a self, what kind of thought do you have? “How can I be like this? How can bitter water and sweet water come out of one mouth? How can a righteous person be like this?” Evil rising up inside your fleshly heart, these things are our fleshly heart. It is because we have the flesh.

We became righteous people by believing in the Lord; we absolutely cannot become righteous people by our own original appearances. Therefore, we finally became righteous people because of Him who is righteous. Even after becoming righteous people by faith, we go back and forth. How is it when we go back and forth? It is agonizing. It is okay when we are on this side, but is it not agonizing when we cross over to that side? At such times, this kind of thought can arise. “It would be more comfortable to receive the removal of sin through prayers of repentance. This seems to fit the principle better. How good would it be if, every time I commit a sin, I pray ‘Lord, please forgive me’ and the sin completely disappears.”

It means the desire arises to return to the law again, to deeds again. Therefore, the Apostle Paul says there is absolutely no need to do so. Since I have been crucified with Christ, how could a dead person come back to life and do such a thing? Our dying with Christ is also dying by faith.

By believing that when Jesus was baptized He took charge of all my sins and died on the cross on our behalf, we also died, and by believing that Jesus came back to life, we also came back to life. It means we receive salvation by faith. Therefore, it means we must acknowledge this fact.

Whichever side you are on, you must acknowledge it. When you are on this side, “Oh, Lord, thank you.” But by any chance, do you all go back and forth? We must clearly point out and move past this part. Do you really always live only in God’s realm? Please speak. Brothers, are you really continuously carrying on

only the spiritual life that the Lord is pleased with? No. If so, what is it that is not? Are there not times when you live not in God's realm, but in the world's realm, the fleshly realm? Are there not times when you live in the realm of sin?

Therefore, the Apostle Paul spoke like this. *"I have been crucified with Christ; it is no longer I who live, but Christ lives in me" (Galatians 2:20).* And the Apostle Paul continues to speak. To walk following the desire of the Holy Spirit. Because he says to walk following the desire of the Holy Spirit, you think there is some tremendous thing, but that is not it.

The heart wanting to do the Lord's work, and wanting to serve the Lord — such a heart arising inside your heart, that is exactly the desire of the Holy Spirit. The desire of the Holy Spirit, that is desire. It is the Holy Spirit's desire. The Holy Spirit arouses not from a big desire but from a small desire. He arouses that small desire wanting to live for God. It starts from there. Walk following the Holy Spirit — it means when a small desire arises, act according to that desire. It means to live like that. It means to follow it. It means to act.

If you live like that, the Christian's life becomes an A+. It is a pass. Despite us going back and forth, because the Lord saved us, if we receive salvation by faith, and follow the desire of the Holy Spirit by faith, our Christian life becomes a 100-point one. He is speaking exactly of that.

Everyone, therefore, you must shake off your own wrong thoughts. First, you must escape from your own wrong thoughts. "Will this work for me, my state is not good enough. With my state like this, how can I live for others, live for the church, and live for the gospel. I cannot even control myself." However, a child who could not even clean a room does it well when he goes to the military. Even if your appearance is like that, our Lord knew it would be so and eliminated all the sins of the world.

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Knowing that you would commit sins in the future, He eliminated them all. If He had said He only took away middle sins or only took away original sin, He would have said so, but He said, “It is finished.” He took them all away. Behold the Lamb of God who takes away the sin of the world. He left that very specifically as a document. This document is exactly the Bible, and that is why the Bible was left to us. Therefore, we are still righteous people. We still have no sin, everyone. Do you have sin, or not? We do not.

Everyone, because there is no sin, because we died with Christ and came back to life with Christ, because we believe, we have no sin. *“But faith working through love”* By faith we became God’s children, and by faith we have no sin. Because we have no sin, by faith we want to do God’s work. God’s work. Therefore, from now on, you must hold onto the fact that there is no sin in your heart, and you must receive liberation from the bound parts. And even if you are lacking in the future, you must follow the desire of the Holy Spirit by faith.

By faith. Even if we cannot always follow the desire of the Holy Spirit — just as a dog following its master deviates to pick up and eat poop, rummage through trash cans, and smell things, then returns to follow the master again — even while we go back and forth, we are the saved people who follow the Lord, the saved people. And now, as those who have received the removal of sin, as those without sin, as those without sin even if lacking, we must live following the desire of the Holy Spirit.

Start from small things. If you follow as God arouses your heart, and even if He does not specially arouse your heart, if you faithfully handle the work the church has entrusted to you first, the Lord will arouse the desire to work more inside that heart. Wanting to serve like this and wanting to serve like that — if it becomes like that, we become true Christians before God. These

are words given to me and you. Did you understand well?

Practically, people who are not born again do not understand well even after hearing such truth. “What is that saying, what useless talk is that, he is saying funny things.” They can say such things. Everyone, God has given us freedom. He did not tie and bind us. He completely liberated the bound parts. He made us so that we follow the Lord by faith, by volunteering from the heart, follow the Lord with joy, and serve the Lord with joy. He saved us so that we are not bound by sin again, so that we are not bound by condemnation and judgment again. I will speak only about this part and finish.

Just as people receive circumcision today — just as among those who heard the gospel from Paul in the New Testament era, they received circumcision to make up for their shortcomings — there are people in the present age who, even after believing in Jesus, try to receive the removal of sin by praying prayers of repentance when they commit a sin. Is that faith right? That faith is not truly believing the fact that one died with Christ, that one’s sins were passed over when Jesus was baptized, and that Jesus died for us when Jesus died on the cross. If one truly believes, it means one does not try to wash away actual sins with prayers of repentance.

Today, those who try to receive the elimination of sin through prayers of repentance every time they commit a sin — these people are those cut off from Christ, those distanced, and those under a curse and judgment. They are not those who truly believe in Jesus Christ. If one is a person who truly believes in Jesus Christ, even if lacking, one is rather a person who thanks God by faith. One must become a person who acknowledges oneself and rather gives thanks.

You and I must live a life of faith, a religious life of believing in Jesus Christ by faith and giving thanks. We must not become

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those who are bound to themselves and die on their own. Wanting to go out into the world, wanting to buy and wear good clothes, and feeling your stomach turn inside out — that is originally how you are. You are originally such people. If it really does not work out, go out and at least buy and wear some clothes. What sin is there in buying and wearing clothes? Everyone, do not think that such an appearance of yourself, which appears because of the desires of the flesh, is your entirety. That is half of your appearance. The other half of your appearance is a person who wants to follow God's desire, exactly a righteous person, a righteous person.

Even if you are lacking, you are still righteous people, righteous people. Knowing that, clearly know your identity — firmly believe that even if lacking, you are God's children saved by the gospel of the water and the Spirit, by the gospel of Jesus Christ, righteous people before God, saints, those who have obtained eternal life, God's workers of righteousness, such precious people, and that you are God's people, and I hope you live like that, following and praising the Lord.

We must do so. Everyone, do you believe? It is such a word. Please go home and read the rest. Since I have provided all the answers, if you read it once, the questions will come out one by one. When the questions come out, since you already know the answers, you will understand, saying, "Ah, this is why he spoke like this."

Practically, even now, this Book of Galatians is continuously progressing, even now. To those who are not born again, this Book of Galatians is extremely difficult. However, to those who are born again, you do not know how easy Galatians, Hebrews, and Leviticus are. At a glance, everything is seen, and it is an incredibly easy truth, but those who are not born again look at this and say, "What is this saying?"

So theologians say this and that, saying there was a circumcision party in the Galatian church and they were told to avoid that circumcision party, and the circumcision party was like this, but these are words spoken without even knowing. Whether it is the circumcision party or whatever, that is not what is important. We do not become righteous by external circumcision, but by faith working through love, the faith inside that heart, we become righteous, and by faith we become God's children. That is exactly the part the Apostle Paul spoke of.

Because our God the Father loved us, He sent His Son to this earth, gave baptism to that Son to pass over all sins, and had His Son be crucified and die in place of all our sins. That is exactly it; if we say we believe in that Jesus Christ, you and I are dead. When Jesus died, we died, and when Jesus came back to life, we also came back to life. Why is that? It is because God the Father loved us, gave His Son, and poured out all the judgment for our sins upon His Son. So we have received salvation by believing in Jesus Christ. Therefore, if we received salvation by faith, the issue is this heart, not any action. Action is not the issue.

So even in this age now, there are especially many such people. Everyone, you have received the removal of sin, haven't you? You have become righteous, haven't you? But by any chance, whenever your shortcomings are revealed, doesn't this kind of heart just rise up? "God, please forgive me. I have committed a sin. Please wash it away." This kind of heart rises up, right? If you're not careful, it even comes out of your mouth, right? At that time, everyone, no matter how much you pray asking to wash it away, it does not work.

That salvation that saved you by the water and the Spirit, that salvation accomplished 1,900 years ago — because there is that salvation by which God and Jesus saved you, and because that word of truth is inside your heart, the sin committed currently is

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also eliminated. You have been saved from all those sins as well. It is like that. Everyone, do you believe?

Still, we are righteous people. We were crucified together with Christ. And we come back to life. Even if we are lacking, we are God's children. We are righteous people. We are workers of righteousness. We just need to live like that, following the desire of the Holy Spirit. The desire of the Holy Spirit arises when doing the Lord's work. The desire of the Holy Spirit arises when we put down a little of living following the desires of the flesh, come out to that place where the desire of the Holy Spirit can arise, listen to the word, and unite our hearts to do God's work together even if we are lacking. Hearts wanting to do God's work arise.

If you do not ignore those hearts, continuously follow those small hearts, and do it united together, later that tiny desire — the tiny desire wanting to live for God — keeps growing bigger, and later you do God's work even more, and without even realizing it, you become God's worker. I give thanks before the Lord who, even though we are lacking, places the Holy Spirit inside our hearts, and God also lives inside our hearts to become our Savior, and grants us such desires, such hearts, so that we can do blessed work. Truly by faith, I hope you live like that, following the desire of the Holy Spirit that arises inside your heart. I will conclude the message. ✉

Since Christ has given us the gospel of the water and the Spirit, let us firmly keep this salvation obtained by faith

< Galatians 5:1-12 >

"Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage. Indeed I, Paul, say to you that if you become circumcised, Christ will profit you nothing. And I testify again to every man who becomes circumcised that he is a debtor to keep the whole law. You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace. For we through the Spirit eagerly wait for the hope of righteousness by faith. For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love. You ran well. Who hindered you from obeying the truth? This persuasion does not come from Him who calls you. A little leaven leavens the whole lump. I have confidence in you, in the Lord, that you will have no other mind; but he who troubles you shall bear his judgment, whoever he is. And I, brethren, if I still preach circumcision, why do I still suffer persecution? Then the offense of the cross has ceased. I could wish that those who

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trouble you would even cut themselves off!"

Beloved saints, today we will read the words of Galatians chapter 5, verses 1 through 12 together. Earlier in chapter 4, the Apostle Paul testified that we are not slaves but sons, and not children of a bondwoman but children of a free woman. Entering chapter 5, Paul declares that freedom in one word and begins his exhortation. It is that Christ has given us freedom to make us free, so do not bear the yoke of slavery again.

There is an issue that Paul repeatedly deals with in this text. That is circumcision. The false teachers who entered the Galatian church taught that even if one believes the gospel of the cross, one must receive circumcision to become a complete people of God. However, Paul strictly rebukes that it is an act of changing freedom back into the yoke of slavery.

Through this word today, I hope you clearly hold on with faith in your heart to what kind of freedom the freedom Christ gave us is, and how you can stand firmly upon that freedom.

Christ came to this earth to save us from sin

The Apostle Paul declares the truth of faith and preaches the word. *"Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage" (Galatians 5:1).*

The reason Jesus Christ came to this earth was to give us salvation from sin and the curse of the law. Jesus received baptism from John the Baptist, had the sins of the world transferred to Him, was crucified on the cross, resurrected from death, and rescued us who believe from the sins of the world.

This is the gospel of the water and the Spirit, and it was the word of truth that this gospel brought to us.
The salvation we received is not something we obtained on our own, but the salvation Christ gave by paying the price for our sins. Paul exhorts us to stand firmly upon this faith of salvation. Standing firmly means, as he spoke, not to be sucked into any temptation that tries to shake that faith.

Do not bear the yoke of slavery again

Not bearing the yoke of slavery means not to be bound by deeds again and bear the burden of sin. If a person tries to corrupt the salvation received from the Lord with their own good deeds, that becomes a sin.
Galatians chapter 3 says that those who belong to the deeds of the law are under a curse. It is because faith belonging to the deeds of the law is not the faith of true salvation. Those who have become sinners always try to do the words of the law, but it is because it is impossible with the flesh of a person. A person who tries to please the Lord with deeds ends up drifting away from the salvation the Lord has given.
However, those who live inside the gospel of salvation given by Christ are different from them. They are not considered righteous because their deeds are perfect, but they receive salvation and enjoy eternal life by the faith that believes in the removal of sin of the redemption accomplished by Christ. Therefore, those who try to bear the yoke of sin again drift away from the love of Christ.

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If one tries to receive salvation by receiving circumcision in addition to the baptism and the cross that Christ received, he is a person trying to return again to the faith of the law

Paul speaks strictly about circumcision. *"Indeed I, Paul, say to you that if you become circumcised, Christ will profit you nothing. And I testify again to every man who becomes circumcised that he is a debtor to keep the whole law" (Galatians 5:2-3).*

There is a reason why Paul spoke of circumcision so strictly. If one becomes God's people by receiving circumcision, it means that the salvation in which Jesus Christ came to this earth, received baptism from John, was crucified to shed blood, and resurrected from death to save us from sin becomes in vain.

Also, a person who tries to become righteous by receiving circumcision comes to bear the obligation to do the whole law. It does not end with just one circumcision. After that, it makes him a person who must keep all the Sabbaths, feasts, and numerous commandments of God. A person who tries to enter under the law even after believing in Jesus is a person who tries to bear the curse of the law himself.

Those who seek to be justified within the law are those who have fallen from the grace of salvation given by Jesus Christ

Paul continues and speaks clearly. *"You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace" (Galatians 5:4).*

He who seeks to become righteous by keeping God's law is one

who tries to neutralize the baptism Christ received from John and the blood of the cross. Human deeds and Christ's grace cannot go together. If one tries to become righteous by human deeds, he is severed from Christ, and if he holds onto Christ, he gains freedom from the yoke of deeds.

That we were saved from our sins and became righteous was not within the law, but by the faith that believes in the gospel of the water and the Spirit. Therefore, so that we do not drift away from God's grace, we must distance ourselves from the deed-based faith that seeks to obtain the righteousness of the law.

Waiting for the hope of righteousness by faith through the Spirit

Then, by what does our faith manifest? *"For we through the Spirit eagerly wait for the hope of righteousness by faith" (Galatians 5:5).*

We wait for the kingdom of God following the faith that believes the baptism the Lord received from John and the blood of the cross as our salvation. The Holy Spirit dwells in the hearts of the saints who have received the removal of sin by believing the gospel of the water and the Spirit, and through that Holy Spirit, we have the assurance of our salvation and live by faith.

The hope of righteousness means that we have been saved by believing the gospel word of God's righteousness and have become those who will enjoy that glory of God in the future. This hope is based not on our deeds but on the gospel word of salvation accomplished by Christ. Therefore, he who has obtained salvation from our sins is not shaken in the hope given by God.

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Our salvation is only the faith that believes in the gospel of the water and the Spirit, which worked through God's love

Paul makes clear what kind of faith there is. *"For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love" (Galatians 5:6).*

In Christ Jesus, no other deed has any effect except believing in the salvation accomplished by the baptism Jesus received from John and the blood of the cross. What brings assurance to our hearts is only the faith working through love, that is, the faith that believes in the gospel of the water and the Spirit. That faith indeed is the redemption of salvation accomplished within God's love.

From the heart of a person who has already received the removal of sin by believing the gospel of the water and the Spirit, only the love that cares for brothers and the gospel word of the water and the Spirit toward lost souls flow out from that heart. That is not a deed to receive the removal of sin, but it is the faith of the one who has already received the removal of sin working within God's love. Not a mark of the flesh like circumcision, but the faith that believes the word of truth of salvation working by the love of Jesus Christ becomes true faith.

Who hindered you from obeying the truth?

Paul asks the Galatian church out of sorrow like this: *"You ran well. Who hindered you from obeying the truth? This persuasion does not come from Him who calls you" (Galatians 5:7-8).*

The Galatian church was originally a church that ran the race of

faith well. But someone hindered them, preventing them from obeying the truth. Paul makes it clear that the persuasion, that is, the teaching that they must be circumcised, did not come from God.

We too, while running the race of faith well by believing the gospel of the water and the Spirit, can be hindered by teachings that are not the word of truth of salvation and stop our steps of faith. Therefore, we must always discern whether the teaching we hear comes from God who called us, or if it comes from men.

A little leaven leavens the whole lump

Paul warns with one parable. *"A little leaven leavens the whole lump" (Galatians 5:9).*

Leaven puffs up the whole dough even with a small amount. Other teachings that are not the gospel of the water and the Spirit are also like that. Even if it looks small at first, if that teaching is left as it is, it spreads to the whole church and corrupts the gospel of the water and the Spirit. It seemed like a small matter of adding one circumcision, but it shook the faith of the saints of the Galatian church.

Therefore, we must not tolerate any gospel other than the gospel of the water and the Spirit. Because adding a little of human deeds to the gospel of the water and the Spirit, adding a little of prayers of repentance, that one little leaven corrupts the entire faith of perfect salvation.

He who troubles you shall be judged by God

Paul continues and speaks like this. *"I have confidence in*

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you, in the Lord, that you will have no other mind; but he who troubles you shall bear his judgment, whoever he is" (Galatians 5:10).

Paul was confident in the Lord that the Galatian church would not harbor any other mind until the end. However, Paul strictly warns that whoever troubles them, that is, whoever shakes the gospel of salvation with false teachings, will surely receive God's judgment.

Corrupting the gospel is hindering God's work. God Himself judges such a person. Therefore, we must not stand on the side of those who shake the faith that believes the gospel word, but rather we must stand in the place of faith that keeps the truth of the gospel of the water and the Spirit.

The reason Paul is persecuted is because he tries to preach the gospel word of the water and the Spirit

Paul reveals the reason he is persecuted like this. *"And I, brethren, if I still preach circumcision, why do I still suffer persecution? Then the offense of the cross has ceased" (Galatians 5:11).*

If Paul had preached circumcision together, he would not have been persecuted. If he had preached by moderately mixing the law and the truth of the gospel, he would have been welcomed by people. However, because Paul preached only the baptism received from John and the gospel of the cross, he was hated by many.

That Paul preaches the way of the baptism Jesus received from John and the cross means preaching the truth that one is saved not by human deeds but only by the baptism Christ received from John and the cross. A person with sin wants to add his own

deeds to the word. However, we must not commit such an error, and we must endure all persecution to preach only the truth of the gospel of the water and the Spirit.

The yoke of bondage today

Then, is there a yoke placed by men in this age today? If circumcision was added in that age, in this age, theological doctrines and the faith of each denomination demand those who believe in Jesus to believe and keep them.

The teaching of many churches in the 21st century is not a faith that receives salvation at once by believing in Jesus, but that original sin receives the removal of sin by faith, but the sins committed daily must be washed away daily by prayers of repentance. The faith and theological doctrines of these denominations add human thoughts and deeds to the gospel of the water and the Spirit given by Jesus Christ, which corrupts the salvation completed by Christ.

When a saint born again by the gospel of the water and the Spirit commits a sin, he does not wash away the sin again with prayers of repentance, but he must acknowledge and confess before God that he has committed a sin, and at the same time look to the baptism the Lord received from John and the blood of sacrifice on the cross, and have the assurance of being saved. Therefore, we must not put on the yoke of bondage again, but stand firmly by faith on the gospel of the water and the Spirit of salvation given by Christ.

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The salvation we received is the guarantee of becoming God's children

By what does the salvation given to us by Jesus Christ manifest? Salvation is exactly the mark of having become God's children. The most unnatural person in a household is the one who is not a member of that family. However, the child of that house is the one who is born again by believing the gospel of the water and the Spirit.

He who has become God's child is also controlled by God's word. However, that is not being under the wrath of sin that a sinner receives, but it is the control received within the Father's love because he has become God's child. While receiving praise for doing well and scolding for doing wrong, he is still loved and still lives by faith before the Father.

What Jesus Christ has given us is giving the assurance of salvation by the gospel of the water and the Spirit. Those who believe the gospel of the water and the Spirit must overcome with the word the sins they commit even after being born again, and run by faith toward the Lord who is before them. He who receives salvation by the gospel of the water and the Spirit is one who has received the eternal removal of sin. Our weakness cannot make us slaves of sin again.

Conclusion, stand firmly on the faith that believes the gospel of the water and the Spirit

Beloved saints, today we have looked together at the words from Galatians chapter 5, verses 1 to 12. Because Christ has delivered us from all our sins and the curse and judgment of the law by the word of the gospel of the water and the Spirit, we

need to firmly keep our faith. The word of the gospel of the water and the Spirit that made us obtain salvation from sin says that faith believing in our good deeds or theological doctrines is not needed. We must stand and run before the Lord only with the faith that believes the gospel of the water and the Spirit.

Therefore, we must not lose the truth of the gospel of the water and the Spirit again. Whether it is adding circumcision or adding prayers of repentance, all of that adding human deeds to the gospel word of the water and the Spirit given by Christ is an act of opposing the gospel of salvation given by God. Just as a little leaven leavens the whole lump, a small doctrine also corrupts the gospel word of the water and the Spirit. What is effective for us is only the gospel of the water and the Spirit working by God's love.

Paul was persecuted because he preached the baptism the Lord received from John and the substitutionary death and resurrection on the cross. We must firmly hold onto the truth of receiving salvation from all our sins by believing the saving work of Jesus Christ receiving baptism from John and taking the judgment of our sins on the cross. We are not slaves of sin but God's children, and we have received eternal salvation at once by faith through the gospel word of the water and the Spirit.

Beloved everyone, I hope that all of you will live holding onto this gospel word of the water and the Spirit of salvation, where Christ paid the price of sin on the cross and through the baptism He received from John. Hallelujah! Amen. ✉

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Questions and Answers on Galatians Chapter 5

[Question] 1. Since Christ came to this earth to give us salvation, we have a responsibility to please His heart through faith believing in the work of salvation He accomplished. Please explain this part.

I will explain how the work of salvation accomplished by Christ and our responsibility responding to that work are connected, under the light of Galatians 5.

1. The purpose for which Christ came to this earth was to set us free

The Apostle Paul firmly declares in Galatians 5:1, *"Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage."* The reason Christ came to this earth was not to show a moral example or to found a new religion, but to liberate at once mankind who was groaning under sin and the curse of the law. By receiving baptism from John the Baptist at the Jordan River, He personally took upon Himself the sins of all mankind (the fulfillment of the law of laying on of hands in Matthew 3:15, Leviticus 1:4 and 16:21), and while bearing those sins, He paid the full price of sins by shedding blood and dying on the cross, and by resurrecting in three days, He permanently guaranteed righteousness.

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The work of salvation, which is the baptism Jesus received from John and the death on the cross and the resurrection, is the work of salvation Jesus accomplished through His 33 years of life after coming to this earth, and there is no room for any human deed to be added or supplemented to it.
Therefore, the very first thing we must do is not gaining this freedom by doing something ourselves, but because He has already accomplished everything, it is for us to accept the gospel word of water and the Spirit deeply in our hearts. This awareness of faith is the starting point of all life of faith.

2. The way to please God is not human deeds but faith believing in the word of truth

The Apostle Paul makes a fearful diagnosis in Galatians 5:4. *"You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace."* All attempts to please God with one's own deeds, efforts, and religiosity are rather the act of turning one's back on Him.

Galatians 3:10 asserts, *"For as many as are of the works of the law are under the curse; for it is written, 'Cursed is everyone who does not continue in all things which are written in the book of the law, to do them.'"* A person who tries to accumulate righteousness by deeds falls into the position of a debtor who must keep the entire law for a lifetime without a single inch of error, and since there is not even a single person who can bear that burden, they ultimately remain in the curse.

Therefore, the way for us to please the heart of Christ is not the effort to accumulate one's own righteousness, but the faith that accepts exactly as it is the work He has already accomplished for us. This is exactly the reason why the Apostle Paul said, *"For in Christ Jesus neither circumcision nor*

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uncircumcision avails anything, but faith working through love" (Galatians 5:6).

Effective faith is not a ritual or religious achievement, but the footsteps of faith that naturally flow out as the one who has received the gospel of water and the Spirit in their heart is captivated by that love.

3. The faith that believes in the heart the work of His baptism and the work of shedding blood on the cross is exactly the act of receiving salvation in the heart by the truth of salvation

Many people confess, "I believe in Jesus," yet they live in ignorance about how Jesus actually handled their own sins.
The Apostle Paul ruthlessly criticizes such faith. One is not saved simply because one "believed," but one is saved because He has already fully accomplished salvation for us and we have accepted that fact. The order must never be reversed.
It is not that we loved the Lord, but because the Lord first loved us and saved us, we are responding (see 1 John 4:19).

Just as a person who merely repeats "I love you" without even knowing the other person cannot be called a person of true love, shouting that one follows Jesus without knowing how He handled all of one's sins cannot be the way to please His heart.
The fearful declaration in Matthew 7:23, *"I never knew you; depart from Me, you who practice lawlessness!"* is a warning toward such ignorant faith. Therefore, the faith that believes in the work of Christ is not a vague religious sentiment, but begins with clearly knowing in the heart how the baptism He received, the blood of the cross, and the resurrection handled one's sins once and for all.

4. Legalism and moderate compromise is the way that neutralizes the gospel of salvation

The Apostle Paul warns in Galatians 5:9, *"A little leaven leavens the whole lump."* Legalists who taught, "You must believe in Jesus, but you must also be circumcised," had entered the Galatian church. These were not people who denied Jesus. They insisted on a faith that seemingly looked more faithful, saying that one must believe in Jesus and also keep the law.
However, the Apostle Paul saw through that this very compromise was the yeast that destroys the gospel from its deepest place.

The moment even a single piece of human deed is added to the work of Jesus, the once-for-all nature and completeness of that work are denied, and it ultimately drags everyone to a place where they cannot receive the removal of sins.
This is the reason why the Apostle Paul vented in Galatians 5:11, *"If I still preach circumcision, why do I still suffer persecution?"* If he had preached by moderately mixing the law and the gospel, he would not have been persecuted by the Jewish society. But so that the stumbling block of the cross would not cease, he flawlessly kept and preached only the gospel of water and the Spirit.
If we also truly believe in His work, we have the responsibility to receive that gospel exactly as it is and preach it exactly as it is, without adding any of our own righteousness or boasting to it.

5. The responsibility to serve as slaves through love follows those who have been justified by faith

The faith that believes in the work of Christ can by no means flow into laziness or self-indulgence. The Apostle Paul

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commands in Galatians 5:13, *"For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another."* The freedom that Christ has released is not the freedom to commit sin, but the freedom to practice righteousness, that is, the freedom to serve brothers and neighbors with love.

All the righteousness that the law has demanded has already been fulfilled in Christ, and the lives of those who have received that righteousness must now be expressed as a voluntary flow of love, not compulsion.

This serving as slaves of love is not an abstract emotion, but appears as concrete steps of offering one's own heart, time, and material possessions so that the gospel of water and the Spirit can be spread further. The hands that make and send books, the devotion that supports the work of the church, and the labor of serving brothers and sisters are all forms of response that please His heart.

If Christ gave His all to set us free, it is a very natural response for us, who have been set free, to give our all to lead other souls to the same freedom.

6. He who has crucified his passions and desires on the cross with Christ pleases Him

The word declared by the Apostle Paul in Galatians 5:24, *"And those who are Christ's have crucified the flesh with its passions and desires,"* shows the deepest foundation of a life that pleases the heart of Christ.

Here, *"passions"* refers to all the emotional ties that bound us when we were the old self, that is, the emotional bindings originating from old relationships, old pride, and old honor, and *"desires"* refers to all self-centered ambitions to enrich one's

own flesh and circumstances.

The Apostle Paul does not say that the people of Christ Jesus simply “controlled” these two things, but says they “crucified them on the cross.”

This event of crucifixion is not accomplished by one’s own determination. It is something that happens by acknowledging through faith the fact that our sins were passed onto Jesus through the baptism He received, and because He paid the full price for our sins on the cross, we also died with Him.

Only those who have received the gospel of water and the Spirit can truly agree with the fact that they died on the cross, and only upon that agreement can they return to the front of the cross and confirm their crucifixion whenever their passions and desires rise again.

What desires would a dead person harbor, and by what passions would they be bound and shaken? This very participation in the cross is the response that most deeply pleases the heart of Christ.

7. To summarize

The work for which Christ came to this earth to give us salvation is a once-for-all completed work of the baptism He received from John and His death and resurrection on the cross, and we have the responsibility to accept this work exactly as it is in our hearts and not add any of our own thoughts upon that faith. Both the effort to build up righteousness through the law and the self-indulgence disguised as freedom are ways that deny His work.

There is only one way to truly please His heart: it is the step of receiving the gospel of water and the Spirit in the heart to receive the removal of sins, serving as slaves through love within that freedom, and living according to the guidance of the Holy Spirit

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with one's passions and desires crucified on the cross.
This path is not a heavy yoke of the law but the freest response of love, and it is a joyful serving as slaves following the desires of the Holy Spirit that He Himself raises within us.
It is not that we please Him by doing something, but genuinely believing, thanking, and responding to the love of all the things He has already accomplished for us is exactly the greatest responsibility given to us.

[Question] 2. Those who try to receive the removal of sins within today's theological doctrines are cut off from Christ and end up becoming those who distance themselves from the gospel of the water and the Spirit of salvation given by God. Please explain this part.

I will explain how the fearful warning of Galatians 5:4 is identically revived within today's theological doctrines, and how that teaching makes souls be cut off from Christ.

1. The legalism of the Galatian era is being revived in various forms today

The Apostle Paul firmly nailed down in Galatians 5:4, "*You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace.*"
The false teachers who disturbed the Galatian church were not people who denied Jesus. They were people who taught, "You must believe in Jesus and also be circumcised." Outwardly, it was a compromised faith that looked more faithful, but the Apostle Paul saw through that this teaching was the very yeast that destroys the gospel at its deepest place.

Even within the doctrines made by today's theologians, this legalism is reviving in various forms. Some denominations teach the observance of the Sabbath as a condition for salvation, some denominations emphasize food regulations such as not eating fish without scales as a mark of righteousness, and some denominations present specific rituals, worship formats, frequency of church attendance, and offering amounts as the measure of faith.

The Apostle Paul's diagnosis remains equally valid across the ages. The moment even a single piece of human action in any form is added to the work of Christ, that person enters the path of being cut off from His once-for-all accomplished salvation.

2. The teaching that washes daily sins with prayers of repentance denies the once-for-all accomplished salvation

One of the most universally taught theologies today is, It is, "Since original sin was removed by believing in Jesus, the daily sins committed thereafter must be washed every time through prayers of repentance." This teaching looks very faithful, but in reality, it is a fearful theology that downgrades the cross ministry of Christ into a daily partial thing.

If the blood He shed on the cross could not wash all our sins at once, it would mean that He must be hung on the cross again every day for daily sins. However, Hebrews 10:14 clearly declares, *"For by one offering He has perfected forever those who are being sanctified."*

Christ took upon Himself the sins of all mankind at once through the baptism He received at the Jordan River, paid all the price for those sins at once on the cross, and permanently guaranteed righteousness by resurrecting.

However, the theology that teaches that one must add to the washing of sins by daily prayers of repentance makes His work

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incomplete, and is another legalism that binds the believer as a slave to anxiety for a lifetime.

If they say, "Let us repent of the sins committed during the week," did you commit sins only for a week? The sins committed in the past have not been resolved either, yet it becomes a faith that endlessly adds only the burden of repentance. The church that teaches like that is gradually distancing its congregation further away from the once-for-all nature of Christ.

3. The theology that emphasizes only the blood of the cross and omits Jesus' baptism is a half-gospel

The majority of evangelical theology today teaches, "Our sins were removed by the blood Jesus shed on the cross." This teaching is correct, but it remains a half-truth. It is because a crucial piece regarding how the blood of the cross could remove our sins is missing. That is exactly the baptism Jesus received from John the Baptist at the Jordan River.

In Matthew 3:15, Jesus personally received baptism, saying to John the Baptist, *"Permit it to be so now, for thus it is fitting for us to fulfill all righteousness."* This event was the New Testament fulfillment of the Old Testament law of laying on of hands recorded in Leviticus 1:4 and 16:21, that is, the law where a sinner passed their sins by laying hands on the head of the sacrifice. John the Baptist, as the last High Priest representing mankind, laid his hands on the head of Jesus and passed the sins of all mankind onto Him. Because He bore the sins, He could shed blood on the cross, and that blood could make us clean.

1 John 5:6 clearly testifies, *"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"* Today's theology that omits the water (Jesus' baptism) and emphasizes only the blood is exactly the

theology that has fallen into the error that the Apostle John warned against, and those who hold onto this half-gospel become distanced from the completeness of the once-for-all salvation accomplished by Christ.

4. Even the vague teaching that "you are saved just by believing in Jesus" is another form of the law

At first glance, even the teaching "you are saved just by believing in Jesus," which seems the most gracious, eventually becomes another law if the truth about how Jesus actually removed one's sins is missing. This is because it is a faith that makes the very act of one's own "believing" the basis of salvation.

Salvation comes by knowing and accepting the fact that Jesus Christ has saved us, not by our act of "having believed" that we obtain salvation. This is the reason why the Apostle Paul cried out in Galatians 1:8, *"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."*

Just as a person who only repeats "I love you" without even knowing the other person cannot be called a person of true love, a faith that only cries out "I believe" without knowing how Jesus removed all of one's sins at once will stand before the fearful declaration of Matthew 7:23, *"I never knew you; depart from Me, you who practice lawlessness!"*

True faith is not a vague religious emotion, but the act of clearly knowing and accepting in the heart the specific truth of His baptism, death on the cross, and resurrection. Any confession of faith missing that core ultimately operates as another law that cuts oneself off from Christ.

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5. The attempt to add righteousness through theological degrees, denominational positions, or religious acts is the path of falling away from Christ

Today, not a few people try to make theological degrees, positions within a denomination, or the amount of tithes, fasting, and service as evidence of their own righteousness. However, the Apostle Paul clearly nailed down in Galatians 5:6, *"For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love."*

Even if one receives 50 doctoral degrees, if they do not know how their sins were removed, it is nothing but vain glory, and even if one occupies the position of general assembly president, presbytery president, or session president within a denomination, that cannot become the basis of righteousness before Him.

The attempt to build up righteousness with the amount of religious acts is placed under the declaration of Galatians 3:10, *"For as many as are of the works of the law are under the curse; for it is written, 'Cursed is everyone who does not continue in all things which are written in the book of the law, to do them.'"*

The moment even a single piece of one's own action is brought in as the basis of righteousness, one falls into the place of a fearful debtor who must keep the entire law without a single error for a lifetime.

Since there is not a single person who can bear this burden, the result is always a curse and the path of falling away from Christ.

6. Just as a little leaven corrupts the whole lump, compromised teaching drags all believers to the place of destruction

The Apostle Paul warns in Galatians 5:9, *"A little leaven*

leavens the whole lump." A compromise that seems trivial at first, that is, the teaching of "Let's believe in Jesus and also add works," corrupts the entire community as time passes.

The legalists of the Galatian church initially told them to add only circumcision, but soon it was endlessly added to in the manner that they must also keep the Sabbath, follow food regulations, and observe feasts. A small compromise gradually ended up binding the entire faith with the yoke of the law.

The same thing happens within today's theological doctrines. On the path where the gospel of the water and the Spirit has been blurred, the amount of repentance, the degree of dedication, the years of faith, and the frequency of religious acts step in as the measure of righteousness, and believers struggle for a lifetime to fill their own shortcomings, eventually standing before Him carrying the burden of sin. This is exactly the reason why the Apostle Paul cried out in an impassioned tone in Galatians 5:12, *"I could wish that those who trouble you would even cut themselves off!"*

It is because compromised teaching is not merely a difference in theological opinion but a matter of life and death for the soul, and it is a leaven that not only destroys one soul but cuts off an entire community from Christ.

7. To summarize

The reason why those who try to receive the removal of sins within today's theological doctrines are cut off from Christ and distanced from the gospel of salvation is because those teachings are essentially attempts to add something human to the work Christ accomplished once for all. The blotting out of sins filled by daily prayers of repentance, a half-gospel that only separates the blood of the cross, a vague confession of *"faith"* missing the core, theological status and degrees, the accumulation of

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religious acts—all of these, regardless of their outward appearance, possess the exact same essence as what the legalists of Galatia did.

The only way to truly not be cut off from Christ and to stand firm in His grace is to return to the gospel of the water and the Spirit. It is to accept in the heart the truth that Jesus took upon Himself the sins of all mankind at once through the baptism He received at the Jordan River, paid all the wages of those sins on the cross, and permanently guaranteed righteousness by resurrecting.

There is no room for any human action, theological compromise, or religious addition to enter there. Only His work of baptism, death on the cross, and resurrection, which He accomplished once for all, truly leads us to the freedom of the elimination of sins, and only those who flawlessly hold onto and preach this gospel can stand firm in grace without being cut off from Him.

[Question] 3. Please explain the fruit of the flesh.

I will unfold the fifteen works of the flesh that the Apostle Paul laid out in Galatians 5:19-21 according to their classification and meaning, and summarize together how these works should be handled from the perspective of the gospel of the water and the Spirit.

1. The reason why the Apostle Paul called them *"works"* instead of *"fruit"*

Although you used the expression "fruit of the flesh" in the question, the exact text of Galatians 5:19 begins with, *"Now the works of the flesh are evident."* The Apostle Paul intentionally used a different expression. While he used the singular *"fruit"* in verse 22, saying, *"But the fruit of the Spirit is,"* he chose the

plural expression *"works"* in verse 19. *"Fruit"* points to the result that naturally grows from a single tree, but *"works"* points to the products or actions that a person creates by exerting their will.

The flesh of an un-born-again person constantly plots and creates something to fulfill their own greed, and the result of this plotting is exactly the works of the flesh that unfold into fifteen things.

Also, the Apostle Paul pinpointed the nature of these works at once with the single word *"evident."* That is, it means they are things that are clearly revealed to anyone's eyes even if one makes up their mind and tries to hide them. If a person lives according to their flesh, the result by no means remains a secret, and its traces are engraved on their entire life to be seen by anyone.

Therefore, we must not read these fifteen works as a simple moral list, but we must read them as a diagnosis regarding in what shape the un-born-again old man reveals his identity.

2. The sins of sexual intemperance — sexual immorality, impurity, and sensuality

The first three items are sins of intemperance related to sex. *"Adultery, fornication"* is the most comprehensive word pointing to all illicit sexual relationships, and it includes any sexual acts occurring outside the holy fence of marriage established by God. *"uncleanness"* points to a state of uncleanness that permeates the mind, thoughts, and actions overall in a broader sense than sexual immorality, and it includes not only outwardly revealed acts but also lustful imaginations and greed within the mind. *"lewdness"* is a more explicit and shameless obscenity, that is, a state of revealing one's desires as if boasting, having lost even a sense of shame.

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These three sins show how the soul is corrupted when human's strongest instinctual desire is perverted. It is the appearance of the gift, originally given by God for a holy family and the union of one body, plummeting into a self-centered tool of pleasure due to sin.

Because the flesh of an un-born-again person lacks the spiritual driving force to control such desires, they eventually become swept away by that current, and the Apostle Paul asserts that this direction of life is exactly the path that fails to inherit the kingdom of God.

3. The sin of spiritual corruption — idolatry and sorcery

The following two items point to the perversion of the spiritual realm. *"Idolatry"* is not limited merely to bowing down to images made of wood or stone. Every attitude of the heart that places one's fleshly greed above God is exactly idolatry.

Colossians 3:5 clearly points out, "*covetousness, which is idolatry."* Money, honor, power, children, one's own righteousness—the moment all of these occupy a higher position than the work of Christ, they become idols.

"Sorcery" comes from the original Greek word "pharmakeia," and points to acts of spiritual manipulation through magic, divination, and drugs. Even today, things like visiting fortune-telling houses, asking about one's destiny, borrowing the help of shamanism, and pursuing mystical spiritual experiences still occur even among believers. Such sorcery is the act of entrusting one's destiny to dark spiritual forces rather than the living God, and it is the path where a person already set free by the gospel of the water and the Spirit enters back into the yoke of the devil.

4. The sins of relationship that tear the community — making enemies, strife, jealousy, outbursts of anger, forming factions, divisions, heresies, and envying

Among the works of the flesh, the most numerous items are the sins that break human relationships and the community. *"Hatred"* is the attitude of harboring hostility toward others within oneself and sharpening one's mind saying 'just wait and see', and *"contentions"* is the quarrel where that hostility is expressed outwardly. *"Jealousies"* is the mind that cannot endure the well-being of others, and *"Outbursts of wrath"* is the intemperance of exploding one's emotions even over trivial matters. *"Selfish ambitions"* is the act of gathering people together in pursuit of one's own interests and ambitions, and *"dissensions"* is the sectarianism of trying to fall away from the community and go separately.

"Heresies" point not merely to doctrinal errors, but to all divisive steps that deviate from the path of truth and assert one's own way. *"Envy"* is the mind that wants to take away what belongs to others, that is, a desire that operates more actively than jealousy.

The reason these eight sins are bound together in one bundle is that they all grow from the same root of placing oneself at the center and using relationships with others as tools. This is the reason why the Apostle Paul warned in Galatians 5:15, *"But if you bite and devour one another, beware lest you be consumed by one another!"*

A community of un-born-again people will inevitably be divided and broken by these things as time passes, and regrettably, even born-again believers will be sucked back into this path if they live without crucifying their passions and desires on the cross.

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5. The sins of loss of self-control — drunkenness and dissipation

The last two items are sins of failing to control one's own flesh and emotions. *"Drunk with wine"* points not merely to the act of drinking alcohol itself, but to the state where one's mind is paralyzed by alcohol, failing to discern the things that please God.

Ephesians 5:18 exhorts, *"And do not be drunk with wine, in which is dissipation; but be filled with the Spirit."* If alcohol dulls the central nervous system, one becomes unable to discern what they are doing or what they are saying, and also becomes unable to hear the path guided by the Holy Spirit.

"Dissipation" points to the intemperate feasting and revelry that follow as a result of drunkenness, and more broadly, it points to an entire life of unleashing all of one's desires without restraint. The reason the Apostle Paul placed these two items at the end is that the loss of self-control is exactly the soil in which all the previously listed sins can take deeper root. A person whose mind is clouded becomes easily swept away by sexual immorality, outbursts of anger, and forming factions.

6. The works of the flesh spring up even in the born-again, and the solution lies in the crucifixion

One truth we must absolutely point out here is the fact that these fifteen works still spring up even in the hearts of those who have received the removal of sins by believing in the gospel of the water and the Spirit. The word spoken by the Apostle Paul in Galatians 5:17, *"For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish,"* points exactly to this reality. The Holy Spirit indwells within the heart of a born-

again believer, but at the same time, the old flesh still remains, possessing the inertia to follow its own greed.

Therefore, being born again is not denied simply by the fact itself that sexual immorality, outbursts of anger, or jealousy arise in the heart. On the contrary, feeling the intense conflict between these two desires is itself evidence that one is born again. The difference lies in how one responds when such things spring up. The Apostle Paul declares in Galatians 5:24, *"And those who are Christ's have crucified the flesh with its passions and desires."* The attempt to cut off sexual immorality by one's own will, to suppress outbursts of anger by one's own resolution, and to control jealousy by one's own effort is the path of legalism and can by no means succeed. Only when we hold fast in our hearts again to the fact that all our sins were passed onto Jesus through the baptism He received, and that He executed our old man on the cross, the passions and desires are confirmed to be crucified right at that place.

Also, the Apostle Paul adds a fearful warning in the latter half of verse 21: *"Those who practice such things will not inherit the kingdom of God."* This word is not a warning regarding a born-again person making mistakes once or twice, but an eschatological diagnosis directed toward a person who lives entrusting their entire life to the flow of these works of the flesh. If one is a person who has truly received the gospel of the water and the Spirit, even though there may be shortcomings, the direction of their life is no longer bound to these works.

7. To summarize

The fifteen works of the flesh in Galatians 5:19-21 are a diagnostic chart that nakedly reveals the identity of the un-born-again old man. Sexual intemperance (sexual immorality, impurity, sensuality), spiritual perversion (idolatry, sorcery),

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relational division (making enemies, strife, jealousy, outbursts of anger, forming factions, divisions, heresies, envying), loss of self-control (drunkenness, dissipation)—all these works are products created by the old man centered on his own greed, and those who live entrusting their entire life to that current will not inherit the kingdom of God.

Even for born-again believers, these works constantly spring up from the heart, but those who belong to Christ Jesus are people who have already crucified the passions and desires along with their flesh on the cross. We must not try to control these works by our own will or resolution.

Returning again to the gospel of the water and the Spirit whenever they spring up, and holding fast again in our hearts to the truth that Jesus shouldered all our sins through the baptism He received at the Jordan River and executed our old man once and for all on the cross, is the only solution.

At that place, the Holy Spirit causes the fruit of love, joy, and peace to bear fruit within us, and we finally take free steps following the desires of the Spirit, escaping from the works of the flesh.

[Question] 4. Please explain about the fruit of the Spirit.

I will explain what the fruit of the Spirit spread out in Galatians 5:22-23 points to, and how it bears fruit in the born-again, according to its classification and theological meaning.

1. The reason the Apostle Paul expressed it bound together in the singular as *"But the fruit of the Spirit is"*

The Apostle Paul said in Galatians 5:22-23, *"But the fruit of*

the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law." There are two expressions we must pay deep attention to here. One is the adverb *"only"* (or "but"), and the other is the singular noun *"fruit"* rather than "fruits."

First, the word *"only"* is a word that forms a stark contrast with the fifteen works of the flesh in the preceding paragraph. It is an expression that nails down the fact that what flows out from the life of an un-born-again person is only the works of the flesh, and what flows out from the life of a born-again person is only the fruit of the Spirit.

Second, the reason the Apostle Paul expressed *"fruit"* in the singular is that the nine items are not separate virtues that can be produced by striving separately, but a single bundle of fruit growing together from one tree. When love grows, joy follows; when joy ripens, peace flows; upon peace, longsuffering, kindness, and goodness are stacked, and it finally ripens into faithfulness, gentleness, and self-control.

These nine things are not something a believer can choose by their own will and equip one by one, but nine shapes of one fruit that bear fruit together in the life of the one in whom the Holy Spirit dwells.

2. The first three things borne toward God — love, joy, peace

The first three items of the fruit of the Spirit are shapes that bear fruit in the relationship with God. *"Love"* is the Greek "agape," pointing not to a favorable feeling springing from one's own emotions, but to a volitional and sacrificial love that gives oneself up for the benefit of the other person. An un-born-again person uses the word love only in the meaning of satisfying their own desires, but a person born again by the gospel of the water

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and the Spirit finally comes to know what true love is.
God first loved us and sent His Son (1 John 4:19), and that Son shouldered our sins through the baptism He received at the Jordan River and gave Himself up for us on the cross. A person who has received this love finally becomes able to love other souls with the same love.
"Joy" is not an impromptu mood that fluctuates according to circumstances, but an unceasing joy that springs up from deep within the heart of the one who has received the removal of sins. When the conviction of the truth that all of one's sins were handled once and for all settles in the heart, that person comes to have a source of joy that is not shaken even if the world shakes it. *"Peace"* is not merely an external tranquility without quarrels, but a deep peace flowing out from the one whose relationship with God has been restored.
Romans 5:1 declares, *"Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ."* Because a person who had become an enemy of God due to sin has finally come to have peace with God through Christ's baptism, death on the cross, and resurrection, that peace naturally flows out into relationships with other souls.

3. The three things borne toward other souls — longsuffering, kindness, goodness

The following three items are shapes that bear fruit toward other people. *"Longsuffering"* is the Greek "makrothumia," literally meaning patience that does not get angry for a long time, that is, the attitude of waiting long without reacting immediately even to the other person's shortcomings and mistakes. A born-again person becomes able to wait 5 years, 10 years, or even 20 years for a soul until the other person changes. The reason is that they themselves first received such longsuffering from Christ.

2 Peter 3:9 testifies, *"The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance."*

"Kindness" is a compassionate emotion where one's own heart aches together toward a soul in trouble, and *"goodness"* is the shape of that kindness flowing out into concrete good actions. An un-born-again person prioritizes only their own benefit regardless of what situation another soul is in, but in the heart of a born-again person, there is a compassion already poured out by the Holy Spirit, so their heart is moved together with the pain of another soul without them even realizing it.

This kindness and goodness are not moral acts produced by oneself, but the shape of the kindness and goodness that Christ showed us flowing out again from within us.

4. The last three things borne in one's own life — faithfulness, gentleness, self-control

The last three items are shapes that bear fruit in the attitude of one's own life. *"Faithfulness"* is not merely the amount of religious zeal or external dedication, but the heart that faithfully handles the mission of the gospel once entrusted to the end, without changing even as time passes. The word in Matthew 25:21, *"Well done, good and faithful servant; you were faithful over a few things, I will make you ruler over many things,"* is a word spoken regarding this faithfulness. A born-again person is not swayed by human recognition or reward, but silently handles the work entrusted by Him to the end.

"Gentleness" is the Greek "prautes," which is not weakness or servility, but the softness of a strong person who knows how to control their own power and rights by their own will and use them for other souls. Moses was evaluated as *"was very humble,*

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more than all men who were on the face of the earth" (Numbers 12:3), and this was absolutely not because he was a weak person, but because he was a person who knew how to govern his own anger and his own authority.

"Self-control" is the attitude of placing one's own desires and emotions under the rule of Christ. An un-born-again person lacks the spiritual power to control their own desires when they arise and eventually gets swept away, but a born-again person becomes able to govern that desire so that it cannot determine the direction of their life, even if the same desire arises.

5. The fruit of the Spirit is a fruit that only the born-again can bear

One truth that must be pointed out here is that the fruit of the Spirit is absolutely not a universal virtue that anyone can bear through effort. This is precisely the reason the Apostle Paul expressed it as *"But the fruit of the Spirit is" (Galatians 5:22).* For an un-born-again person, no matter how long they imitate a life of faith and dedicate themselves to religious acts, these nine fruits do not naturally bear fruit in their life. They may be able to imitate them for a moment, but at the decisive moment, the fifteen works of the flesh will surely reveal their true identity.

The absolute prerequisite for bearing the fruit of the Spirit is to be born again by receiving the gospel of the water and the Spirit in the heart. This is the reason Jesus said in John 3:5, *"Unless one is born of water and the Spirit, he cannot enter the kingdom of God."*

The Holy Spirit finally begins to indwell the heart of a person who has accepted in their heart the truth that Jesus shouldered all our sins at once through the baptism He received from John the Baptist at the Jordan River, paid all the wages of sin on the cross, and permanently guaranteed righteousness by

resurrecting; and as a result of that indwelling, the nine fruits begin to grow.
It is a simple and clear truth that the fruit of the Spirit can absolutely never grow in a heart where the Holy Spirit is not present.

6. It is not a fruit made by effort, but a fruit that naturally ripens through time

Another important fact is that the fruit of the Spirit does not bear fruit abundantly immediately right after being born again, but slowly ripens through time.
Even if one is a born-again believer, the old flesh still remains, so one comes to live in the conflict of two desires (Galatians 5:17), and it takes not a little time until love, joy, and peace settle in the heart, longsuffering, kindness, and goodness flow out toward other souls, and faithfulness, gentleness, and self-control are engraved in life. Some fruits appear as much as a speck only after 5 years have passed, and some fruits finally take shape only after 10 years have passed.
Therefore, it is rather dangerous for a believer to say, “Why do I not see the fruit of the Spirit?” and strive to become a gentle person by their own determination or make an effort to become a self-controlled person. Gentleness created by one’s own will is fake gentleness, and self-control squeezed out by one’s own determination is merely another shape of legalism.
The fruit of the Spirit is a fruit that ripens without oneself even knowing it, when a believer firmly holds the gospel of the water and the Spirit in their heart, serves as a slave through love, and lives following the guidance of the Holy Spirit.
Therefore, the work a believer must do is not the work of squeezing out fruit by their own will, but the work of returning to the front of the cross every day, acknowledging again that they

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were crucified and died together with Christ, and walking step by step following the guidance of the Holy Spirit. When those steps accumulate, the fruit is ripened before one knows it.

7. To summarize

The fruit of the Spirit in Galatians 5:22-23 is a single bundle of nine fruits that naturally bear fruit in the life of a born-again person.

Love, joy, and peace are shapes that bear fruit in the relationship with God; longsuffering, kindness, and goodness in the relationship with other souls; and faithfulness, gentleness, and self-control in the attitude of one's own life.

The reason the Apostle Paul concluded by saying, *"Against such there is no law" (Galatians 5:23)*, is because all the sins that the law originally intended to prevent are all resolved within this fruit of the Spirit, and there remains no further righteousness that the law would demand.

This fruit is absolutely not borne by human effort or religious practice. It is a fruit that the Holy Spirit Himself causes to bear fruit through time, only when the Holy Spirit indwells the heart of a person who is born again by receiving the gospel of the water and the Spirit in their heart.

Therefore, rather than trying to squeeze out fruit by our own determination, we must acknowledge again every day in front of the cross that our passions and desires are crucified, serve as slaves through love, and silently walk the steps that follow the guidance of the Holy Spirit. Upon those steps, the Holy Spirit causes the fruits of love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control to bear fruit layer by layer, and that fruit itself becomes the mark that most clearly proves in one's own life that our being born again was real.

[Question] 5. What becomes of the result of the life of a person who receives salvation by faith believing in the gospel of the water and the Spirit and sets the purpose of life on preaching the gospel?

I will explain the final shape enjoyed by a person who receives salvation by believing the gospel of the water and the Spirit and sets the purpose of life on preaching the gospel, according to the promises of Galatians chapter 5 and related texts.

1. Two crossroads are placed before a person who has been made free from sin

A person who has received the removal of sins by believing the gospel of the water and the Spirit becomes the main character of the word, *"Stand fast therefore in the liberty by which Christ has made us free,"* according to the declaration of Galatians 5:1. However, the Apostle Paul shortly after exhorts in verse 13, *"For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another."*

That is, two crossroads come to be placed before a person liberated from sin. One way is the way of using that freedom to fulfill the comfort and desire of one's own flesh, and the other way is the way of offering that freedom to the preaching of the gospel to serve so that other souls may also reach the same freedom.

These two ways look similar at first, but as time passes, they come to reach completely opposite endings. A person who uses freedom for their own flesh, even though they have received the removal of sins, comes to bear a heavy burden for a lifetime

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because they must take responsibility for their own life, while a person who has offered their life to the preaching of the gospel comes to enter the way where He Himself takes responsibility for that person's life because they have responded to that calling. The reason the Apostle Paul asserted, *"And those who are Christ's have crucified the flesh with its passions and desires" (Galatians 5:24),* was precisely to nail down the clearness of these crossroads.

2. A person who has offered their life to the preaching of the gospel comes to live under the guidance and protection of the Holy Spirit

The first mark of a person who has offered their life to the preaching of the gospel is the fact that the Holy Spirit Himself guides that life.

The Apostle Paul declared in Galatians 5:18, *"But if you are led by the Spirit, you are not under the law."* Not the yoke of legalism that strives to achieve something by one's own will or determination, but a life begins where the Holy Spirit indwelling the heart Himself shows the next step and supplies even the strength to walk that step.

Also, the Holy Spirit is the Helper who pours out comfort and new strength whenever we hit our limits. John 14:26 promises, *"But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you."* Whenever one feels as if their own flesh is completely exhausted while serving the gospel, the Holy Spirit comforts from the deepest place of the heart, imprints His mission again, and causes them to take a new step forward.

Even a born-again person frequently wavers in the conflict of two desires, but every time, the Holy Spirit turns that person

back to the front of the cross, confirms that their passions and desires have been crucified, and raises them up again.

3. *"Seek first the kingdom of God and His righteousness"* — The issue of food, clothing, and shelter is taken responsibility for by Him

The second mark of a person who has set the purpose of life on preaching the gospel is the fact that they are released from worries caused by the issue of their own food, clothing, and shelter. This is because the word of Matthew 6:33, *"But seek first the kingdom of God and His righteousness, and all these things shall be added to you,"* comes upon that person's life exactly as it is.

A person who tries to fill their own life with their own greed cannot reach the satisfaction they desire even if they toil to the point of breaking their back for food, clothing, and shelter for a lifetime, but the food, clothing, and shelter of a person who has offered their life to Him come to move into the realm where He Himself takes responsibility.

A person who must take care of their own life by themselves carries a heavy burden on their back for a lifetime, but a person dedicated to preaching the gospel comes to live together with the church and live forming one body with coworkers who serve together, so the worries of food, clothing, and shelter naturally come to be resolved.

The reason the Apostle Paul promised in Philippians 4:19, *"And my God shall supply all your need according to His riches in glory by Christ Jesus,"* is here. Because He Himself takes responsibility for all the needs of that person, that person comes to be able to offer their time and heart to the fullest to the duty of preaching the gospel, without having their heart taken away by the issue of food, clothing, and shelter.

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4. The fruit of the Spirit bears fruit in the life of that person who has crucified passions and desires to the cross

The third mark of a person who has set the purpose of life on preaching the gospel is the fact that the fruit of the Spirit of Galatians 5:22-23 naturally bears fruit in that person's life. Love, joy, and peace settle in that person's heart, longsuffering, kindness, and goodness flow out toward other souls, and faithfulness, gentleness, and self-control come to be engraved in that person's attitude of life. It is not a virtue squeezed out by one's own effort, but a bundle of fruit that the Holy Spirit dwelling inside that person Himself causes to bear fruit through time.

The reason this fruit bears fruit is because that person lives with their passions and desires crucified to the cross. Whenever the desire of the old man surges up, rather than striving to suppress it with one's own will, they return to the front of the cross again and hold firmly in their heart again the truth that all their sins were passed onto Him through the baptism Jesus received, and their old man was executed on the cross.

Upon the confirmation of that crucifixion, the Holy Spirit builds up love, joy, and peace layer by layer in that person's life, and that person comes to enjoy the peace and satisfaction of the heart that the world can neither give nor take away.

5. The removal of sins of souls piles up as that person's true wealth

The fourth mark of a person who has set the purpose of life on preaching the gospel is the fact that the fruit of their serving piles up as the permanent wealth called the salvation of souls. All wealth gathered in this world scatters with death, but the fact that one soul believed the gospel of the water and the Spirit

through the gospel they preached and received the removal of sins never disappears. Matthew 6:19-20 exhorts, *"Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; but lay up for yourselves treasures in heaven."*

A person who has offered their life to preaching the gospel becomes a person who piles up treasures in heaven without even knowing it themselves.

Daniel 12:3 gives a clearer promise. *"Those who are wise shall shine like the brightness of the firmament, and those who turn many to righteousness like the stars forever and ever."* Each and every soul who received the removal of sins through the gospel of the water and the Spirit that they preached becomes a glory that shines like a star on that person's last day.

Therefore, a person who has offered their life to preaching the gospel may look poor on this earth, but on that day when they stand before Him, they will be revealed as the richest one.

6. The way of the righteous may be feeble at first, but it becomes a way that shines more and more as time goes by

The fifth mark is the fact that the path of that person's life itself unfolds in a form that shines more and more as time flows. Proverbs 4:18 promises, *"But the path of the just is like the shining sun, that shines ever brighter unto the perfect day."*

Job 8:7 also declares, *"Though your beginning was small, yet your latter end would increase abundantly."* When first offering their life to preaching the gospel, it may look like a poor, lonely path that no one recognizes, but as time flows, faith piles up, coworkers gather, and souls begin to be saved, that life unfolds in a form that becomes more and more abundant and shines more and more.

On the other hand, the life of a person who lived following their

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own greed draws the exact opposite curve. At first it looks glamorous, but as time goes by, their own limits and their own lack are revealed, and in the end, they come to taste the misery of all that they have built up scattering from their side.
This is exactly the reason why the Apostle Paul said in Galatians 6:7-8, *"Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap. For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life."*

7. To summarize

The final shape of a person who believed the gospel of the water and the Spirit, received the removal of sins, and set the purpose of life on preaching the gospel is, in a word, an abundant life that He Himself takes responsibility for.
They come to walk step by step under the guidance and protection of the Holy Spirit, they are released from the worries of food, clothing, and shelter and become able to offer themselves to their duty to the fullest, the fruit of love, joy, and peace bears fruit in the place where they crucified passions and desires to the cross, the souls who received the removal of sins through the gospel they preached pile up as permanent wealth, and that life itself unfolds as a path that shines more and more as time goes by, even if the beginning is feeble.
A person who lived following their own greed must take responsibility for their own life themselves, so they carry a heavy burden on their back for a lifetime and finally reach a miserable end, but a person who offered their life to preaching the gospel becomes more abundant as time goes by because He Himself takes responsibility for that life, and in the end, they come to enter into His glory along with the praise, *"Well done, good and faithful servant; you were faithful over a few things, I*

will make you ruler over many things" (Matthew 25:21).
Therefore, we must not use our own freedom as an opportunity for our own flesh, but serve as slaves through love, and silently walk that one path of offering all our own time, heart, and material possessions to preaching the gospel until the last day. At the end of that path, a glorious finish with absolutely no regrets is waiting.

[Question] 6. God causing us to be born under the law is to make us realize for ourselves that we are sinners, and saving us from sin through Jesus Christ is to call us as God's children, and furthermore, to give us the kingdom of heaven as an inheritance. Please speak about this part.

I will unravel the great flow of the purpose of the law, salvation through Christ, the calling as God's children, and the inheritance of the kingdom of heaven under the light of the text of Galatians.

1. The first reason God gave the law is to make us realize that we ourselves are sinners

The Apostle Paul affirms in Romans 3:20, *"Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin."* Also, in Romans 7:7, he confesses his own experience, *"I would not have known sin except through the law. For I would not have known covetousness unless the law had said, 'You shall not covet.'"*
The reason God gave the Ten Commandments and the 613 laws through Moses at Mount Sinai was not to make humans perfectly keep that law to build up righteousness. Rather, it was to make

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humans nakedly face their own lack and sinfulness before that holy and strict command.

James 2:10 declares, *"For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all."* Even if one perfectly keeps 612 out of 613, if they break just one, they become a person who has broken the entire law. Before this terrifying truth, it is revealed that not even a single person can attain justification by the law, and humans finally come to honestly face the fact that they themselves are sinners. Just as a mirror reflects one's own dirtiness, the law is the first gift given to us as a holy mirror that reflects one's own sinfulness.

2. The law cannot make us righteous and is merely a tutor that leads us to Christ

The Apostle Paul expresses the essential role of the law by tying it into one word in Galatians 3:24. *"Therefore the law was our tutor to bring us to Christ, that we might be justified by faith." "Tutor"* is the translation of the Greek word "paidagogos," which points to a guardian who leads and disciplines a young child until that child reaches the age to go to school.

That is, the law was not a destination in itself, but a temporary guardian that brings humans to the true teacher called Christ.

The law constantly awakens us, saying, "You are a sinner," but it does not have the ability in itself to wash away that sin. The law only diagnoses, but it cannot cure.

Therefore, a person who has realized their own lack under the law naturally comes to long for a Savior coming from the outside, that is, Christ who will handle their sins once and for all.

If there were no law, humans would have walked the path of destruction trusting their own righteousness without knowing

that they themselves are sinners. Therefore, although the law cannot make us righteous, it is by no means worthless as a holy guide that accurately guides us to Christ.

3. When the fullness of the time had come, God sent forth His Son, born under the law, to redeem us

The Apostle Paul unfolds the deepest secret of redemptive history in Galatians 4:4-5. "But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons." Here, the expression "*when the fullness of the time had come"* points to that point in time when humans came to fully and deeply feel their own powerlessness under the law.

The era of the law spanning over 1,500 years was a time that clearly proved that humans can never reach righteousness by their own efforts.

At that appointed time, God Himself sent His Son to this earth. The word that He was born of a woman points to the fact that He came as a true human, and the word that He was born under the law points to the fact that He was placed under all the demands of the law identically to us.

By receiving baptism from John the Baptist at the Jordan River, He Himself took on the sins of all mankind (the fulfillment of the law of laying on of hands in Matthew 3:15, Leviticus 1:4 and 16:21), paid all the price of those sins with blood on the cross, and permanently guaranteed righteousness by resurrecting.

Through this ministry of baptism, death on the cross, and resurrection, we were redeemed from the curse of the law at once. The word *"redemption"* is a word pointing to the act of paying the price of a slave in the slave market and liberating that slave. By Him Himself paying our price with His own blood, we

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became free people released from the slavery of sin and the law.

4. To those who have received the gospel of the water and the Spirit, His Spirit comes upon them, and they come to call Him Abba, Father

The Apostle Paul goes one step deeper in Galatians 4:6. *"And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, 'Abba, Father!'"* Here, *"Abba"* is the most intimate title used when a young child calls their father, and if translated into our language, it is a word corresponding to "Dad." It is a declaration that the slave who trembled in fear under the law has now become able to call God *"Abba, Father"* with the closest voice.

The reason this change occurs is because God Himself sends the Spirit of His Son, that is, the Holy Spirit, into the hearts of those who have received the removal of sins through the gospel of the water and the Spirit.

Romans 8:15-16 clearly testifies, *"For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, 'Abba, Father.' The Spirit Himself bears witness with our spirit that we are children of God."* The act of a born-again believer calling God Father is not one's own religious effort or emotion, but the cry of a child that the Holy Spirit indwelling in the heart personally raises. This indwelling of the Holy Spirit is indeed the clearest seal that we have truly become God's children.

5. The change of status from slave to son — An inheritance inevitably follows the children

The Apostle Paul proclaims a decisive conclusion in Galatians 4:7. *"Therefore you are no longer a slave but a son,*

and if a son, then an heir of God through Christ." In this word, the deepest change regarding the status of a Christian is compressed.

We are no longer slaves of the law, nor slaves of sin, nor slaves of our own greed. We are God's own sons and own daughters, and the father's inheritance rightfully follows the sons and daughters.

John 1:12 declares, *"But as many as received Him, to them He gave the right to become children of God, to those who believe in His name."* That right does not merely stop at the right to call God Father.

Romans 8:17 nails it down, saying, *"and if children, then heirs—heirs of God and joint heirs with Christ."* Here, *"heir"* points to the inheritor who will inherit all the property of the father. We have been moved to a status where we also receive together all that glory and all that inheritance which Christ received.

A person who is not born again remains in the position of a slave no matter how religious they may be, but a person who has received the gospel of the water and the Spirit is moved at once to the position of a son and a daughter, coming to enjoy everything of the Father together.

6. The inheritance of the kingdom of heaven is the glorious kingdom we will receive after a little while

What is the content of that inheritance? 1 Peter 1:3-4 clearly informs us, *"Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you."*

The inheritance we will inherit is a permanent inheritance that can never be compared with any property on this earth, which

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by no means corrupts, nor defiles, nor fades away, and is His kingdom itself currently reserved in heaven.

Revelation 22:1-2 shows the shape of that kingdom as a piece of a picture. *"And he showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb. In the middle of its street, and on either side of the river, was the tree of life, which bore twelve fruits, each tree yielding its fruit every month. The leaves of the tree were for the healing of the nations."*

In that kingdom where there is no darkness, no death, and no sorrow, we are no longer strangers but will live permanently ruling together with Him as princes and princesses of that kingdom. This is the reason why the Apostle Paul analogized in Galatians 4:1, *"Now I say that the heir, as long as he is a child, does not differ at all from a slave, though he is master of all."* We are young heirs temporarily sent to this earth right now, and the glory we will receive on the day we return to our true home is immeasurable.

Therefore, we must not try to act as slaves again to the elementary principles of this world. This is the reason why the Apostle Paul rebuked in Galatians 4:9, *"But now after you have known God, or rather are known by God, how is it that you turn again to the weak and beggarly elements, to which you desire again to be in bondage?"*

It is a foolish thing for a child who will receive the inheritance of the true home to have their heart completely taken away by the slavery of a foreign land where they temporarily stay.

7. To summarize

God has given humans two great gifts. The first is the law, and the second is Christ. The law was a holy mirror intended to make us clearly realize that we ourselves are sinners, and it was

a tutor that brings us to Christ.

However, the law itself cannot make us righteous. When the fullness of the time had come, God Himself caused His Son to be born under the law, and through the ministry of the baptism He received, His death on the cross, and His resurrection, He redeemed us at once from the slavery of sin and the law.

Into the hearts of those who have accepted the gospel of the water and the Spirit with their hearts, God Himself sends the Spirit of His Son, and due to that indwelling of the Holy Spirit, we become His own sons and own daughters who call God *"Abba, Father."* To us who have been moved at once from the status of a slave to the status of a son, the Father's inheritance rightfully follows.

That inheritance is the kingdom of heaven itself, which cannot be compared with any property on this earth, and which neither corrupts, nor defiles, nor fades away, and there we will live permanently ruling together with Him beside the throne of the Lamb.

Therefore, even if we live temporarily as strangers in a foreign land on this earth, we must silently walk that one path of serving the gospel, acting as servants in love while crucifying our own passions and desires on the cross, longing for the inheritance of our true home. The glory we will receive after a little while cannot be compared with anything we lose on this earth right now.

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[Question] 7. The Judaizers claimed that even while saying they believe in Jesus, one can receive salvation only if they keep the law and perform circumcision. However, if we do as they say, we become severed from Christ, and Christ can no longer be our Savior. Therefore, the Apostle Paul said that there is no other gospel than this. Please speak about this part.

I will explain in the light of the main text why the Apostle Paul cried out so strongly in Galatians chapters 1 and 5 that "there is no other gospel," and how the teachings of the Judaizers block the way of salvation.

1. The claim of the Judaizers — "Jesus + Circumcision + Law = Salvation"

The Judaizers in the time of the Apostle Paul were not people who denied Jesus. On the contrary, while confessing that they acknowledge Jesus as the Messiah, they were people who tried to add one piece of condition to it. Their claim was simple. "Believing in Jesus alone is not enough. Only when you receive circumcision according to the promise of the Old Testament, keep the Sabbath, and follow the purification laws and the laws of the feasts, do you finally reach perfect salvation."

Acts 15:1 records their teaching like this: *"And certain men came down from Judea and taught the brethren, 'Unless you are circumcised according to the custom of Moses, you cannot be saved.'"*

Outwardly, this teaching looked like a more faithful faith. Since one believes in Jesus and also keeps the law, wouldn't it be safer? However, the Apostle Paul accurately saw through that this very compromise is the leaven that destroys the gospel at its

deepest place.
In Galatians 5:2, he firmly nails it down: *"Indeed I, Paul, say to you that if you become circumcised, Christ will profit you nothing."* It was a diagnosis that all attempts to add something to it while acknowledging Jesus are, in the end, a dreadful act that makes Jesus a useless person.

2. The reason the Apostle Paul called this a *"different gospel"* and firmly rejected it

The Apostle Paul cries out in an impassioned tone in Galatians 1:6-8: *"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."*
The reason the Apostle Paul used such a strong tone was because the teaching of the Judaizers was not merely a difference in theological opinion, but a matter on which the life and death of souls depended.
One truth to pay attention to here is the fact that the Apostle Paul adhered to the end to the singular word *"gospel,"* not the plural "gospels."
There is only one true gospel. It is that one gospel, that is, the gospel of the water and the Spirit, that Jesus took upon Himself the sins of all mankind at once through the baptism He received from John the Baptist at the Jordan River, completely paid the price of those sins with His blood on the cross, and permanently guaranteed righteousness by resurrecting. The moment even a single piece of human action is added to this, it is no longer the gospel but becomes a corrupted different teaching, and the one who preaches this, even if it is an angel, will fall under a curse.

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3. The reason why adding circumcision or the law means severance from Christ

The Apostle Paul unfolds that conclusion without an inch of ambiguity in Galatians 5:3-4. *"And I testify again to every man who becomes circumcised that he is a debtor to keep the whole law. You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace."* The moment one accepts a single provision of the law as a means of righteousness, that person falls into the position of a dreadful debtor who must keep the entire 613 provisions of the law without an inch of error for their whole life.

James 2:10 also declares the same truth, saying, *"For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all."*

There is not a single person who can bear this burden. Therefore, the attempt to become righteous by the law will never reach righteousness, but rather becomes an act of rejecting even the righteousness that Christ has already accomplished at once. This is the reason why the Apostle Paul cried out in Galatians 2:21, *"I do not set aside the grace of God; for if righteousness comes through the law, then Christ died in vain."*

If salvation is completed only when one keeps the law and receives circumcision, the baptism Jesus received, the blood of the cross, and the ministry of resurrection all become meaningless things. Because if one could reach righteousness even by human actions, there would be no reason for Him to intentionally come to this earth and die.

4. Just as a little leaven corrupts the whole lump, compromised teaching leads souls to the path of destruction

The Apostle Paul warns of the danger of compromise with the metaphor in Galatians 5:9, *"A little leaven leavens the whole lump."* A piece of addition that looks small at first, that is, the teaching of "let's add just one circumcision," endlessly adds up over time in a way that one must also keep the Sabbath, follow food regulations, and keep the feasts.

Once the leaven spreads like this, eventually all believers are dragged back under the yoke of the law, and Christ's ministry accomplished at once becomes increasingly forgotten and faded. Also, the Apostle Paul cries out one step deeper in Galatians 5:11-12. *"And I, brethren, if I still preach circumcision, why do I still suffer persecution? Then the offense of the cross has ceased. I could wish that those who trouble you would even cut themselves off!"*

If the Apostle Paul had preached by moderately compromising the law and the gospel, he would not have been persecuted by Jewish society. On the contrary, he would have been welcomed. However, so that the stumbling block of the cross would not cease, he flawlessly kept and preached only the gospel of the water and the Spirit without allowing even a single piece of compromise. Because compromised teaching is a leaven that not only destroys one person but severs an entire community from Christ.

5. The dreadful result of Christ no longer being able to be the Savior

As pointed out in the question, for the person who follows the words of the Judaizers, a dreadful result follows where Christ can no longer be the Savior. The reason is this. Christ, who is the

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Savior, is the One who blotted out sins at once, and we can obtain salvation only by accepting that ministry as it is without adding any of our own actions.

However, a person who adds their own circumcision or observance of the law to it is practically declaring, "Christ could not do it all, and I must add to it." This is an act that directly denies Christ's being the Savior.

Also, the expression in Galatians 5:4, "*You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace,*" is not a simple warning but a diagnosis of spiritual reality. The grace of Christ can no longer dwell in the heart of a person who tries to add righteousness through their own actions. Just as two ships gradually drift apart, from the very moment that person begins to trust in their own righteousness, they fall away from union with Christ.

When standing before Him at the end, he will stand before the dreadful declaration of Matthew 7:23, *"I never knew you; depart from Me, you who practice lawlessness!"* Only then will they discover that the religious acts they thought they had kept so faithfully have instead become a wall blocking the way between them and Christ.

6. Only the gospel of the water and the Spirit is the true gospel with no other gospel

Then what is that single gospel which the Apostle Paul kept while declaring, "There is no other gospel"? It is the ministry completed at once: the baptism Jesus received from John the Baptist in the Jordan River, the blood He shed on the cross, and the resurrection after three days.

1 John 5:6 clearly testifies, *"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."* Water (the baptism Jesus received)

and blood (the precious blood shed on the cross)—these two ministries as a single package are the true gospel that blotted out all our sins at once.

A person who accepts this gospel with their heart obtains justification at once without adding any of their own actions, and as the Holy Spirit begins to indwell their heart, they are finally transferred to the status of a child who calls God *"Abba, Father."*

Galatians 5:6 summarizes, *"For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love."* Effective faith is not a ritual or religious achievement, but the footsteps of faith that naturally flow out when one who has received the gospel of the water and the Spirit in their heart is captivated by that love.

There is absolutely no other gospel besides this, and all teachings taught in other forms fall *"under the curse,"* exactly as the Apostle Paul expressed.

7. To summarize

The teaching of the Judaizers, who claimed to believe in Jesus yet insisted that circumcision and the law must be added, outwardly looked like a more faithful belief, but in reality, it was a dreadful corruption that downgraded Christ's ministry accomplished at once into something partial. A person who adds the law according to their words falls into the position of a debtor who must keep the entire 613 provisions of the law for their whole life, and from the very moment they begin to trust their own righteousness, they are severed from union with Christ and fall from His grace.

The attempt to add one's own actions to the salvation Christ accomplished at once is practically an act of declaring, "Christ died in vain," and becomes a dreadful rejection that no longer

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acknowledges Him as the Savior.

Therefore, the Apostle Paul's cry that "there is no other gospel" was not theological narrow-mindedness, but the deepest cry of love to save souls.

The true gospel is only one: the gospel of the water and the Spirit, in which Jesus bore our sins through the baptism He received, paid the full price for those sins on the cross, and permanently guaranteed righteousness by resurrecting.

The moment even a single piece of human action is added to this, it is no longer the gospel but becomes corrupted leaven and leads souls to destruction. Therefore, we must firmly reject any compromise of legalism or any addition in the form of "Jesus + something," and flawlessly hold onto and preach only the gospel of the water and the Spirit accomplished at once.

Only within this gospel does Christ become our true Savior, and we can stand firm in His grace. ✉

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CHAPTER

6

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Paul's exhortation for the Galatian saints

The Law of Christ Bearing Burdens with One Another and Examining Oneself

"Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted. Bear one another's burdens, and so fulfill the law of Christ. For if anyone thinks himself to be something, when he is nothing, he deceives himself. But let each one examine his own work, and then he will have rejoicing in himself alone, and not in another. For each one shall bear his own load" (Galatians 6:1-5).

The Galatian church, to which the Apostle Paul wrote and sent this paragraph, was by no means a peaceful gathering. Inside, false teachers and legalists, that is, a group teaching that "even if you believe in Jesus, you must receive fleshly circumcision to obtain salvation," had come in and were shaking the faith of the saints, and on the other hand, there were weak brethren swaying between the works of the flesh and the fruit of the Spirit spoken of in chapter 5.

Therefore, the Apostle Paul says, *"you who are spiritual restore such a one in a spirit of gentleness" (Galatians 6:1).* It is an exhortation to raise them up with gentleness and the gospel, rather than condemnation and criticism, when meeting a brother bound by lies or fallen into sin. At the same time, by saying *"considering yourself lest you also be tempted" (Galatians 6:1),*

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he told those who are in a position to exhort others to examine themselves all the more so that arrogance does not grow within them.

He said, *"Bear one another's burdens, and so fulfill the law of Christ" (Galatians 6:2),* and the law of Christ is exactly the law of love. When a weak member holds a burden of the heart, lackingness, and shaking of faith, the act of sharing and lifting that weight together from the side is love, and that love is exactly the way to fulfill the law of Christ.

However, in the very next verse, the Apostle Paul strangely strikes a balance. Saying, *"For if anyone thinks himself to be something, when he is nothing, he deceives himself. But let each one examine his own work" (Galatians 6:3-4),* while telling them to bear the brother's burden together, he simultaneously and clearly says that one must take responsibility for and handle the work one is entrusted with. This looks like a contradiction, but in fact, it is a very accurate word.

If other members indefinitely take on even the duties of a lazy person in the name of love, that lazy person does not grow, and only the person who bore the burden will have their energy drained. That is why he nailed it down by saying, *"For each one shall bear his own load" (Galatians 6:5).*

If we look at this paragraph from the perspective of the gospel of the water and the Spirit, its meaning becomes deeper. The basis on which we can bear the brother's burden and fulfill the law of Christ is because Jesus received baptism from John the Baptist at the Jordan River by the law of the laying on of hands, took on the sins of all our human race at once, and fully paid off that burden on the cross.

Namely, because the Lord first bore our heaviest burden, which is sin, we who received that love finally come to have the heart

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to gently embrace the weakness of other brothers.
If a person who confesses, *"I have been crucified with Christ" (Galatians 2:20),* roughly throws aside their own work and only makes the surrounding brothers tired, it is evidence that the confession of having died remains only in their mouth. He whose old man died together on the cross handles his own duty to the end even when difficulties come, and does not pass the burden onto other members even if there is lackingness.
Only a person who has died and lived again by the gospel of the water and the Spirit like this can stand upon a balanced faith that can truly bear the brother's burden while also bearing their own burden.

The Law of Spiritual Harvest Reaping as One Sows

"Let him who is taught the word share in all good things with him who teaches. Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap. For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life. And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart. Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith" (Galatians 6:6-10).

The Apostle Paul first commands that the one who is taught and the one who teaches *"share in all good things" (Galatians 6:6).* Here, *"all good things"* is not simply on the level of sharing food or material things together, but it is a word to unite one's heart and life as one with the work that the teaching one is serving, that is, the preaching of the gospel of the water and the Spirit.

If the teaching one is living for the gospel of salvation, the taught one must also harmonize together for the same goal, that is, the salvation of souls. A person who cannot unite their heart like this and separately seeks only the benefit of their own flesh is actually starving even while having the best food right next to them.

Following this, the Apostle Paul strictly warns, *"Do not be deceived, God is not mocked" (Galatians 6:7). "Mocked"* refers to an attitude of treating God lightly and handling Him as if ridiculing Him. Praying with words, "Lord, please bless me," while actually roughly throwing aside one's own duty and work, and hoping only for a harvest without even sowing seeds, is making God out to be a swindler.

God is One who is by no means treated falsely, and He is One who knows all the center of the heart. Therefore, He nails it down, saying, *"Whatever a man sows, that he will also reap" (Galatians 6:7).* He says that the one who sows only for the flesh will eventually reap what will rot and disappear, but the one who sows for the Spirit, in other words, the one who willingly offers their own time, materials, and talents for the salvation of souls and the preaching of the gospel, reaps the fruit of eternal life from the Spirit.

When this law of harvest is unraveled from the perspective of the gospel of the water and the Spirit, it becomes boundlessly clear. The basis on which we reap eternal life is not our own deeds, but because we have received in our hearts the gospel of salvation that Jesus accomplished at once through His baptism, cross, and resurrection.

Namely, eternal life is the seed of righteousness that the Lord planted first, and for us who have believed that seed with our hearts, every step we take living according to that gospel now

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becomes “the work of sowing for the Spirit.”
Even if a person who lives following the greed of their own old man has received the removal of sins, they cannot enjoy the abundant blessings that a born-again soul should enjoy, and will reap only what will rot.
However, a person who firmly holds onto the gospel of the water and the Spirit, and is faithful to their own duty so that even one more soul can hear that gospel, will surely reap the fruit of eternal life, that is, souls receiving salvation. The word, *“Let us not grow weary while doing good, for in due season we shall reap if we do not lose heart” (Galatians 6:9),* is exactly a promise that there will surely be fruit as long as we do not quit this work, and the exhortation, *“Especially to those who are of the household of faith” (Galatians 6:10),* teaches that brothers and sisters built upon one truth must first share love and goodness among themselves so that, upon that solidarity, the gospel can flow further out toward the world.

The Apostle’s Wrath Cried Out in Large Letters — Stop the Circumcision of the Flesh

“See with what large letters I have written to you with my own hand! As many as desire to make a good showing in the flesh, these would compel you to be circumcised, only that they may not suffer persecution for the cross of Christ. For not even those who are circumcised keep the law, but they desire to have you circumcised that they may boast in your flesh” (Galatians 6:11-13).

The Apostle Paul comes to the concluding part of Galatians and personally takes up his pen to write and send in large letters. The reason he did not have a scribe take dictation as usual, but

directly wrote in large letters, is because the words he is about to say from now on are such a desperate and absolutely crucial truth.

The target on which the Apostle Paul spent his greatest time and energy was not external persecutors, but false teachers who came into the church and taught, "Even if you believe in Jesus, you must receive physical circumcision to become descendants of Abraham and God's people." Among the Gentiles, there were brothers who had already heard the gospel of the water and the Spirit and received the removal of sins, but these false ones came in and were thrusting forward a man-made false formula: "the gospel of the water and the Spirit + circumcision = salvation." Therefore, entering Galatians chapter 6, the Apostle Paul intends to shatter that formula to pieces at the very last.

The motives of the legalists pointed out by the Apostle Paul are two. First is *"that they may not suffer persecution for the cross of Christ" (Galatians 6:12)*, and second is *"that they may boast in your flesh" (Galatians 6:13)*. Namely, they were afraid that if they purely held onto only the gospel of the cross, they would be persecuted as heretics by their fellow Jews, so they tried to avoid persecution by putting on an extra outer layer of the deeds of the law. Also, they wanted to make the external achievement of "I circumcised so-and-so" into their own religious boasting material.

The Apostle Paul accurately pierces through their hypocrisy. By saying, *"For not even those who are circumcised keep the law" (Galatians 6:13)*, they were those who forced others to bear the burden of the law while they themselves could not keep all the law.

This text applies exactly the same to us today. Although there are almost no people forcing physical circumcision within

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Christianity today, false teachings of essentially the same structure are still overflowing. Namely, the faith that teaches, "If you believe only in the blood of Jesus' cross, you receive salvation, and wash away the sins after that daily with prayers of repentance," is exactly that.

Such teaching, just as the circumcisionists did in the early church, allows people to avoid persecution, equips them with a religious outward appearance, and gives them the boasting material of "I am an orthodox believer."

However, just as the Apostle Paul protested in large letters back then, if one believes only in the blood of the cross and actually leaves out the baptism that Jesus received from John the Baptist at the Jordan River by the law of laying on of hands, that is, that ministry where He took upon Himself the sins of all our mankind at once, it ultimately degenerates into a half-gospel that must be supplemented by human religious efforts.

The last paragraph of Galatians is precisely a resolute rejection of this half-gospel, and a cry that once again nails down that the gospel of the water and the Spirit is the gospel of salvation accomplished at once.

A New Creation Who Has Nothing to Boast of Except the Cross of Christ

"But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world. For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation. And as many as walk according to this rule, peace and mercy be upon them, and upon the Israel of God" (Galatians 6:14-16).

The Apostle Paul puts forward a boast that is the exact

opposite of what the false teachers tried to boast of in the flesh. The lifelong faith of the Apostle Paul is condensed in this one verse where he confessed, *"But God forbid that I should boast except in the cross of our Lord Jesus Christ" (Galatians 6:14).* However, a very important point here is the fact that the *"cross of our Lord Jesus Christ"* spoken of by the Apostle Paul is by no means a half-gospel that has separated out only the blood of the cross.

Just as the Apostle Paul already nailed down in Galatians 3:27, *"For as many of you as were baptized into Christ have put on Christ,"* to the Apostle Paul, the cross is always a cross premised on the baptism that Jesus received at the Jordan River. Namely, the entire truth of cause and effect—that because Jesus received baptism from John the Baptist by the law of the laying on of hands and took upon Himself the sins of all mankind at once, He could hang on the cross and shed His blood to die while bearing those sins—is contained in this one phrase, *"the cross of our Lord Jesus Christ."*

Therefore, the Apostle Paul continues to say, *"by whom the world has been crucified to me, and I to the world" (Galatians 6:14).*

If Jesus had not taken upon Himself all our sins through baptism, we cannot say that we died together with Him by the death on the cross alone. However, because our sins were already all passed onto the Lord at the time of baptism, when sin was executed on the cross, our old man was also executed together in it, and when He resurrected, we also came alive together in Him.

This is the deep meaning of the confession, "the world has been crucified to me," spoken by the Apostle Paul, and it is a mystery that only the gospel of the water and the Spirit can unravel.

Upon this truth, the Apostle Paul makes his final conclusion.

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"For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation" (Galatians 6:15). Whether a knife was put to the flesh or not is no longer a variable for salvation. This is because true circumcision, that is, the circumcision of the heart, is a spiritual event where one's own sins are passed onto Jesus and cut off at once by believing in the gospel of the water and the Spirit.

The person who has received this spiritual circumcision is exactly the *"new creation."* It is a new creation whose old man and nature defiled by sin died together with Christ and was newly created in His resurrection. Therefore, the Apostle Paul blesses that peace and mercy be upon *"as many as walk according to this rule" (Galatians 6:16),* namely those who live according to the truth of the new creation rather than deeds, and upon *"the Israel of God" (Galatians 6:16),* namely the spiritual Israel born again by the gospel of the water and the Spirit, and he nails down that the true people of God are not of physical lineage but those who believe in the gospel of salvation accomplished at once.

The Marks of Jesus and the Grace Coming Upon the Spirit

"From now on let no one trouble me, for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen" (Galatians 6:17-18).

These two verses that conclude the entirety of Galatians are short, but they are a seal in which the lifelong faith of the Apostle Paul is condensed. The cry shouting, *"From now on let no one trouble me" (Galatians 6:17),* was not a word directed at external persecutors, but a resolute declaration directed at the

false teachers who came into the church and disturbed the saints with legalism, and at those who were shaken by them.

Even though the Apostle Paul repeatedly explained the same truth from Galatians chapter 1 to 6, he had been harassed to the point of his spiritual sap being drained because of those who still insisted that "one must believe in Jesus and also receive circumcision." Therefore, he drove the final nail, saying, "Now, do not try to shake me with this issue anymore."

In doing so, he places the basis of his authority not on human titles or legalistic deeds, but on only one thing: *"For I bear in my body the marks of the Lord Jesus" (Galatians 6:17).* Here, the *"marks of the Lord Jesus"* do not simply refer only to the beatings, stones, and scars the Apostle Paul received during the propagation of the gospel. The deeper meaning is that the gospel of the water and the Spirit—that Jesus took upon Himself all his sins through the baptism He received at the Jordan River, was executed together with those sins on the cross, and resurrected to bring him to life—is a permanent mark engraved on his entire soul and life.

The external wounds that the Apostle Paul had on his body were also, in the end, the marks received as a result of preaching this internal mark, that is, the gospel of salvation accomplished at once, to the very end without ever altering it.

The benediction of the final verse 18, *"the grace of our Lord Jesus Christ be with your spirit. Amen,"* concisely condenses the conclusion of the entirety of Galatians. The grace that the Apostle Paul wishes upon the brethren of the Galatian church is not an abstract favor, but that very gospel he defended and protected throughout the 6 chapters, namely the gospel of salvation itself that Jesus accomplished at once through baptism, the cross, and resurrection. He nailed down that this grace must come upon the *"with your spirit,"* because with a faith that only

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memorizes the correct answer with the head, the sin in the heart is by no means eradicated.
Only when the gospel of the water and the Spirit takes its place in the center of the heart can the conscience finally accurately confess, “My sins have truly all passed onto the Lord, and I am by all means a sinless child of God.”
Galatians ends with this one final command of the Apostle: to believe with the heart in this one fact, that is, the gospel of salvation accomplished at once rather than a half-gospel, so that its grace may take its place in the spirit.

The Core Message Conveyed by the Text

Galatians chapter 6 verses 1-18 is a section where two themes meet in one place and form one truth. The earlier part, verses 1-10, teaches the brotherly love that fulfills the law of Christ and the principle of spiritual harvest of reaping as one sows, and the latter part, verses 11-18, as the conclusion of the entirety of Galatians, nails down the truth of being newly created by the gospel of the water and the Spirit instead of the circumcision of the flesh.
However, these two parts are by no means separated teachings. This is because the life of love that bears one another’s burdens and sows for souls is a life that can only be lived out by a person who has become a new creation by receiving the gospel of salvation accomplished at once in the heart. A person whose old nature has not been crucified and died together with Christ is bound to say that only his own burden is heavy and turn away from the burdens of other members.
The core that the Apostle Paul wrote in large letters and shouted is clear. A faith that emphasizes only the blood of the cross and

leaves out the baptism that Jesus received eventually becomes a half-gospel that must be supplemented by human deeds and the law.

However, when one believes with the heart in the gospel of the water and the Spirit—that Jesus took upon Himself our sins at once through the baptism He received from John the Baptist, died on the cross while bearing those sins, and resurrected to justify us permanently—only then does one stand in the position of *"neither circumcision nor uncircumcision avails anything, but a new creation" (Galatians 6:15).* Only a person in whom this event of new creation has occurred deep in the heart can truly fulfill love, which is the law of Christ, and reap the harvest of a life sown for the Spirit as the fruit of eternal life.

Lastly, the text demands one application from us. It is that one must re-examine one's own faith so that the Apostle's benediction, *"The grace of our Lord Jesus Christ be with your spirit" (Galatians 6:18),* does not remain only as an agreement of the head, but takes its place in the center of the heart.

Namely, it is the work of honestly asking before one's conscience whether the gospel one is currently holding onto is a half-gospel that has separated out only the blood of the cross, or the gospel of salvation accomplished at once with baptism, the cross, and resurrection as one package, and returning to the place of that truth where the heart can freely confess that its sins have been completely eradicated.

Galatians chapter 6 finally ends at that place, and at the same time, it teaches us that the new life of a born-again person finally begins at that place. ✉

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Plant seeds for the preaching of the gospel

< Galatians 6:6-9 >

“Let him who is taught the word share in all good things with him who teaches. Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap. For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life. And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart.”

We read the words of Galatians chapter 6. Last time, from the words of chapter 5, I told you the part that we must live following the desires of the Spirit, that we must not live following the greed of the flesh but live following the greed of the Spirit. This evening, with chapter 6, I will give you the word that a person who has received the removal of sin must live a life of faith following the desire of the Spirit.

Today, I intend to share the word about the part, *“Let him who is taught the word share in all good things with him who teaches” (Galatians 6:6).*

After we receive the removal of sin and believe the gospel of the water and the Spirit, we must live a life of faith by faith. A life of faith lived by faith is looking up to the word of God, relying on it by faith, and following it. Looking up to God and God’s word, if we know what His will speaks toward us and follow it with our hearts, we gain new strength. When we have no

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strength, relying on Him, holding onto His word, and following it is the life of faith.

In living a life of faith, there must necessarily be one who teaches faith

The one who teaches us is naturally our God. God's word teaches us. However, since we are humans, a person must be established in the middle. Therefore, there must be those who teach God's word and those who receive learning.
Those who teach God's word must also still receive the teaching of God's word and live by faith. But the work they must do as those who became first is to deliver what God's word is speaking to us. That is why God's servants preach God's word. Therefore, it means to share all good things with the one who preaches the word. Who should do so? It means the one who receives teaching should do so.

The Holy Spirit is teaching us through God's word

We must do all things that God likes together. What does it mean to do together? Naturally, it means to make the preaching of the gospel, which the Lord is pleased with, our purpose and to do the work of becoming the support of the gospel. We must know how much God is pleased with and likes preaching the gospel. Therefore, we come to experience that God always helps the things we do.
After I met the Lord, having the mind, 'I want to preach the gospel word. This must be necessary for preaching the gospel,' I practically come to experience the work of God who supplies

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according to the time. I know it happens like that because I am not being greedy for myself. As a result, I have become one who serves the gospel and lives sharing good things together with the coworkers who serve the gospel with me and with you.
Ultimately, whether the one who teaches or the one who is taught, they must follow according to God's word and act by faith. When doing so, we come to receive blessings from God and become those who do the life of faith properly.

We believed the gospel of the water and the Spirit and received the removal of sin, but there are times when it feels daunting how we should live the life of faith after receiving the removal of sin. The life of faith is exactly like how Abraham lived the life of faith following God's word.
What was the first word the Lord spoke after He met Abraham? He said, *"Get out of your country, from your family and from your father's house, to a land that I will show you" (Genesis 12:1).* The first word God spoke to Abraham was spiritually to live a life for the preaching of the gospel.
Speaking in today's terms, it is also a word to leave all fleshly family members, but it means that leaving our thoughts, stereotypes, or goals we set ourselves, we must make the work of preaching the gospel of the water and the Spirit, which is God's goal, our purpose and go to the place God directs. This is what Abraham's life of faith is.
In a physically fully mature state, you believed God's word in your hearts, received the removal of sin, and became those who believe and follow like little children. However, knowing God's word intellectually and following it with the heart are clearly different. Regardless of how you lived the life of faith in the past, now you must follow as God's word leads. The life of faith that does as God's word leads is the faith that follows God. If we are together with God's word, we become those who follow God's

word. The life of faith begins and departs from following and believing God's word.

While living the life of faith, I believe that following the Lord's word is the safest. Therefore, whether the people of the world tell me I am foolish and old-fashioned, because the Lord wants the gospel word of the water and the Spirit to be preached to the whole world, I set my goal in the direction of that word and follow it. Then we become those who share the same mind with the Lord.

People try to increase their numbers because they think things will go well if the numbers are large. But I do not think so. I think that God's will is with a person who has faith believing in God and God's word, that is, a person who unites by faith, not because the numbers are large. Therefore, thinking it would be good to do the work of becoming the calyx of the gospel and to do literature ministry, I am doing literature missions.

These days, many books are being sold on Amazon as well. Next month, even more will be sold. And from the homepage, about 3,000 free e-books are also being downloaded every day, and about 5,000 people are listening to the audio each day. It is truly amazing that they are being downloaded and read this much. Then, isn't the gospel word of the water and the Spirit being preached to the whole world?

This is exactly the faith that works by faith together with our God. In fact, it is the evidence that we are doing much preaching of the gospel of the water and the Spirit in a day. While doing this work of becoming the support, we join together in the work that the Lord is pleased with. Although we are a small number of people, the Lord is doing much more work through us. Therefore, it means to always be together with God and the faith that believes in God's word.

I am also together with you. I am following the Lord while

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thinking about what the Lord is pleased with. So, I do not act on my own selfish desires.

Let us read the word of verse 7 together.

"Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap" (Galatians 6:7).

The being called a human is a being who deceives himself. When telling a lie, at first, one speaks knowing that it is a lie. However, after saying a few words, one deceives oneself in the mind that it is the truth and inputs it into oneself. That is why a person is deceived by the words he says to himself. One gets deceived by a lie as if it were the truth, no, as if it were more true than the truth. At first, one did it knowing it was a lie, but as one continues doing it, one comes to deceive oneself, saying, 'You are telling the truth.' So later, one becomes like a person who is telling the truth in the lie one is telling. Therefore, if others say bad things about them, they get angry. It is because they are being deceived by themselves.

He said, *"Whatever a man sows, that he will also reap."* While saying they believe in God and serve God, they become those who do not follow God's word. On the contrary, since God is pleased with preaching the gospel, if we put all our heart and all our faith into this work with all our strength, we come to experience that God accomplishes it. A person who has received the removal of sin comes to reap exactly what they sow.

When we labor for the preaching of God's gospel and take on the work of becoming the calyx of the gospel, we are sacrificing ourselves by faith. And when we invest with that faith, the result is clear. The people who are saved from sin gradually become more numerous. Ultimately, we come to reap an abundant harvest. However, even if one has received the removal of sin, if they followed the greed of their flesh, they will ultimately reap only what will perish. *"Whatever a man sows, that he will also reap."*

He said, *"Therefore, whether you eat or drink, or whatever you do, do all to the glory of God" (1 Corinthians 10:31)* God made the preaching of the gospel of the water and the Spirit His purpose, and depending on whether we joined in the Lord's purpose exactly like the Lord, or whether we live the rest of our lives for the comfort of our flesh since we received the removal of sin, depending on where one places their purpose, they will reap the fruit.

There is a saying among the people of the world that it depends on making up one's mind. We have equally received the removal of sin, but if one says they live to do the work that God is pleased with, they will reap many fruits of evangelism. Conversely, if one lives with the goal of wishing only for their flesh to do well, regardless of the work God is pleased with, they will reap such fruit.

If one says they live with the work God is pleased with as their goal, souls will receive salvation from sin and return to the Lord as many fruits. However, to a person who lives wishing only for their flesh to do well, only what will perish will return. Of course, everything in this world is good in itself. However, a person who eats and lives only for their own flesh will ultimately reap only what will rot and disappear. Their flesh will also rot, and that will also rot, so they are things with no reward and no value. However, whether it is something to eat for the flesh or whatever it is, if one says they live for the preaching of God's gospel, all of that will be used for the salvation of people's souls. That is what is different.

Because of that, we must do the best thing that God speaks to us together. If we lack ability, we must join together even with our hearts; if we are weak and cannot do it alone, we must unite and do it together; and in the part one is in charge of, one must unite with coworkers and work together. Even without great ability,

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one can reap good results only by doing so.

"And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart" (Galatians 6:9).
Why would He have spoken like this? As we serve the Lord, how could we not get tired? However, if we do not get disappointed, the time will surely come, and we will reap many fruits of evangelism. We must not get disappointed while doing good and doing the right thing. However, if we do not get disappointed and believe the fact that God's will is accomplished by faith, when that time comes, we will surely reap.
If we do not grow weary and do not lose heart in the work of serving the gospel word of the water and the Spirit, and if we do the work of becoming the calyx of the gospel with the faith that it will surely be accomplished, and continuously move forward by faith, the whole world will surely be evangelized and the Lord's will shall all be accomplished. I truly believe it will be so.

How do we do God's great work? By us distributing booklets, people receive the removal of sin, and those who have received the removal of sin in each country preach the gospel to the people of their own country, so that the people of the whole world come to receive the removal of sin.
How could we handle all that work? Still, if it is translated into that country's language through literature, and somehow the books enter that country, I believe that those who seek God in that country will surely receive salvation. I believe that the whole world will be completely covered with this gospel of the water and the Spirit.

This is the mark of our life of faith. After you and I receive the removal of sin, for what purpose will we live? We live for the preaching of the gospel. To preach the gospel, how will we

serve the gospel of the water and the Spirit? We must do the work of becoming the calyx of the gospel. Hallelujah! ✉

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Questions and Answers on Galatians Chapter 6

[Question] 1. *"Bear one another's burdens, and so fulfill the law of Christ."* What is this word saying?

This single verse of Galatians 6:2 goes beyond a simple moral exhortation to "help one another," and is a core text teaching the law of love of the new covenant that only those who have received the gospel of the water and the Spirit can live out. I will unravel the Apostle Paul's intention and theological depth in order.

1. The *"law of Christ"* is the law of love, and its essence is completely different from the law.

There is a clear intention as to why the Apostle Paul suddenly brought out the expression the "*law of Christ*" in chapter 6, which concludes Galatians.

What was it that the Apostle Paul had persistently torn down from chapter 1 to chapter 5? It was the faith of the legalists who taught that "one must believe in Jesus and also keep the law to obtain salvation." However, while making the conclusion of abolishing the law, the Apostle Paul establishes another law, namely the "*law of Christ.*"

The law is a law attempting to be recognized before God by making righteousness through one's own deeds, but the law of Christ is a law that a person who has already been justified by the gospel of the water and the Spirit lives out according to that

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received love. That new commandment which Jesus Himself spoke, saying, *"Love one another as I have loved you" (John 15:12)*, is exactly the law of Christ, and this law is not a command kept by force from the outside, but a flow of love naturally flowing out from within a born-again heart.

2. "Bearing burdens" means embracing a brother's weaknesses and shortcomings together.

The *"burden"* the Apostle Paul speaks of here is not a simple toil or chore. Looking at what was said in the immediately preceding verse 1, *"If a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness,"* the burden here primarily points to a brother's spiritual weakness, namely the danger of falling into temptation, a heart shaken from the truth, and the overwhelming weight of handling one's duty.

When one member is shaken by the deception of false teachers, another brother explaining the word of truth again and sharing that weight together; when a brother's duty is too overwhelming, a person standing next to him silently adding his own hands to help—all these things are the work of bearing one another's burdens. It is not condemnation or criticism, but an act of love that must be done *"in a spirit of gentleness"*.

3. The real basis on which we can bear a brother's burden is because the Lord first bore our heaviest burden.

The reason why this word does not end as a simple moral code is right here. Human nature finds its own burden heavy, so it has no mind to shoulder the burden of others.

Then how could we have become people who can embrace the weaknesses of our brethren? It is because Jesus, by receiving

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baptism from John the Baptist at the Jordan River through the law of the laying on of hands, took upon Himself the heaviest burden of the sins of all our human race at once, and by bleeding and dying on the cross while bearing that burden, He completely paid the price and eradicated those sins, and by resurrecting, He permanently established us as righteous. Namely, because the Lord first bore all the burdens of sin that we could not shoulder, our hearts that received that love finally gain the room and love enough to embrace the weaknesses of other brethren.

If a person who has not received the gospel of the water and the Spirit tries to imitate this with his own resolution and character, he will become exhausted in a few days and resentment will well up; however, a person who embraces the gospel of salvation accomplished at once in his heart can stand beside his brother again, saying, "The love the Lord bestowed upon me is this great."

4. The expression *"fulfill"* the law of Christ means accomplishing within the new covenant what was impossible by the law.

In the original language, the word *"fulfill"* carries the meaning of "filling up completely and accomplishing." The law commanded, *"Love your neighbor as yourself" (Romans 13:9),* but it was a command that could never be completely filled by the old man bound to sin. Therefore, the law ultimately brought only condemnation and curses.

However, as Jesus eradicated our sins at once through the ministry of baptism, death on the cross, and resurrection, and made us into new creations, the way was finally opened for the law of love to be *"fulfilled"* within us. In that very place where born-again brothers and sisters share and bear one another's burdens, the command of love, which the law had only pointed

to all along, finally becomes a living and moving reality. That is why the Apostle Paul could assertively say, *"and so fulfill the law of Christ."*

5. The burden imposed by the legalists and the burden shared by the law of Christ are fundamentally different.

Interestingly, the false teachers who entered the Galatian church were also imposing *"burdens"* on people. The burdens they imposed were the burdens of circumcision of the flesh, deeds of the law, and religious duties. However, the Apostle Paul condemned those who impose such burdens in verses 11-13 as *"boast in your flesh."*

The burden imposed by legalists is a burden that entangles a person with guilt and attempts to be recognized by God through one's own righteousness, but the burden shared by the law of Christ is a burden where brothers and sisters, who have already had their sins eradicated by the gospel of the water and the Spirit, embrace each other's weaknesses with love.

The burden of the law crushes a person, but the burden of the law of Christ, when borne together, rather becomes lighter and makes both grow. That is why Jesus also called, saying, *"Come to Me, all you who labor and are heavy laden" (Matthew 11:28),* and said, *"For My yoke is easy and My burden is light" (Matthew 11:30).*

6. At the same time, the Apostle Paul strikes a balance, saying, *"For each one shall bear his own load."*

In verse 5, the Apostle Paul attaches a seemingly peculiar proviso: *"For each one shall bear his own load."* This word, telling us to bear our brother's burden together while saying one must bear one's own burden, is not a contradiction but a precise

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balance.
It is not the law of Christ for a person who neglects their duty in the name of love to shift their own responsibility onto another brother. Rather, true love is honestly handling the work entrusted to oneself, and on top of that, additionally embracing the weakness of a brother. Namely, the “burden borne together” points to the weight of a brother that he truly cannot bear alone, and the “burden borne individually” points to one’s own responsibility and duty that one must not evade. A born-again person handles these two simultaneously. One bears one’s own burden to the end, and bears a brother’s burden together with love.

7. To summarize

The word, *“Bear one another’s burdens, and so fulfill the law of Christ” (Galatians 6:2),* is a word declaring that the law of love, which could never be accomplished by the law, has finally come to live and move within the gospel of the water and the Spirit.
Because Jesus took upon Himself all our sins at once through the baptism He received from John the Baptist, paid for that burden on the cross, and established us as new creations by resurrecting, our hearts that received that love finally gained the room and ability enough to embrace the weaknesses of our brethren.
The Lord bore all the burdens that one could not bear oneself, honestly handling one’s own duty, and embracing a brother’s weakness together with a spirit of gentleness—this is the daily life of a born-again person who fulfills the law of Christ, and the way of love that Galatians chapter 6 teaches us.

[Question] 2. Please explain this word which says, *"Let him who is taught the word share in all good things with him who teaches."*

This word in Galatians 6:6 is a verse that is often easy to pass by lightly, but when viewed within the context of the Apostle Paul fighting against the legalists throughout the entirety of Galatians, it is a very important command teaching the spiritual union where the servant of truth and the saints must be bound together as one body. I will explain it in order.

1. We must first accurately point out what *"all good things"* are.

In the original language, *"good things"* primarily points to all beneficial things including food and material things, but within the theme that the Apostle Paul has contended for throughout Galatians, the center that this word points to is clearly "the gospel of the water and the Spirit."

Inside the Galatian church, false teachers had come in and were shaking the hearts of the saints, teaching, "You must believe in Jesus and also receive fleshly circumcision," and against this, the Apostle Paul has persistently revealed from chapters 1 to 5 that only the gospel of salvation accomplished at once is the truth. Therefore, when saying *"all good things"* in Galatians 6:6, its core is the word of truth preached by the one who teaches, that is, the gospel of salvation that delivered us from sin at once through the baptism Jesus received from John the Baptist, His death on the cross, and His resurrection. Where could there be anything better than this truth?

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2. The command to *"share"* is a command to bind one's heart and life as one with the servant of truth.

The original word "koinoneo" goes beyond simple fellowship and holds the deep meaning of "participating together in the same thing, becoming one body." Namely, it is not to the extent that the one being taught stands briefly next to the one who teaches, but it is a command that one must merge one's own heart, time, and material into one flow with the work he serves and the truth he holds onto.

If the one who teaches is living for the gospel of the water and the Spirit, the one being taught must also bind their heart to the same goal—the work of having even one more soul saved from sin. With two separated hearts, one can never enjoy good things together, and such a divided heart will ultimately flow into the attitude of mocking God, which the Apostle Paul rebuked in Galatians 6:7.

3. This command clearly includes the material dimension as well.

Traditionally, this verse has been interpreted as an exhortation to support the teaching servant with material things, and that is also clearly a correct application. In another epistle, the Apostle Paul said, *"Those who preach the gospel should live from the gospel" (1 Corinthians 9:14),* and by quoting the law, *"You shall not muzzle an ox while it treads out the grain" (1 Corinthians 9:9),* he taught that it is proper for a worker to receive his wages.

If the person being taught is affluent themselves but turns a blind eye to the servant who works until his sap runs dry for the gospel, that can never be the act of sharing in all good things. Serving with material things becomes the most concrete evidence that

the one being taught has accepted the work of the one who teaches as their own work.
However, what the Apostle Paul emphasizes is not a simple duty of offering, but the spiritual principle that if the heart truly heads toward one place, material things will also naturally flow following that flow.

4. Looking at the context of the Galatian church, the weight of this command is clearly revealed.

When looking at this verse again within the flow of Galatians, it becomes even clearer why the Apostle Paul deliberately used the expression *"share."*
At that time, there were two kinds of teachers inside the Galatian church. One side was the servants who purely preached the gospel of the water and the Spirit like the Apostle Paul, and the other side was the false teachers who deceived that the deeds of the law must be added. Therefore, the command, *"Let him who is taught the word share in all good things with him who teaches" (Galatians 6:6),* ultimately becomes a matter of spiritual decision on which side one will merge their own heart and life.
The Apostle Paul is clearly saying to unite as one with the servant who preaches the word of truth, that is, the gospel of salvation accomplished at once. If one places oneself next to false teachings, leaven comes in, and if one places oneself next to the servant of truth, good food flows in.

5. If one ignores the spiritual order, one will suffer the greatest loss oneself.

The distinction between the one who teaches and the one being taught is not a hierarchy made by humans, but a spiritual

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order established by God.
The reason God establishes a first-born-again servant inside the church to unfold the word of truth is so that the food of faith can be supplied to the brothers and sisters following behind through that channel. However, if the person being taught closes their heart and acts separately, something like the patient themselves blocking the IV line inserted into them happens. Because the path where nutrients come in is cut off, the outward appearance is a believer but the inside gradually becomes dry, and ultimately a gap is created for false teachings to squeeze in. The reason the Apostle Paul commanded to *"share"* is not for the sake of the one who teaches, but for the soul of the one being taught to survive.

6. The only people who can truly share together are those born again of the gospel of the water and the Spirit.

If this command were a command that could be kept by human determination or religious loyalty, there would have been no need for the Apostle Paul to deliberately write it down in the final chapter of Galatians. A person in their natural state is bound to share only when their own benefit is seen, and immediately turn their back when a loss is seen.
However, the person who has received in their heart the truth that Jesus took upon His own sins at once through the baptism He received from John the Baptist, paid the price of that sin on the cross, and established them as a new creation by resurrecting, is different. Because the love they received is so great, a heart arises that cannot endure without sharing that love with the brothers and sisters standing on the same truth.
Therefore, "sharing together" in the true sense is not an ethical command but the love of the new covenant that naturally flows out from the heart of the born-again person. Only when standing

together on the gospel of the water and the Spirit does the driving force to enjoy good things together arise.

7. To summarize

The word, *"Let him who is taught the word share in all good things with him who teaches" (Galatians 6:6),* is a command to merge one's heart, time, and material into that good thing the servant of truth is holding onto, that is, the gospel of salvation accomplished at once and all the labor for that gospel.

Inside the Galatian church, it was a matter of decision not to follow false teachers but to place oneself next to the servant of truth, and to us today, it is a calling to be bound as one with the servant who teaches the gospel of the water and the Spirit that embraces all of the baptism, the death on the cross, and the resurrection, not a half-teaching that only detaches the blood of the cross.

Only when obeying this command does spiritual food constantly flow in, the law of love is fulfilled, and a one-body church where the one who teaches and the one being taught reap the fruit of eternal life together is established.

[Question] 3. Please explain this word: *"Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap."*

Galatians 6:7 is a heavy text in which three resolute truths are embedded simultaneously in one verse: a warning against self-deception, the fact that God is never deceived, and the law of spiritual harvest. I will unfold in order the reason why the Apostle Paul used such a strong tone as he concluded Galatians, and its theological depth.

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1. The expression "*Do not be deceived*" points out a person's greatest spiritual danger.

Often we fear others deceiving us, but the Apostle Paul accurately points out that a much more frightening thing is oneself deceiving oneself.

Everyone knows their own appearance deep in their heart. No one knows as accurately as the person themselves whether they are truly living for the work of God right now, or pursuing the benefit of the flesh while equipped only with a religious outward appearance. However, humans have a frightening ability to turn away from that clear truth and cover it up with rationalization. If words like "I am doing well in my own way," "This much is enough," or "I am better than others" harden inside the heart, that person might live their whole life while deceiving themselves.

The reason the Apostle Paul pointed out this self-deception head-on from the first word is to enlighten us that the most dangerous enemy of faith is not on the outside but inside one's own heart.

2. "*Mocked*" refers to an arrogant attitude that looks down on God and treats Him falsely.

The word "*mocked*" contains the meaning of "sneering at" or "snorting in contempt." That is, every hypocritical attitude of calling upon God with the mouth while taking Him lightly in the heart, and acting while ignoring the fact that He is watching, is an act of mocking God.

A faith that roughly throws aside God's work while trying to look diligent in front of people, and wanting to receive abundant blessings while oneself has been lazy—all of this is an attitude that treats God falsely.

The Apostle Paul resolutely nails down regarding such an attitude. *"God is not mocked" (Galatians 6:7).* This expression emphasizes the fact that God is never deceived, and at the same time, it declares the majesty that God is absolutely not someone who is treated so lightly.

3. The very mind that thinks one can deceive God is the greatest sin.

The core of this word is that although oneself can deceive oneself, one cannot deceive God. People cannot see the center of the heart, but God knows everything, even the deepest motives of our hearts and our future actions. However, some people live by moderately mixing spiritual work and the benefit of the flesh, secretly expecting in a corner of their heart that "God will not know." While saying with the mouth "for the gospel," in reality they pursue their own name and glory, and while making the outward appearance look like dedication, the heart is directed elsewhere.

The Apostle Paul cuts off all such pretense with one word. God is never deceived, and on the day we stand before Him, every mouth will directly confess its own truth exactly as it is.

4. "Reap what you sow" is the most honest spiritual law of the universe.

If you sow beans, beans grow, and if you sow flower seeds, flowers bloom. This is the law of farming and at the same time an unchangeable law that God has engraved in the spiritual world. A person who has truly sown their own time, material, and heart for the work of God will surely reap a spiritual fruit worthy of it, and a person who has sown only for their own flesh will ultimately reap what will decay.

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The Apostle Paul unfolds this principle more clearly in the very next verse, verse 8. *"For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life."* In this law, there is no credit and no coincidence. Even a born-again person, if they live only for their own flesh, will not enjoy the abundant blessings that a born-again person rightfully ought to enjoy, and will only reap a desolate harvest.

5. Looking at it from the context of the Galatian church, this warning accurately targets the legalists.

This word is not an abstract moral exhortation. It is a warning taking dead aim at the false teachers whom the Apostle Paul had been arguing against from Galatians chapter 1 to 5, that is, those who taught, "You must believe in Jesus and also add the deeds of the law and physical circumcision to obtain salvation." They were well-equipped with a religious outward appearance to be recognized by people, and while they themselves could not keep all the law, they laid the burden of the law on others.
The Apostle Paul nails down that such an attitude is ultimately the act of mocking God, and all such efforts to make righteousness by deeds will ultimately reap only what will decay. God is never deceived by all the attempts of humans to add and decorate with a religious outward appearance, and He is the One who accurately sees where the center of the heart is heading and repays exactly as it is.

6. Today, this warning applies exactly the same to a faith that holds onto a half-gospel and puts self-hypnosis on oneself.

The most dangerous self-deception within Christianity today

is the faith that hypnotizes one's own heart saying there is no sin even while believing only in the blood of the cross.

A person's conscience is like a mirror, so it never lies. Just because one shouts with the mouth, "I believe in Jesus, so I have no sin," while sin remains exactly as it is inside the heart, the condemnation of the conscience does not disappear. Therefore, such a believer lives while temporarily suppressing the sense of guilt through the supplementary act of daily prayer of repentance, but all those acts ultimately flow into the place of deceiving oneself and mocking God.

However, a person who has received in their heart the gospel of the water and the Spirit—that Jesus took upon Himself all of one's sins at once through the baptism He received from John the Baptist at the Jordan River, bled and died on the cross while carrying those sins, and resurrected to guarantee permanent righteousness—is different. That person's conscience can accurately confess directly, "My sins have truly all passed over to the Lord, and I am absolutely a sinless child of God." The truth prevents one from deceiving oneself and makes the conscience free.

7. Therefore, one must honestly examine from deep within the heart what one is sowing.

The application this word requires of us is divided into two. First, the application given to a born-again person is to honestly check for what they are sowing their time, material, and talent right now. If they are speaking the gospel with their mouth while their heart and hands are pursuing only the benefit of the flesh, that person will ultimately reap only what will decay. Next, the application given to a person who is not born again is heavier. It is a calling to honestly ask before their conscience whether they have truly been saved from sin, and to examine whether they

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have been deceiving themselves with a half-gospel that has detached only the blood of the cross.
Because God is never deceived, that truth which one has lived covering up by deceiving oneself will ultimately all be revealed before Him.

8. To summarize:

The word, *"Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap" (Galatians 6:7),* is a declaration that nails down the spiritual law that although a person can deceive themselves, they can never deceive God, and everyone will accurately reap exactly as they have sown in their heart.
To a born-again person, it is a command to truthfully sow their duty and daily life before God, and to a person who is not born again, it is a calling to stop the act of deceiving themselves with a religious outward appearance and a half-gospel, and to turn back before the truth of the gospel of the water and the Spirit.
Only the gospel of salvation, which Jesus accomplished at once through His baptism, death on the cross, and resurrection, truly makes the conscience free, and every footstep sown upon that truth will never end in vain but will be reaped as the fruit of eternal life.

[Question] 4. We believe this word, *"he who sows to the Spirit will of the Spirit reap everlasting life,"* but please explain this part.

That is a good question. This word in the latter half of Galatians 6:8 is not simply an abstract promise, but a very concrete promise that clearly nails down what kind of spiritual

fruit every footstep of a born-again person will bear. I will unfold in order what we believe and how that faith interlocks with this promise.

1. The Apostle Paul divides the entire life of a person into two paths within one verse.

Reading the entirety of verse 8 again, the Apostle Paul accurately splits a person's life into two branches. *"For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life" (Galatians 6:8).* This word applies exactly the same to a born-again person. Just because one has received the removal of sin, it does not mean that the abundant fruit of everlasting life is automatically borne; rather, even for a born-again person, the fruit they reap is divided into exact opposites depending on where they sow their time, material, and talent.

Even living the same day, some people live as reapers who reap everlasting life, and some people live desolately, reaping only what will decay even though they are born again. Clearly seeing this diverging point is the starting point to correctly understanding this promise.

2. "Sowing to the Spirit" means exactly devoting oneself to the gospel of the water and the Spirit and the work of saving souls.

The expression "sowing to the Spirit" may sound somewhat abstract, but following the flow that the Apostle Paul has taught throughout Galatians reveals a very concrete meaning. Namely, devoting one's time, material, and talent to the work so that more souls can hear the gospel of the water and the Spirit—that Jesus took upon Himself our sins at once through the baptism He

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received from John the Baptist, paid the price of those sins on the cross, and resurrected to establish us in permanent righteousness—is exactly the act of sowing to the Spirit.
Unfolding the word of truth to one soul, lending a hand to the work of making gospel booklets or documents, praying for souls, becoming a support so that the servant of truth can handle that ministry—all these footsteps are the acts of sowing to the Spirit. In other words, it is living a life where the time and material dropping grain by grain in one's daily life flow in the single direction of the salvation of souls.

3. The only people who can truly sow to the Spirit are those born again of the gospel of the water and the Spirit.

It is very important that this promise is not a promise given to all religious people. No matter how much a person who is not born again does religious works outwardly, it can never become the act of sowing to the Spirit.
Just as Jesus Himself said, *"Unless one is born of water and the Spirit, he cannot enter the kingdom of God" (John 3:5),* a person in whose heart the Holy Spirit does not dwell may be able to do religious acts that establish their own righteousness, but they cannot take footsteps that truly sow to the Spirit.
However, for a person who is born again by receiving in their heart the gospel of salvation that Jesus accomplished at once, the Holy Spirit is present in their heart, and that Holy Spirit guides their every single day to interlock with the work of saving souls. Therefore, for a born-again person, even ordinary moments they are not conscious of turn into a place of sowing to the Spirit.

4. The promise *"reap everlasting life"* is fulfilled in two dimensions simultaneously.

In order not to miss the abundance of this promise, the expression "reap everlasting life" must be understood together in two dimensions.

First is the abundance of everlasting life enjoyed by the born-again person themselves. If a person who has received the removal of sin lives only for their own flesh, they can never enjoy the peace of mind, the fullness of God being with them, and the spiritual discernment and joy that a born-again person rightfully ought to enjoy. However, a person who devotes themselves to the work of saving souls experiences the mysterious fruit called everlasting life ripening more and more abundantly within their every single day. Next is the dimension where other souls come to obtain everlasting life. The harvest of everlasting life that the Apostle Paul speaks of clearly includes the fruit of another soul hearing the gospel of the water and the Spirit through one's footsteps, receiving the removal of sin, and reaching everlasting life.

If we are those who have already obtained everlasting life, the everlasting life we reap is ultimately the harvest of other souls meeting the truth and obtaining eternal life.

5. The entire daily life of a born-again person turns into a place of sowing to the Spirit.

The most surprising point of this promise is the fact that the act of sowing to the Spirit is not limited only to special religious activities. To a born-again person, doing the dishes, work at the workplace, small services at home, and honest labor at the workplace all become meaningful footsteps connected to God. This is because the work one does with their hands and the words

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one speaks with their mouth ultimately join the single flow of spreading the gospel.
The reason the Apostle Paul said elsewhere, “Whatever you do, do it heartily, as to the Lord,” is right here. Even if the daily life of a born-again person looks ordinary, it is never in vain before God, and all those footsteps are sown grain by grain as seeds toward the harvest of everlasting life. A person who accurately holds onto this truth can become a person who sows to the Spirit in their own place, regardless of what their occupation and environment may be.

6. The time of reaping is not decided by oneself, but decided by God.

In the immediately following verse 9, the Apostle Paul says, *“Let us not grow weary while doing good, for in due season we shall reap if we do not lose heart,”* making it clear that this promise of harvest is not an immediate reward.
If a person could reap immediately on the spot as soon as they plant a grain in their heart, the patience of faith would not be needed. However, there is a time set by God for the spiritual harvest, and until that time comes, we must persevere and continue to sow. Even in the times when no fruit is visible in one’s own eyes, God never forgets, and He answers with an abundant harvest at His exact timing. Therefore, a person who believes this promise, instead of being discouraged when the results seem slow, silently continues to sow the same work upon the same truth. This is because the One who absolutely has no unpaid debts nor vanity takes responsibility for our harvest.

7. This promise demands two applications from us.

First is the act of honestly examining whether oneself is truly

a born-again person. If there is a clear faith in one's heart toward Jesus Christ who came by the gospel of the water and the Spirit, and if one's conscience can freely confess that they absolutely have no sin, that person is already standing at the starting point of being able to sow to the Spirit. However, if one's conscience is still bound by sin, turning back before that truth and receiving the removal of sin must be prioritized first. Next, the application given to a born-again person is to daily check where they are sowing their time, material, and heart. If the time flowing toward pursuits only for one's own flesh increases, the fruit becomes desolate, and as the footsteps flowing toward the salvation of souls and the work of God increase, the harvest of everlasting life becomes more and more abundant.

8. To summarize

The word "*he who sows to the Spirit will of the Spirit reap everlasting life" (Galatians 6:8)* is a promise of spiritual harvest that the fruit reaped is divided into exact opposites depending on how a born-again person sows their daily life.

A person who has received the gospel of salvation that Jesus accomplished at once through His baptism, death on the cross, and resurrection can devote their time, material, and talent to the work of saving souls and the spreading of the truth, and all those footsteps will never end in vain. The person themselves will come to enjoy the abundance of everlasting life more deeply, and through them, other souls will meet the gospel of the water and the Spirit and obtain eternal life. If we believe this promise, we must not be discouraged even in times when the fruit seems slow to appear, but continue to sow the same work in the same place, and the time of harvest set by God will surely come upon those footsteps of patience.

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[Question] 5. We have been saved from all sins and have become a new creation through faith believing in the baptism Jesus Christ received and the blood of the cross. Now, as those who have become a new creation, we want to live for the glory of God. Please explain this part.

For a born-again person to live as a newly created person is the most natural flow of faith and, at the same time, a path that demands the most serious determination. I will explain in order the meaning of the Apostle Paul nailing down, *"But a new creation" (Galatians 6:15)* at the place where Galatians chapter 6 concludes, and the way to live for the glory of God like that new creation.

1. Everything begins from accurately holding onto the basis of becoming a new creation.

To live like a new creation, one must first accurately hold onto how they themselves became a new creation.

Until the Apostle Paul declared in Galatians 6:15, *"Neither circumcision nor uncircumcision avails anything, but a new creation,"* he persistently defended one truth from chapter 1 to chapter 6 verse 14. Namely, it is the gospel of the water and the Spirit that Jesus took upon Himself the sins of all our mankind at once by receiving baptism from John the Baptist at the Jordan River through the method of the laying on of hands, bled and died on the cross while bearing those sins, and resurrected in three days to establish us in permanent righteousness. Only the person who has received this truth with their heart is a new creation.

One can never become a new creation through the addition of deeds or religious outward appearance, and only upon the gospel

of salvation accomplished at once does the old man die together with Christ and is born again as a new man. Therefore, every resolution to live like a new creation must begin from the work of firmly nailing this truth into the heart once again.

2. A new creation no longer needs to live following the law of the old man.

If one has truly become a new creation, that person's life now no longer needs to flow following the fears, guilt, and commands of instinct of the old nature. The old man was crucified and died together with sin on the cross, and the new man came alive again in the resurrected Christ. Therefore, a born-again person does not place their identity on the weaknesses or failures of the old man, but places it upon the truth that they are a person of righteousness who has been newly created. Although the old nature still remains inside oneself and sometimes shakes the heart, that is not one's real identity.

Living like a new creation is the footstep of making decisions within the freedom of the new man without being dragged by the impulses of the old nature, while reaffirming daily who one truly is. If this truth is not clearly held onto, even a born-again person will often treat themselves as still a sinner and live in a sense of defeat.

3. The most essential meaning of living for the glory of God is offering oneself to the work of saving souls.

Although the expression "living for the glory of God" can often sound abstract, within the flow that the Apostle Paul has consistently taught in Galatians, it holds a very concrete meaning. Namely, offering one's time, material wealth, and talents to the work of letting more souls hear the gospel of

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salvation that Jesus accomplished at once and be saved from sin is the most essential way to give glory to God.
What was the reason God sent His Son to this earth? It was to have even one more soul be saved from sin. If so, the clearest way for us, who have become a new creation through that Son, to give glory to Him is offering ourselves to that work which He rejoices in the most, the salvation of one soul. Even if it is not a grandiose ministry, unraveling the word of truth to one person, becoming a support so that a servant of truth can handle that work, and every single small footstep of praying for souls all gather as the fruits of glory.

4. All everyday duties and labor change into a way of giving glory.

A very important truth in the life of a new creation is the fact that giving glory is not limited only to special religious activities. To a born-again person, a small service at home, honest labor at the workplace, and even trivial duties one has taken on all become channels of glory connected to God.
Just as the Apostle Paul said in Galatians 6:5, *"For each one shall bear his own load,"* that footstep itself of being truly loyal to the work one has taken on becomes a glorious worship before God.
A false worker carelessly throws aside their duties while lining up holy words only with their mouth, but a new creation puts sincerity into every single thing they touch. A born-again person's dishwashing, cleaning, and organizing small documents are all glorious footsteps that God sees. A life of giving glory is never in a place that has left one's everyday life; rather, it is most abundantly embedded within the ordinary day of a born-again person.

5. We must remember the opposite appearance shown by the false teachings of the Galatian church.

The reason the Apostle Paul emphasized a new creation in Galatians 6 is because the legalists who had come into the church at that time were shaking people's hearts, teaching, "You must believe in Jesus and also receive physical circumcision." The Apostle Paul accurately pierced through their motives. They wanted to be recognized by people through their religious outward appearance, tried to avoid being persecuted because of the cross of Christ, and tried to make their own deeds a source of boasting. This is exactly the example of a life that is not like a new creation.

A new creation does not try to add their own righteousness, is not bound by the recognition of people, and does not alter the truth to avoid persecution. Rather, confessing like the Apostle Paul, *"But God forbid that I should boast except in the cross of our Lord Jesus Christ" (Galatians 6:14),* they gloriously reveal only the gospel of salvation accomplished at once.

One can never give glory to God through religious deeds, and only the honest footsteps of a born-again person standing upon the truth reveal His glory.

6. Living out the law of love is the concrete appearance of a new creation giving glory.

If living like a new creation ends with the godliness of oneself alone, that is a faith that does not even reach half.

Just as the Apostle Paul said in Galatians 6:2, "*Bear one another's burdens, and so fulfill the law of Christ,"* the glorious life of a born-again person is most clearly revealed within the union of love with brothers and sisters. Because the love one has received is by no means small, letting that love flow into the

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work of embracing the weaknesses of a brother standing upon the same truth is the natural flow of a new creation. Every footstep of unraveling the truth toward one soul, raising up a shaken brother with a gentle spirit, and serving a servant of truth with material wealth and heart is the fruit of glory that fulfills the law of Christ.

Not through the godliness of oneself alone, but when love flows within a community standing together upon one truth, God receives glory the most greatly.

7. This path is ultimately also the path where one enjoys the most abundant blessings.

One must clearly see the point that a life living like a new creation is not a simple duty.

The Apostle Paul promised in chapter 6 verse 8, *"he who sows to the Spirit will of the Spirit reap everlasting life."* Namely, for a person who offers oneself to the work of saving souls, the abundant fruit one receives is by no means small. Peace of mind, the fullness of God being together with them, spiritual discernment and joy, the ecstasy of other souls meeting the truth through oneself—all of these are the blessings that a born-again person comes to abundantly enjoy when living for glory.

On the other hand, if one lives only for one's own flesh even though they have become a new creation, they will not enjoy the abundance that a born-again person rightly ought to enjoy, and will only reap desolate fruits. Therefore, living for glory is not so much a path of sacrificing oneself, but rather a path of discovering who one truly is and when living for what one becomes most like oneself.

8. To summarize

To live for the glory of God like a new creation is for a person—who has received in their heart the gospel of salvation that Jesus accomplished at once through baptism, death on the cross, and resurrection, so that the old man died together with Christ and was born again as a new man—to offer their time, material wealth, and talents to the work of saving souls and the footsteps of fulfilling the law of love. That work does not exist only in grandiose ministries, but is abundantly embedded within the honesty of a small duty one has taken on and the everyday love that embraces the weaknesses of a brother.

One can never give glory through religious outward appearance and the addition of deeds, and only the honest footsteps of a new creation standing upon the gospel of salvation accomplished at once become the greatest joy to God. And because this path is a path where one also enjoys the abundant harvest of eternal life and becomes most like oneself, the life of a new creation is a duty and at the same time the greatest privilege. ✉

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CONCLUSION

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Concluding Galatians
A Word to the Readers

To the beloved readers

As we close the final page of this Galatians study together, my heart is full of the desire to hold your hand once and offer a word with all sincerity. Please briefly recall the journey from the moment you first opened this book until now. To some, it might have been a familiar path, and to others, it might have been an unfamiliar path heard for the first time. However, as you passed through that path, I know there is one thing you have come to clearly engrave in your heart. That is precisely the truth that the Apostle Paul defended, risking his life, through Galatians, namely, “the gospel of the water and the Spirit.”

The path we have walked together

In chapter 1, we saw the Apostle Paul firmly declaring that his apostleship was not from men, nor through man. And we confirmed together that the gospel he preached was also not according to the will of man, but solely through the revelation of Jesus Christ. Paul referred to that gospel as “the gospel given to us,” and cried out repeatedly twice that whoever preaches a gospel other than this gospel will be accursed.
In chapter 2, through the incident where he rebuked Cephas in front of everyone in Antioch, we saw the fact that the truth of

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the gospel is not something that can be shaken out of fear of men. And we deeply engraved in our hearts the famous Galatians 2:16 and 20, namely, the declaration *"knowing that a man is not justified by the works of the law but by faith in Jesus Christ,"* and the confession *"I have been crucified with Christ."* Passing through chapters 3 and 4, we confirmed together the place and limit of the law, and the amazing grace that Christ redeemed us by personally receiving the curse of the law. We saw the fact that the law was a tutor leading us to Christ, and that the Son of God, sent *"when the fullness of the time had come" (Galatians 4:4),* bought us who were under the law to receive the adoption as sons. Now we are no longer slaves but sons, and through God, we have become heirs.

In chapters 5 and 6, we saw how we should live within that freedom. Not to be entangled again with a yoke of bondage, not to use liberty as an opportunity for the flesh but through love serve one another, to walk in the Spirit and bear the fruit of the Spirit, and not to sow to one's own flesh but to sow to the Spirit—when we live every day following these exhortations, we come to make Paul's confession, *"God forbid that I should boast except in the cross of our Lord Jesus Christ" (Galatians 6:14),* our own confession.

One truth, the gospel of the water and the Spirit

In this book, I have tried to consistently preach just one truth. That is the entire event of "giving Himself," which Paul pointed to when he said in Galatians 1:4, *"who gave Himself for our sins, that He might deliver us."* It is not merely the blood of the cross. The beginning of the event where He gave His body is the baptism He received from John, and its

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completion is the blood He shed on the cross. Only when these two are together does it become that perfect salvation that came upon us at once.

If one emphasizes only the blood of the cross and leaves out what relationship John's baptism has with our sins, that becomes preaching only half of the "true gospel" that Galatians defends. The reason Paul cried out twice, *"If anyone preaches any other gospel, let him be accursed" (Galatians 1:8, 9),* is right here. The meaning of the blood shed on the cross becomes clear only by the fact that our sins passed onto Him through the baptism He received. Only the one who has believed this gospel with the heart can stand firmly upon the fact that their old man has truly died together with Christ.

Some reading this book might have this thought: "Am I really a born-again person? I commit sin today as well, but am I still a righteous person?" Beloved readers, in front of that question, what we must look back on is not our own deeds. What we must look back on is only one thing: the written word that all our sins were blotted out at once by the baptism Jesus received from John and the blood He shed on the cross. That word is there, and if you have believed that word with your heart, you are already a righteous person. That righteousness did not come from your deeds, but came upon you at once through Christ.

Do not be entangled again with a yoke of bondage

"Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage" (Galatians 5:1).

I hope you engrave this one verse deeply in your hearts. The *"yoke of bondage"* that we must not put on again does not

merely refer to the provisions of the old law. It includes all kinds of yokes such as, “I must do better to be loved,” “I must try harder to be acknowledged,” and “I must do certain deeds to finally be accepted by God.”

To you who have received the gospel of the water and the Spirit with your hearts, God has already given the *“adoption as sons” (Galatians 4:5).* The status of a child is neither gained by any deed, nor lost by any fault. No parent deprives their child of the status of a child just because the child did something wrong. How much more so would our God the Father be?

Therefore, stand firm. Stand firm on the days you do well, and stand firm on the days you feel lacking. It is because what you rely on is not your deeds, but that faith believing in the Son of God who gave His body for you.

Walk in the Spirit

Just because freedom has been given, using that freedom as an opportunity for the flesh is not the proper appearance of one who has received the “gospel of the water and the Spirit” with the heart. As Paul said in Galatians 5:13, we must use that freedom to *“through love serve one another.”* Because we have become free from sin and the condemnation of the law, we have now become those who can love others without a burden on our hearts.

As you live each day, keep in mind that one word of exhortation, *“Walk in the Spirit” (Galatians 5:16).* Within us, there is still the desire of the flesh. Even for a born-again saint, if one lets one’s guard down, that desire arises. However, you also have the desire of the Spirit together with it. When these two oppose each other, I hope you pause for a moment, turn

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your heart, and resolve to follow the guidance of the Spirit. When such resolves accumulate, a single abundant fruit of love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control will come to grow in your life.

The place of reaping as one sows

"Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap" (Galatians 6:7).

The everyday life of a born-again saint is ultimately summarized as a matter of what one sows. He who sows to his flesh will ultimately reap corruption, but he who sows to the Spirit, that is, he who sows his time, material wealth, and heart to propagate the "gospel of the water and the Spirit," will of the Spirit reap everlasting life. This principle does not change.

Sometimes, you might have the thought, "I am sowing like this, so why is the reaping not visible?" However, Paul said, *"And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart" (Galatians 6:9).* There is a time. God is not mocked. I hope you believe that each and every seed you have sown today will never be in vain.

One last request

While this book is held in your hands, I would like to make one request. I ask that you do not let the "gospel of the water and the Spirit" you received through Galatians stop with you alone. Just as Paul, as soon as he received that gospel, did not confer with flesh and blood but went about to Arabia, Damascus, Antioch, and the various churches of Galatia to

propagate that gospel, I ask that you too become someone who preaches this gospel to the one soul you meet.
In this world, there are still too many souls who have not heard the "gospel of the water and the Spirit." Among them, there will be those who have lived their whole lives hearing only of the blood of the cross, but not knowing how that blood connects to their own sins, have lived their whole lives crushed by the weight of sin. I hope you pass on just one word to them. "Through that baptism Jesus received from John, your sins have already passed onto Him." That one word can save a soul.

To the readers who are like beloved family

As I conclude this book, I want to keep one more thing in my heart. That is the fact that "we are one family in Christ." In Galatians 3:28, Paul declared, *"you are all one in Christ Jesus."* Whether Jew or Greek, whether slave or free, whether male or female, all are one family in Christ Jesus.
What does this truth mean for us today? It is the fact that wherever you live, whatever circumstances you are in, and whatever past you have, if you have believed the "gospel of the water and the Spirit" with your heart, you are already a member of one family. Do not be lonely. You are never alone. Brothers and sisters who embrace the same gospel in their hearts are walking the same path together in every corner of this earth.
Perhaps you might be feeling some loneliness right now as you read this book. However, please do not lose heart. At first, Paul too was in a position where it seemed like he alone was defending this gospel. However, God caused that "gospel of the water and the Spirit" to spread through him to the various

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churches of Galatia and ultimately to the whole world. The place of you as one person is also never small.

One phrase to start each day

After you close this book, when you start every morning, I ask that you bring just one thing to mind. That is the fact that "Today, I am already a righteous person." This one phrase will make your day completely different.

The reason I am a righteous person today is not because I did well yesterday. The reason I am a righteous person today is because I believed the "gospel of the water and the Spirit" with my heart. It is because through that baptism Jesus received from John, all my sins passed onto Him, and He paid all the penalty for those sins on the cross. Therefore, whether you do well or not today, one unchanging fact is that "I am already a righteous person."

I hope you start your day standing upon this fact. Then, everything you face that day will begin to look in a different color. Lacking will no longer be condemnation but an opportunity to grow, and trials will no longer be a fear but a place to strengthen faith. Other people's criticism will also no longer be able to tear me down. This is because the basis on which you are regarded as righteous is not the approval of people, but the gospel of the water and the Spirit of Christ.

The last blessing

The short words of blessing that the Apostle Paul gave as he concluded Galatians, I too give to you with the same heart.
"Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen." (Galatians 6:18)
I have met you through this book. Although I do not know your faces, I rejoice deeply in my heart at the fact that we have become brothers and sisters through the same "gospel of the water and the Spirit." I do not know when it will be, but we will certainly meet. On that day when our Lord comes again, or on some day before then when we are embraced in the Lord's bosom, we will recognize each other and be together forever as one family.
Until then, I sincerely pray that the grace of our Lord Jesus Christ will be full in your spirits, and that the unshakable peace resulting from the "gospel of the water and the Spirit" will be with you in your every day.

In the grace of the Lord Jesus Christ,
A servant of the gospel of the water and the Spirit,

Sincerely, Author PAUL C. JONG

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◇ The Next Series: "Romans"

Following this book, a 'Romans Biblical Exposition & Sermon Series'—examining the Apostle Paul's letter to the Romans from the same perspective of the gospel of the water and the Spirit—will be released soon.

Romans Seen from the Perspective of the Gospel of the Water and the Spirit — Vol. 1, 2, and 3

We sincerely hope that through the books that Rev. Paul C. Jong will continue to publish, your faith will be strengthened and that they will become spiritual nourishment for you.

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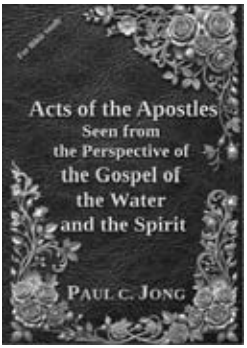
Paul C. Jong's Biblical Exposition & Sermons

Acts of the Apostles Seen from the Perspective of the Gospel of the Water and the Spirit



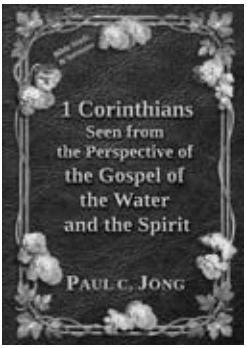
"But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth" (Acts 1:8).

The Acts of the Apostles is commonly read as a record of the growth and miracles of the early church. However, the core that the Bible intends to say through the Acts of the Apostles does not lie only in testifying to the work of the Holy Spirit. How the already completed gospel of the water and the Spirit was testified to the whole world, that is the central message of the Acts of the Apostles.

This book explains the Acts of the Apostles from Chapter 1 to Chapter 28 from the perspective of the gospel of the water and the Spirit. It is a record following how the gospel of Jesus Christ—who had the sins of the world transferred to Him by receiving baptism from John, received the punishment of those sins on the Cross, and then resurrected from the dead—was testified.

By reading this book, we come to confirm how the gospel of the water and the Spirit given by the Lord is propagated to the end of the earth. Furthermore, we will clearly receive testimony on how this gospel saves sinners from the sins of the world through the two structures of the baptism and the Cross.

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



"For I determined not to know anything among you except Jesus Christ and Him crucified"(1 Corinthians 2:2).

1 Corinthians is commonly read as a practical epistle dealing with church problems. However, the core that the Bible intends to speak through 1 Corinthians does not lie in the order of the church or the arrangement of spiritual gifts. Upon what gospel the church in the midst of division and confusion must stand again, that is the central message of 1 Corinthians.

This book explains 1 Corinthians from chapter 1 to chapter 16 from the perspective of the gospel of the water and the Spirit. It is a record that follows how Jesus Christ—who had the sins of the world transferred to Him by receiving baptism from John, received the punishment of those sins on the Cross, and then resurrected from death—and that gospel answer all the problems of the church.

By reading this book, we come to confirm the fact that only the gospel of the water and the Spirit makes the church become one and establishes the saints truly holy. Furthermore, how this gospel completely saves sinners from the sins of the world will be clearly testified through the two structures of baptism and the Cross.

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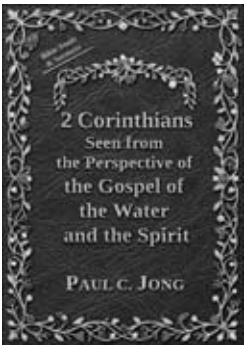
2 Corinthians Seen from the Perspective of the Gospel of the Water and the Spirit



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

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

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

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

Galatians seen from the perspective of the gospel of the water and the Spirit

"Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage." (Galatians 5:1)

Galatians is often read as a textbook of the Reformation that cried out "faith alone" against legalism. However, the core that the Bible intends to speak through Galatians does not lie in the religious debates or theological slogans of an era. How the righteousness that can never be obtained by human deeds settles upon a soul at once—that is the central message of Galatians.

This book explains Galatians chapters 1 through 6 from the perspective of the gospel of the water and the Spirit. It is a record that follows how Jesus Christ—who had the sins of the world transferred to Him by receiving baptism from John, received the punishment for those sins on the cross, and then resurrected from death—and His gospel become true freedom and eternal righteousness to souls shaking under the yoke of the law.

By reading this book, we come to confirm the fact that only the gospel of the water and the Spirit sustains the ministry of the apostles and establishes the saints as eternal children. Furthermore, through the two structures of baptism and the cross, it will be clearly testified how this gospel moves sinners from being slaves of the law to heirs of the promise, and from the yoke of slavery to free people working through love.

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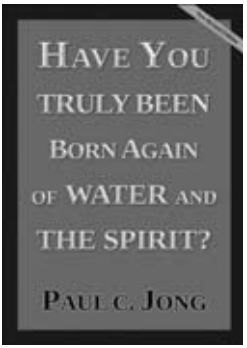
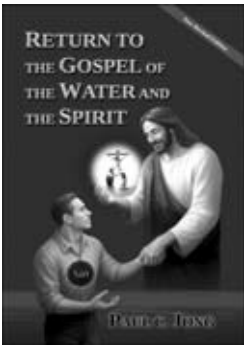
Paul C. Jong's Sermons

HAVE YOU TRULY BEEN BORN AGAIN OF WATER AND THE SPIRIT? [New Revised Edition]



Among many Christian books written about being born again, this is the first book of our time to preach the gospel of the water and the Spirit in strict accordance with the Scriptures. Man can't enter the Kingdom of Heaven without being born again of water and the Spirit. To be born again means that a sinner is saved from all his lifelong sins by believing in the baptism of Jesus and His blood of the Cross. Let's believe in the gospel of the water and the Spirit and enter the Kingdom of Heaven as the righteous who have no sin.

RETURN TO THE GOSPEL OF THE WATER AND THE SPIRIT [New Revised Edition]



Let's return to the gospel of the water and the Spirit. Theology and doctrines themselves can't save us. However, many Christians still follow them, and consequently have not been born again yet. This book clearly tells us what mistakes theology and doctrines have made and how we can believe in Jesus in the most accurate and certain way.

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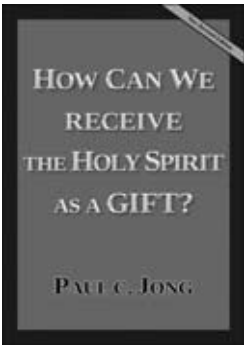
HOW CAN WE RECEIVE THE HOLY SPIRIT AS A GIFT? [New Revised Edition]



In Christianity, the most significantly discussed issue is salvation from sins and the indwelling of the Holy Spirit. However, few people have the exact knowledge of these two topics. Nevertheless, in reality people say that they believe in Jesus Christ while they are ignorant of true redemption and the Holy Spirit.

Do you know the true gospel that makes you receive the Holy Spirit? If you want to ask God for the indwelling of the Holy Spirit, then you must first know the gospel of the water and the Spirit and have faith in it. This book will certainly lead all Christians worldwide to receive the Holy Spirit through the washing away of all their sins.

Our LORD Who Becomes the Righteousness of God (I) & (II) — The Righteousness of God that is Revealed in Romans

The teachings in these books will satisfy the thirst in your heart. Today's Christians continue to live while not knowing the true solution to the personal sins that they are committing daily. Do you know what God's righteousness is? The author hopes that you will ask yourself this question and believe in God's righteousness, which is dealt with in detail in these books.

The Doctrines of Predestination, Justification, and Incremental Sanctification are the major Christian doctrines, which brought only confusion and emptiness into the souls of believers. But, dear Christians, now is the time when you must continue in the Truth which you have learned and been assured of.

These books will provide your soul with a great understanding and lead it to peace. The author wants you to possess the blessing of knowing God's righteousness.

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— Commentaries and Sermons on the Book of Revelation —

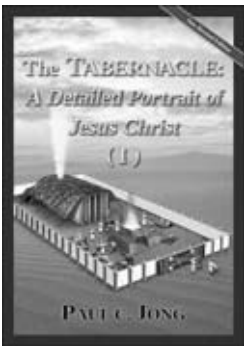
IS THE AGE OF THE ANTICHRIST, MARTYRDOM, RAPTURE AND THE MILLENNIAL KINGDOM COMING? (I)

After the 9/11 terrorist attacks, traffic to "www.raptureready.com," an Internet site providing information on the end times, is reported to have increased to over 8 million hits, and according to a joint survey by CNN and TIME, over 59% of the Americans now believe in apocalyptic eschatology.

Responding to such demands of the time, the author provides a clear exposition of the key themes of the Book of Revelation, including the coming Antichrist, the martyrdom of the saints and their rapture, the Millennial Kingdom, and the New Heaven and Earth-all in the context of the whole Scripture and under the guidance of the Holy Spirit.

This book provides verse-by-verse commentaries on the Book of Revelation supplemented by the author's inspired sermons. Anyone who reads this book will come to grasp all the plans that God has in store for this world.

The TABERNACLE : A Detailed Portrait of Jesus Christ (I) [New Revised Edition]



How can we find out the truth hidden in the Tabernacle? Only by knowing the gospel of the water and the Spirit, the real substance of the Tabernacle, can we correctly understand and know the answer to this question.

In fact, the blue, purple, and scarlet thread and the fine woven linen manifested in the gate of the Tabernacle's court show us the works of Jesus Christ in the New Testament's time that have saved the mankind. In this way, the Old Testament's Word of the Tabernacle and the Word of the New Testament are closely and definitely related to each other, like fine woven linen. But, unfortunately, this truth has been hidden for a long time to every truth seeker in Christianity.

Coming to this earth, Jesus Christ was baptized by John and shed His blood on the Cross. Without understanding and believing in the gospel of the water and the Spirit, none of us can ever find out the truth revealed in the Tabernacle. We must now learn this truth of the Tabernacle and believe in it. We all need to realize and believe in the truth manifested in the blue, purple, and scarlet thread and the fine woven linen of the gate of the Tabernacle's court.

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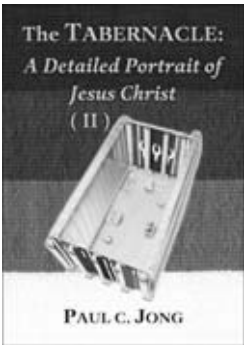
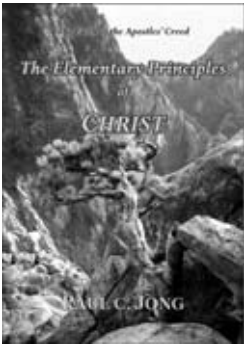
The TABERNACLE: A Detailed Portrait of Jesus Christ (II)



As God had commanded Moses to build the Tabernacle in the Old Testament, in the New Testament, God wants us to also build a Sanctuary in each of our hearts so that He may dwell in us. The material of faith with which we can build this Sanctuary in our hearts is the Word of the gospel of the water and the Spirit. With this gospel of the water and the Spirit, we must wash away all our sins and be cleansed. By telling us to build Him a Sanctuary, God is telling us to empty our hearts and believe in the gospel of the water and the Spirit. We must all cleanse our hearts by believing in the gospel of the water and the Spirit.

When we cleanse away all the sins of our hearts by believing in this gospel Truth, God then comes to dwell in them. It is by believing in this true gospel that you can build the holy Temples in your hearts. It is highly likely that until now, at least some of you have probably been offering your prayers of repentance to cleanse your hearts, trying to build the Temples by yourselves. But now is the time for you to abandon this false faith and be transformed by the renewing of your minds by believing in the gospel of the water and the Spirit.

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.

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SERMONS ON THE GOSPEL OF MATTHEW (I), (II), (III), (IV), (V), (VI)

There are countless new Christians throughout the world, who have just been born again by believing in the gospel of the water and the Spirit that we have been spreading. We are indeed yearning to feed on the bread of life to them. But it is difficult for them to have fellowship with us in the true gospel, for they are all far away from us.

Therefore, to meet the spiritual needs of these people of Jesus Christ, the King of kings, the author proclaims that those who have had their sins taken away by believing in the Word of Jesus Christ must feed on His pure Word in order to defend their faith and sustain their spiritual lives. The sermons in these books have been prepared as new bread of life that will nourish the born-again to edify their spiritual growth.

Through His Church and servants, God will continue to provide you with this bread of life. May God's blessings be on all those who have been born again of water and the Spirit, who desire to have true spiritual fellowship with us in Jesus Christ.

The Lord's Prayer: Misinterpretations and Truth — Sermons on the Lord's Prayer

In order to interpret the Lord's Prayer correctly, we must first correctly understand the gospel of the water and the Spirit, which was spoken to us by the Lord. We have Truth in us when we not only know and understand the gospel of the water and the Spirit but also believe it with our hearts. The true gospel, which we believe in, has led us so far, so that we can lead truly faithful lives that the Lord wants from us in the Lord's Prayer.

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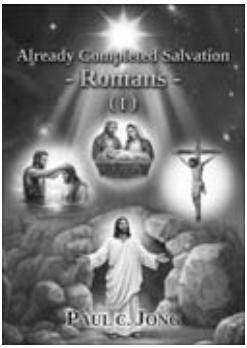
Already Completed Salvation - Romans - (I)



"For in it the righteousness of God is revealed from faith to faith; as it is written, 'The just shall live by faith.'" Romans 1:17

Romans is called the 'Magna Carta of the Gospel.' However, to many Christians, Romans still feels like a difficult and complicated theology textbook. This book breaks down exactly that barrier.

The author expounds on Romans chapters 1 through 9 from the single consistent perspective of 'the gospel of the water and the Spirit,' that is, the baptism and the Cross of Jesus Christ. Just as the high priest transferred the sins of the people onto the offering through the laying on of hands in the Old Testament atonement sacrifices, Jesus had all the sins of the world transferred onto His body by receiving baptism from John, and saved those who believe by fully bearing the punishment of those sins on the Cross. When reading the words of the Bible through the lens of this gospel of the water and the Spirit, one finally comes to realize how sophisticated Paul's argument is.

This book leads the reader to wrestle with the Bible themselves through a 'Q&A' (asking and answering) method. While finding the answers from the perspective of the gospel of the water and the Spirit through key texts and questions in each chapter, it can be utilized not only for personal meditation but also as material for small group Bible studies and discipleship training.

IF YOU HAVE CONFUSION AND EMPTINESS IN YOUR HEART, SEEK THE LIGHT OF THE TRUTH (I) & (II)

This book explains how much the Nicene Creed, produced at the Council of Nicaea in Late Antiquity, has had a bad influence on Christians today.

In this age, in order to meet the truth of being born again, you must study a little more. And you need to know more deeply about the creed of faith that you have believed so far.

Now you must find in this book the meaning of Jesus' baptism by John the Baptist that was omitted from the Nicene Creed. So, it should be an opportunity to receive true salvation and peace in your heart.

Now you will discover the true value of the gospel of the water and the Spirit in the baptism that Jesus received. You will come to know more deeply and clearly how the Word of the baptism Jesus received from John the Baptist has affected your soul and you will therefore give glory to God by faith.

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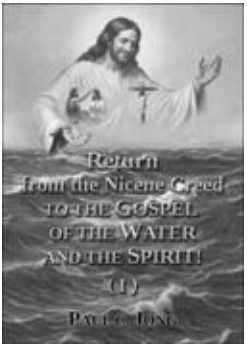
Return from the Nicene Creed TO THE GOSPEL OF THE WATER AND THE SPIRIT! (I)



-Why must we return from the Nicene Creed to the gospel of the water and the Spirit? –

The gospel that the early church preached was precisely the gospel of the water and the Spirit. That gospel was the gospel that Jesus actually shouldered and washed away the sin of the world through the baptism He received from John.

The baptism Jesus received from John was to fulfill the law of the sacrificial system found in Leviticus. That is, just as sin was transferred to the sacrificial offering through the laying on of hands, the substance of that sacrificial law was fulfilled through Jesus's baptism.

However, in the process of the Nicene Creed's formation, the ministry of Jesus having the sin of the world transferred to Him by being baptized by John was deleted from the creed's contents. As a result, this truth has been passed down in a hidden state within Christianity for about 1,700 years, reaching the present day.

Today, many people are struggling to receive the removal of their sins without knowing when their sins were transferred to Jesus. Because of this, even while saying they believe in the gospel of the cross, they fail to reach true assurance of salvation and live amidst repetitive repentance and the pangs of conscience.

The reason we must return to the gospel of the water and the Spirit is clear. This is because only this gospel allows us to meet the Jesus who became the sacrificial offering as the sin of the world was transferred to His body, and thereby have assurance of salvation.

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E-mail: newlife@bjnewlife.org

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Sincerely,
The New Life Mission

Pastor PAUL C. JONG

Currently, Pastor Paul C. Jong leads 'The New Life Mission' and propagates the gospel of the water and the Spirit together with his co-workers.

He believed in Jesus who was crucified on the Cross, but because the problem of sin was not resolved, he was in suffering for a long time. Meanwhile, he came to believe the fact that Jesus had the sins of the world transferred to Him by receiving baptism from John the Baptist and vicariously received the judgment of those sins on the Cross.

Since then, he is propagating the gospel of the water and the Spirit through literature ministry to those who believe only in the Cross.

His books, a series of over 73 written volumes (continuously being published), have been translated into over 110 languages and are being read in more than 160 countries. E-books and audiobooks are provided for free at www.bjnewlife.org, and paper books can be purchased on Amazon.

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Looking at Galatians
from the perspective of the gospel of the water and the Spirit,

A person who believes in the gospel of the water and the Spirit comes to read Galatians completely differently. The moment one opens this letter holding in mind the gospel that Jesus had the sins of the world transferred to Him by receiving baptism from John, completely received the judgment of those sins on the cross, and then resurrected, it finally begins to be seen why Paul declared a holy curse toward another gospel in such a passionate tone.

In front of legalists, Paul relied on the direct revelation of Christ, not human approval. In front of Peter's hypocrisy, he firmly held onto the truth of the gospel, not the authority of the apostles. In front of the coercion of false brothers, he boasted of the freedom in Christ, not religious rituals. The root of all those responses was one. It is the gospel of the water and the Spirit completed by the baptism, the cross, and the resurrection.

A person who believes in this gospel knows that he is one who has already been adopted as an eternal child. Only when there is that conviction can one stay within the freedom of serving one another with love without bearing the yoke of the law again. One can choose faith over deeds, and the guidance of the Holy Spirit over religious rituals. This is exactly the message that Galatians throws to today's church.

Salvation is already completed. Now, what remains is to live like one who is called to freedom within that gospel.

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