

ZOE MINISTRY

Leadership Training

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§1. ZOE MINISTRY TERMINOLOGY

1. WHAT IS SPIRITUAL FORMATION?

- A. Spirituality is relationship with God.¹ It refers to a life of continually walking with Him (living in communion with God).²
- B. In the process of spiritual formation, we must be able to see ourselves (not only our sin, but from the perspective of how God sees us).³
- C. Spiritual formation is the process of being completely filled with Jesus alone while discarding everything else.⁴ It is a life lived for God alone (Gal 2:20 – Paul’s confession at the pinnacle of his spirituality). In other words, spiritual formation is the process of continually emptying oneself and being broken at the cross.⁵
- D. Spiritual formation is not something that is eventually attained over time; rather, it is a discipline of revealing the things God has already placed within you. Therefore, in

¹ Spiritual formation is the discipline of fixing the state of my entire soul on God (*Galatians* [2013], 26). An important first step in the process of spiritual formation is directionality. Am I oriented toward God? And if so, how many hours in a 24-hour day am I directed towards Him? When my thoughts are directed toward the world, the world comes in, and when they are directed toward God, God comes in (*James* [2013], 27).

² Since all that is good is already within me, it is about stripping away what is evil and revealing the good. Fundamentally, this refers to the doctrine of man’s inherent depravity. But when God enters man, these things are transformed into good. Spiritual formation is the work of manifesting these good things. What significant difference does this perspective make? First, it is the covenant that is in you, which means that it will surely happen. Having to “go to receive it” implies that you do not already possess the covenant, which gives you a 50:50 probability. Second, this perspective is important because, since you already possess it, your relationship with God is the center of your entire life of faith. If your purpose is to go and get it, there are countless variables within the process of attaining it. But your relationship with God is central to uncovering what is inside you. The heart of the Beatitudes is also formed wholly through your relationship with God. The state of your relationship with God determines what you can or cannot do (*Foundations of Spiritual Formation* [2011], 92).

³ The greater the light in which you remain, the better you can see the filth. Therefore, in 1 Timothy 1:15, at the apex of his spiritual state, Paul is able to confess, “I am the foremost of sinners” (*Leviticus*, 15). In the same way, if you live by the Holy Spirit as you cultivate your spirituality, you will also be able to see that your life has been shaped by the roots that were formed in the womb and as infants. Of course, we have been born again. But you must recognize it, uncover it, and resolve it (“Inner Healing”, in *Strengthening the Gifts of the Spirit* [2010], 88).

⁴ You have to become the kind of person who can do nothing apart from God. You are not living by God if you are living happily in the world despite having no consciousness of God in your life, and your life is not under His control. If you do not perceive God, then you should be afraid to leave your house. That is a man of God (*1 Peter* [2013], 188). Correct spiritual formation is not “Please give me,” but rather a constant emptying of the self. Thus, when you have nothing, God fills you up, and your life is formed by what God provides (*James*, 122). Dying to self is the beginning and end, the alpha and omega, of spiritual formation. (*Spiritual Foundations*, 10).

⁵ The essential nature of spiritual formation in the Gospel is to pluck out and cast aside. No other honor should be acknowledged in you other than Jesus. When you acknowledge the worth of something other than Jesus, you place it on the same level as Him (*Ecclesiology* [2016], 418). The essence of reaching the Absolute in any religion is the discipline of “emptying oneself.” What then is the emptying of Christianity? The fire ascends (*Foundations of Spirituality*, 117).

spiritual formation, the process is more important than the conclusion.

- E. One aspect of spirituality at its highest level is being able to see other souls as “little Jesuses” and to love the world as Jesus does (1 Jn 4:17, Col 1:13).⁶ This was God’s original goal when He created us.
 - ① If we have established a right relationship with God, the evidence that our spirituality is on the right track is that it becomes manifest in our relationships with our neighbors.
- F. Spiritual formation is not accomplished overnight; it is a constant ascent toward new summits. Because God is infinite, living with Him is also limitless.
- G. The root of all spirituality lies in the thoughts. Therefore, we must train our thoughts to be constantly seized by the Holy Spirit. In doing so, we can filter out the worldly things rather than accepting them directly. (cf. Spiritual Osmosis).⁷
 - ① Spiritual Osmosis: Just as water moves toward a higher concentration through a semi-permeable membrane, if the “concentration” of our holiness is sufficiently high, we can sanctify everything we encounter (e.g., information or human relationships).
- H. In the process of spiritual formation, to be “spiritually sensitive” means being able to instantly embrace the goodness of God. Thus, extraordinary physical manifestations are not the primary markers of spiritual sensitivity.⁸
- I. The process of spiritual formation involves a heart of sacrifice, of poverty, of surrender, and of martyrdom.
- J. The purpose of spiritual formation is not cultivating a meditative religion, or to bring about personal gain.⁹ It is for the building up of the Church, which is the Body of

⁶ The ultimate goal of spiritual formation is for everyone to love one another. If you love one another, it is finished. In this period of darkness in the end times, the Remnant Church must, above all else, be a community that is bound together by love. If that love is realized in us, there is nothing greater that we can desire for the church. Spreading the gospel of God is ultimately becoming a church community that embodies God’s love through the gospel. It is a community in which a brother is willing lay down his life for his brother, so that is why the Early Church said to one another, “I want to be your church” (*Ecclesiology*, 35).

⁷ It is fundamental to spiritual formation that we maintain the new man rather than the old man (*Inner Healing*, 33). However, the discipline of the mind is what holds the key. In the sermons on Romans, concerning the doctrine of anthropology, we talked about the immense importance of the mind. Satan is toying with you because your thinking is constantly fixated on vanity, the world, money, and people—as well as your own thoughts, your will, and your personal experience. You must completely fix your thoughts on God. In fact, as you deepen your spirituality, you must live as if you are headless. Live as if you are headless, and be attached to Jesus Christ’s head, so that you can live according to Jesus’ commands (*Hebrews* [2011], 172).

⁸ Our problem is that when the layers of legalism have become deeply ingrained in us, we become spiritually dull. Those who are dull have been completely saturated with worldly and fleshly tendencies, and they are in serious trouble. These people need to repent deeply (*Galatians*, 98).

⁹ For the past 9 years, we have consistently urged our congregants, “Die to yourself, uproot yourself.” We have repeatedly talked about how to do this, yet it remains undone. The result is a loss of purpose of existence and a clear direction from God’s Word. This leads to self-interpretation, which hinders spiritual

Christ.¹⁰ Training in spirituality leads the Body of Christ to become holy and blameless.¹¹

- K. The means of grace (worship, prayer, the Word, etc.) are also vital to spiritual formation.
- L. Obedience is the most critical element of spiritual growth. It involves the training of putting to death one's own will, plans, and methods and embracing what is from God. This is not because God is a dictator, but because His way is the only way to a blessed life. Furthermore, the driving force of spiritual formation is longing and thirst.

① Analogies for the Stages of Spiritual Growth.

- Change in Status: Slave → Servant → Son → Friend → Bride
 - Ezekiel 47: Ankles → Knees → Waist → Submersion
 - 2 Kings 2: Gilgal → Bethel → Jericho → Jordan
- M. *"Eat the Word, repent, obey, and bow down"* is the most important paradigm for spiritual training. And the key is to maintain a balance between the Word, spiritual things, and practical life.

2. THE HOLY SPIRIT'S FIRE

- A. Just as the Early Church was formed when the Holy Spirit's fire descended upon Mark's upper room, fire is the backbone of the church.¹²
- B. Just as wood is added to keep a fire going, maintaining the Holy Spirit's fire requires a commitment to continually taking up the cross and surrendering your own rights, just as Jesus did. If "my fire" is strong, "God's fire" cannot arise.
- C. The more the self is emptied and purified, the greater the fire you can receive. But

growth. The consequence of believers failing to die to self is evident in the church: faith becomes about self-satisfaction and self-promotion. The purpose of coming to God—of coming to church—should be to seek approval from God. However, because the self remains alive, there arises a desperate struggle to gain recognition for oneself. Why do we do ministry? Why do we pursue spirituality? Ultimately, it often becomes about self-recognition and self-satisfaction. This is extremely dangerous (*Reasons Why Your Heart is Dull* [2014], 69).

¹⁰ Every member of our congregation becomes a minister and a leader through spiritual formation. In serving souls, they must become complete disciples who are capable of leading and training others in any team entrusted to them (*Philippians* [2013], 81).

¹¹ What is the purpose of doing spiritual formation? If you simply become a pure and holy soul that is capable of receiving God's love, that is enough (*1 Timothy* [2011], 77).

¹² Fire signifies the power possessed by the church. This fire represents both the fire of judgment and the fire of power. Therefore, every word proclaimed through the true church possesses the power of fire ("Obadiah," in *Minor Prophets* [2011], 23).

receiving fire is not the entirety of spiritual formation.¹³

D. Characteristics of the Holy Spirit's fire

- ① Holiness: fire symbolizes God's holy presence (Dan 7).¹⁴
- ② Judgment and Power: the stronger the fire, the stronger the deliverance.
- ③ Revival and Love

E. The Holy Spirit's fire breaks the spiritual bonds that prevent one from repenting.

F. Fire, anointing, and Truth are granted by God to the church in order to perfect the saints.¹⁵

G. Fire always descends upon worship that is pleasing to God (1 Chron 21:26).

3. THE HOLY SPIRIT'S ANOINTING

A. The Holy Spirit works through anointing, and anointing is the catalyst for the manifestation of the gifts of the Holy Spirit.

B. The anointing in the Old Testament (given to priests, kings, and prophets) possesses the same nature as the anointing of the Holy Spirit in the New Testament (Isa 61:1; Luke 4:18-19). God anoints us to do His work. Therefore, those who are not seized by the Holy Spirit cannot do God's work.¹⁶

¹³ Receiving fire and reacting physically is important, but no matter how much you shake, if the Word does not enter, you cannot reach the level of being able to cultivate spirituality. The Word must pierce the heart as it enters. Such people will inevitably attain purity of life. Therefore, those who lie easily and whose lives are not pure are those whose hearts have not been stirred by the Word, even if they may thrash around when receiving fire ("Leviticus," in *The Pentateuch* [2011], 120).

¹⁴ The work of the Holy Spirit is necessarily holy and pure, and full of joy. Of course, there are cases where one becomes dazed for a moment as the internal issues are resolved after receiving the fire; however, when one receives the Holy Spirit, they inevitably become clear-headed and sober-minded (*1 Corinthians* [2012], 149).

¹⁵ Fire is powerfully manifested in Zoe Ministry. However, I have heard that there are people who attempt to use the fire even after they have left Zoe Ministry. But that fire will certainly be a strange fire... Fire is the power of God given to the Zoe Ministry community, which is His body. It is something that can be used only by those who maintain a relationship with Zoe Ministry; if they sever this relationship, they cannot use it (*1 Corinthians* [2012], 149).

¹⁶ I always tell the pastors in Zoe Ministry that the principle of ministry must be to confirm whether you are seized by the Holy Spirit. If you are not seized by the Holy Spirit, it is best not to perform ministry at all. Because people perform ministry without being seized by the Holy Spirit, they are attacked, and tumors and demons enter them. If you are seized by the Holy Spirit, there is nothing to fear. Therefore, if the anointing does not come upon you in fullness and you are not seized by the Holy Spirit, it is best not to do ministry. God's work is done by the Holy Spirit. It is done by the LORD Jehovah. "If anyone speaks, they should do it as one who speaks the very words of God; if anyone serves, they should do it with the strength God provides" (1Pet 4:11). The strength He provides is the power of the Holy Spirit. The standard for all

- C. Through the anointing, the Holy Spirit manifests the Word that is in you so that it may be taught and known (1John 2:27). Furthermore, the state of the anointing is also important for the spiritual gifts to be manifested without limit.
- D. It is especially important for preachers to channel the anointing through their messages,¹⁷ but anointing is also a critical element of worship as a whole.¹⁸
- E. At the same time, we must recognize the distinction between the *presence* of the Holy Spirit and the *indwelling* Holy Spirit, as well as the limitations of the presence alone. Through the presence of the Holy Spirit, you must experience the work of the indwelling Holy Spirit (e.g., repentance and healing). In this way, the true work of holiness can occur.¹⁹

4. REVELATION

- A. Because we have the indwelling Holy Spirit, we are able to receive revelation. God's church even teaches revelation to the angels (Eph 3:10).
- B. If revelation is not opened, there can be no understanding of the Word. "Hear correctly, and believe correctly" (Gal 3:2) emphasizes the importance of delivering and hearing the Word through revelation. Revelation also enables the discernment of God's direction, which includes time and location.
- C. Revelation refers to the "manifestation of God" and is not a spiritual gift. Revelation is God revealing Himself (His will) to those for whom He is the purpose, process, and entire motivation for living. This is why revelation is manifested only to those who

training in the church is also to be seized by the Holy Spirit. As Ephesians 4:11 says, a system created by the Holy Spirit must arise within the church. When believers enter this system—of the spirits of prophets, apostles, evangelists, and shepherds—it causes them to be seized by the Holy Spirit. This system of four spirits is important to the church. One must always receive the anointing. He called them, purified them, clothed them in new garments, and then anointed them. This is the very process of becoming a priest (1 Corinthians [2012], 149).

¹⁷ Wherever the anointing touches, it becomes holy; when the anointing descends, the church becomes a temple. The church is inevitably built through the anointing

¹⁸ The anointing is something that must be sought within the corporate context of the church. No matter how holy one is individually, if there is no corporate anointing within the church, one must simply live as he is. However, a state of personal purity maintained without that anointing cannot last long. This is because one does not live by his own strength; the anointing must seize him so that the Holy Spirit makes him holy, and that same Spirit maintains that holiness. Without that anointing, the believer falls into corruption. Therefore, the state of the Korean church is not the depravity of individual believers, but the corruption of the church as a whole. The corruption of legalism and syncretism comes upon the entire church because there is no corporate anointing or work of the Holy Spirit. As stated in Ephesians, the one thing God desires for the church is for it to be seized by the Holy Spirit. The entire flow of the church must be led by the Holy Spirit. If the Holy Spirit does not anoint, holiness is lost (1 Corinthians [2012], 149).

¹⁹ Because there is the presence of the Holy Spirit, the anointing comes because of the glory of His name. However, it must not end there. The presence of the Holy Spirit must necessarily align with the indwelling Holy Spirit. One must repent deeply and sincerely for the evils within....

have put their ego (self) to death—to ‘disciples’ (Mk 4: The Parable of the Soils) and the ‘pure in heart’ (Mt 5: *The Beatitudes* in *The Sermon on the Mount*).

- D. The opposite of revelation is “*reason and rationality*,” which refers to all experiences, worldly standards, knowledge, methods shaped by self-centered motives (e.g., “One must never do anything that results in loss”). These are ultimately used to satisfy one’s own desires.
- E. Wisdom is the methodology for carrying out revelation. For example, when God told Moses to strike a rock, revelation is the ability to discern which specific rock to strike among so many, and wisdom is the act of *striking* the rock. Wisdom does not come without revelation (Eph. 1:8, 17).
- F. Another aspect of revelation is the reinterpretation of Scripture. That is, the Word of God, which was written thousands of years ago, is heard ‘anew’ or ‘again’ today through the illumination of the Holy Spirit. In other words, the written Word of God, ‘logos’ (λόγος), is reinterpreted as the ‘rhema’ (ῥῆμα)—the Word of God that speaks directly to me. When the Word is heard through revelation, it can be transmitted as an authoritative word that transforms us.

5. THE TRUTH SYSTEM

- A. The Truth System is the product of hearing God’s Gospel of the Word of Life, accepting that life through it, and having that life become systematized within us.²⁰ In other words, the Truth System can be described as the manifestation of the image of God through the integration of the system of the 66 books of the Bible—as the Word of God—within me.²¹ Therefore, those in whom the Truth System is accurately established can clearly perceive the image of Jesus Christ.
- B. The Church must be established through the foundation and flow of the same Truth System. For this purpose, ministry through the apostolic spirit is vital. Otherwise, one may fall into the dangers of syncretism or mysticism.
- C. “The ministry that Zoe Ministry continues to focus on and prioritize even now is the Truth System. The original Gospel of the Word of God—what the Lord’s original intent was. Not a truth proclaimed for ministry purposes or the intent of a pastor, but the original Gospel Truth System that the Lord desires...”²²
- D. The strong manifestation of the work of the Holy Spirit can only exist in a church where the Truth System is fully established. This is because the Spirit of God is the Spirit who flows along the path of the truth. Therefore, being full of the Word, full of

²⁰ Life is accepted through hearing. Through hearing, that life becomes systematized within us. It becomes a Truth System (1 John [2013], 9).

²¹ *Foundations of the Truth System* (2016), 10.

²² *James*, 5.

the Holy Spirit, and full of Jesus can be said to be synonymous.

E. The Operation of the Truth System

“In the state of the New Covenant, God has placed the truth within my thinking and within my spirit. This is synonymous with the indwelling of the Holy Spirit as described in the Book of Ezekiel. The state of the New Covenant for a born-again soul refers to a state of wholeness where the Truth System in my thinking and the truth in my spirit commune, allowing the Holy Spirit to move my personhood without restriction. As sin is gradually erased through this state of the New Covenant, we are being perfected into the image of Jesus Christ.”²³

²³ *“Inner Healing,”* 25.

§2. SPIRITUAL DISCERNMENT

1. INTRODUCTION: WHAT IS SPIRITUAL DISCERNMENT?

“Spiritual discernment is used to discern the spirit that is working behind a person’s words or actions. It is on a personal level. But the scope of spiritual discernment extends to regions and nations. As you put to death reason and rationality, and judge by the Spirit, and grow in the Spirit, then you will come to discern regional powers and even nations and peoples. You will also discern whether a work of the spirit is spiritual attack or your root, and you will come to discern the time, location, and people that God desires” (*from 1 Corinthians sermon series*).

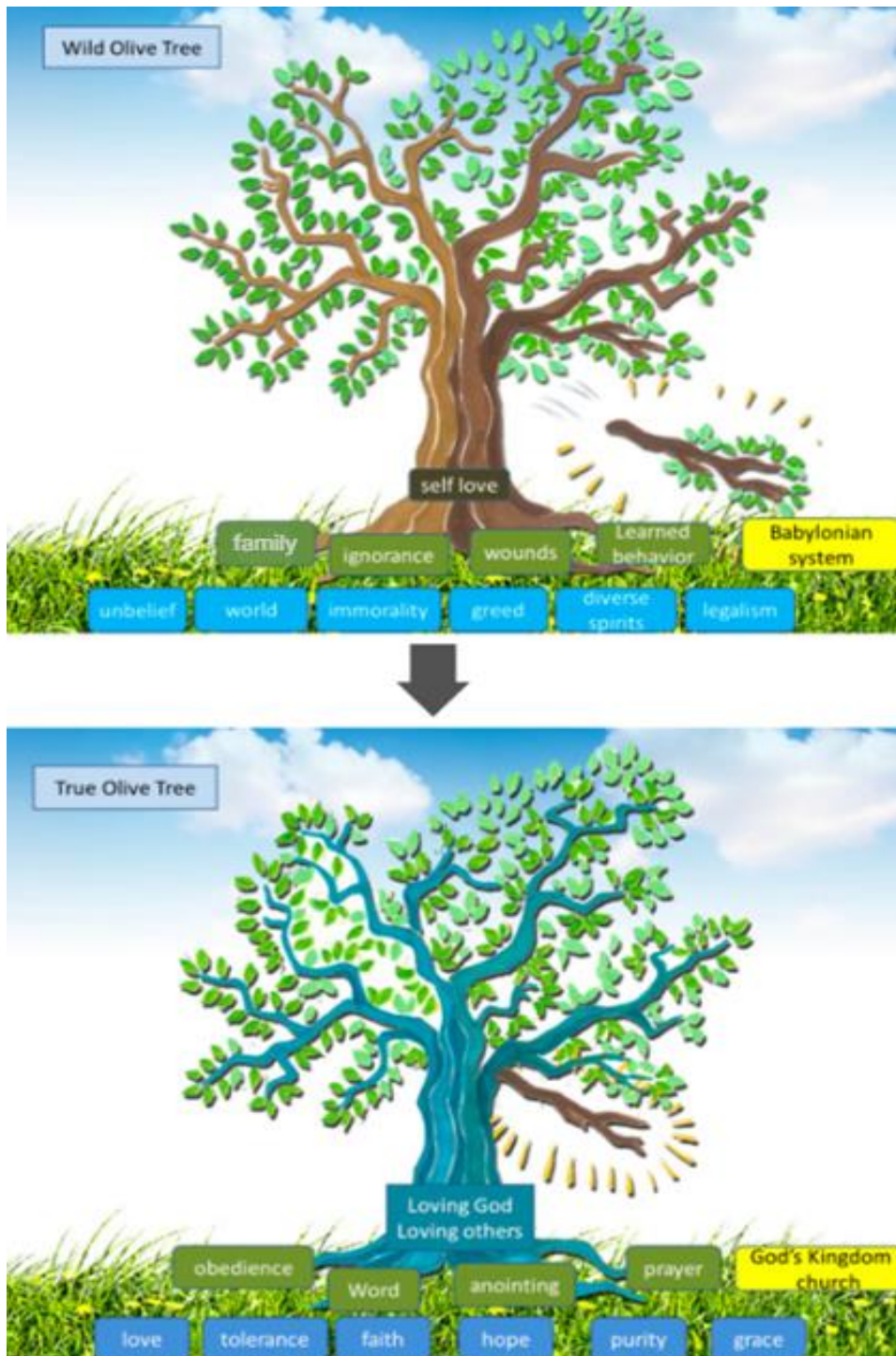
- A. Accurate spiritual discernment and deliverance are possible when the territorial authority has been subdued.
 - ① Example: If the territorial authority is the spirit of unbelief, then even a spirit of immorality will be discerned as unbelief. If the spiritual discernment is incorrect, that demon will go into hiding. Because demons operate covertly, much like spies, they will continue to work in secret as long as their identity remains unmasked. Conversely, once a demon’s identity has been revealed, it can no longer exert its power.
- B. Spiritual discernment is a powerful weapon in spiritual warfare. It is vital for determining direction alongside the prophetic spirit. It is also important for inner healing.
- C. Spiritual discernment becomes instantly possible the moment you resolve in faith to live according to God’s will. Furthermore, accurate and broad discernment requires that you grow into a sensitive and holy soul that maintains a right relationship with God. As long as the internal issues within you remain unresolved, your discernment will be easily deluded. Spiritual discernment is not a skill to be acquired; rather, it is possible only as you attain holiness as a child of God.
- D. The difference between spiritual discernment and prophecy: *The analogy of building an apartment building*
 - ① The question of how many stories to build (discerning spiritual reality) → A matter of spiritual discernment
 - ② The question of how to develop the environment around the apartment complex (What impact will spiritual warfare have in my relationship with family, church, nation, etc.?) → A matter of prophecy
- E. The fundamental purpose of spiritual discernment is not simply to determine the identity of an evil spirit. Along with discernment, you must also be able to know what God’s plan and purpose are. Therefore, spiritual discernment often moves in conjunction with the prophetic spirit.

- ① Example: “Within spiritual discernment, the words, ‘I can’t do it,’ come from despair. However, you should not simply say, ‘You have a spirit of despair!’ In this case, prophecy must come first. ‘Seek wisdom from God—that is what you need. Through wisdom, He will prune away all the side branches in every area of your life. Do not focus on despairing in this situation, but on what God is going to do.’ This person should accept and apply that prophecy, but then unbelief may surface. In that case, deliverance must be performed. In this way, the flow of the gifts must continue until the moment the personhood fully accepts the ministry. This is how you must minister. At the very least, over a dozen different spiritual gifts are mobilized when ministering to a single soul.”
- F. Spiritual discernment occurs through the attacks one endures or through a word of knowledge. Also, it is possible to discern what kind of spirit has seized a person through outward manifestations such as their words and actions.
- ① Example: A person full of greed talks much about the world and money, and a person seized by unbelief always speaks negatively.
- G. As the dimension of spiritual discernment expands, it becomes possible to discern the principalities and powers attempting to seize times, locations, people, and even nations and ethnicities. This can even extend to seeing the heart of God. Therefore, it is vital to stop trying to comprehend manifestations through one’s own limited experience and instead see through God’s perspective.
- H. Spiritual discernment includes not only identifying the attacks of evil spirits but also discerning whether a declared prophecy has come through the Holy Spirit and whether its interpretation is accurate (1 Cor 12:29).

2. THE IMPORTANCE OF SPIRITUAL DISCERNMENT FOR THE PERFECTION OF SALVATION & TRAINING IN SPIRITUAL FORMATION

- A. Is practicing spiritual discernment a must? YES! Both obeying the Word of God and resolving the issues of sin that bring about life’s hardships are possible only when the eyes of the spirit are opened—that is, when one is able to see spiritually.
- ① The events of salvation accomplished by Jesus (Jesus’ death, my death; Jesus’ burial, my burial; Jesus’ resurrection, my resurrection; Jesus’ throne, my throne; Jesus’ second coming, my second coming [cf. Col 2-3]), as well as all the principles of the Kingdom of God, must be accepted by the spirit and by faith, and must be embodied.
 - ② Those who have received salvation are like those who have been cut off from a wild olive tree and grafted into a cultivated olive tree (Rom 11:17).
 - ③ This is in line with the command in Ephesians 4:22-24 to put off the old self and put on the new self. The “corrupt habits of the old self” that we must cast off include living by reason and rationality, living for money, living for the world, living with

wounds from others, and practicing idolatry. Spiritual discernment is impossible without the work of casting off the corrupt habits of the old self. Accurate spiritual discernment is only possible when the old self is thoroughly trampled underfoot in the battle against oneself.



<A branch cut from a wild olive tree and grafted into a cultivated olive tree>

B. Biblical passages that address the necessity/requirement of spiritual discernment

- ① 1 Corinthians 2:12-14: *Now we have received not the spirit of the world, but the Spirit who is from God, that we might understand the things freely given us by God. And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who are spiritual. The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned.*
 - ② 1 Corinthians 12:10: *to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues.*
- C. Through spiritual discernment, one can engage in more powerful spiritual warfare: Spiritual discernment is like a weather forecast. When one fails to spiritually discern spiritual things, they focus only on physical phenomena and overlook the reality of the evil spirits working behind the scenes.

3. THE TYPES OF SPIRITS

- A. Territorial Authority: In most cases, there is a territorial authority that seizes a region or a nation.
- ① Territorial authority influences the character of the people in that nation.
 - Example: India (diverse spirits) – Authoritative due to pride and stubbornness / Korea (division, discord) – Characterized by alienation
 - ② Territorial authority can shift; furthermore, if the church in that region engages in powerful spiritual warfare, the authority cannot seize that region at will. Therefore, it is vital for there to be a church with the authority of tetrarch where worship pleasing to God is offered in that region. Otherwise, the saints will not be transformed into the nature of God due to the influence of the territorial authority.
 - ③ With the exception of Babylon and Jezebel, all specialized demons can become territorial authorities.
- B. “Antichrist” and “Babylon” (Political Babylon)
- ① What we typically refer to as “Babylon” is Political Babylon (Rev 18; the “world” as a system that opposes God, which was initiated by Cain in Genesis 4).
 - ② The subject that moves the system of Babylon (politics, economy, society, culture) is the Antichrist (Rev 13:2).
 - Babylon is not a spirit in itself; it is a system moved from the very top by the Antichrist (including the five desires in Habakkuk).

- The greatest power of the Babylonian system is "self-love." The Antichrist uses various spirits to operate this system, and the scale and power of the spirits he uses are far stronger (e.g., the power of the opposition of unbelief moved by the Antichrist is stronger than the unbelief moved by a territorial authority).
 - Why spiritual warfare against the Antichrist is vital: It is because the Antichrist is the origin of worldly standards, trends, and humanism. When the Antichrist seizes human thinking and the brain, and the energy of rebellion reaches an extreme level → World War III explodes at the peak → after which the world falls into powerlessness and under the dominion of one person, the Antichrist. The world's mass media also plays a role in planting this power of rebellion.
 - While fighting against the Antichrist, we must break the Babylonian "system" (Babylon is a system, not a spirit). To do this, one must not attempt to define everything according to one's own thoughts (to avoid following humanistic trends). Only then can one acknowledge God's sovereignty and righteousness.
- ③ In Zechariah 5:8 is a vision of Babylon being completely separated from the Remnant Church, and we must fight against Babylon and overcome it. Our free will must acknowledge and accept this.

C. "The Great Prostitute" (Religious Babylon)

- ① This refers to the Great Prostitute in Zechariah 5:5–11 and Revelation 17, which points to the Roman Catholic Church as the entity that achieves religious unification. This Great Prostitute eventually faces judgment in Revelation 19.
- ② The Great Prostitute is in line with the Political Babylon governed by the Antichrist in that she corrupts the truth; therefore, it is natural for these two to become one.

D. The Spirit of Religion

- ① One must be able to examine oneself in order to discern the spirit of religion, as it is one of the highest-level demons.
- To discern the spirit of religion, the Antichrist, and Babylon, the scale of one's spiritual discernment must expand. To achieve this, one must transcend his bondages; the only way to do so is to come before the throne of grace at all times.
- ② This is the spirit that directly caused Jesus to be put to death on the cross.
- ③ When the thrill of worship dies and joy is lost while performing ministry, it is one of the evidences of being influenced by the spirit of religion. Ultimately, the spirit of religion prevents us from growing spiritually.
- ④ The spirit of religion robs people of the thrill and freshness of serving God. In particular, the more one's ministerial experience and faith history increase, the easier it is to fall under the influence of the spirit of religion.

- ⑤ It makes people hypocritical before others and causes them to value “saving face” (reputation). While such people may appear not to be under the dominion of the power of sin, they are actually under the strong dominion of legalism. Therefore, they are merely in a state where sin is being produced internally but does not manifest outwardly due to self-restraint; however, when an occasion arises, the influence of that sin will inevitably be revealed.
- ⑥ If there is no love of God, everything we do becomes religion. Religion can even enable one to give up his body to be burned for others. The only way to avoid being tainted by the spirit of religion is to maintain the fullness of the Holy Spirit every day. If one does not live by the Spirit, it is natural for syncretism or the spirit of religion to enter. Ultimately, the spirit of religion seeks to lead us to the cancellation of our salvation.
- ⑦ Because the spirit of religion is self-centered, it can relate to or collude with any spirit for its own benefit.
 - Example: The alliance between the spirit of the world in Revelation 17–18—the political Babylon (where the Antichrist represents the spirit of the world)—and the religious Babylon.

E. “Jezebel” (A concept distinct from the Great Prostitute [Religious Babylon])

- ① Jezebel is a spirit that operates exclusively within the church. It is moved by the Antichrist and possesses a tendency to control.
- ② It operates by manipulating lust, discord, unbelief, and despair. The spirit of Jezebel amplifies the spirits it manipulates to their maximum authority.
- ③ Therefore, Jezebel must be cast out along with the aforementioned spirits (e.g., casting out the spirit by summoning angels with the spirit of Jehu).
- ④ The spirit of Jezebel is a spirit that manifests particularly often through women.

F. The Spirit of Dominion/Control

- ① This is a spirit that operates primarily through men and is particularly prevalent among Korean men.
- ② It causes confusion between true leadership and control, leading people to distrust authority.
 - In the case of leadership, one does not receive wounds from true authority; however, the spirit of dominion inflicts wounds.
- ③ Therefore, it specifically attacks pastors and often brings about incidents of betrayal.

G. Diverse Spirits

- ① It originates from the idolatry of oneself, one's family, or one's nation, and leads one to live a self-centered life of faith through greedy choices made for personal safety. It makes genuine, voluntary devotion difficult and, as it is characterized by oppression, there is no freedom.
- ② It causes one to have fits of rage and is characterized by impatience, anger, and distraction.
- ③ It causes continuous interference in one's life of faith through accidents or opposition from family members, thereby blocking growth.
- ④ A person with a background of familiar spirits may be quick to use spiritual gifts, but he is easily deceived and inevitably faces limitations that make growth difficult.
- ⑤ It tends to strengthen its own characteristics by colluding with other spirits.
- ⑥ Since it is not a living god, it causes an obsession with people, thereby colluding with the spirit of immorality (a spirit that breaks relationships).
- ⑦ It makes one easily swept away by heresies.
- ⑧ It causes inexplicable suffering (rare diseases, mental illness, etc.). Additionally, it colludes with the spirit of death or the spirit of affliction, or stirs up fear.

H. The Spirit of Deception

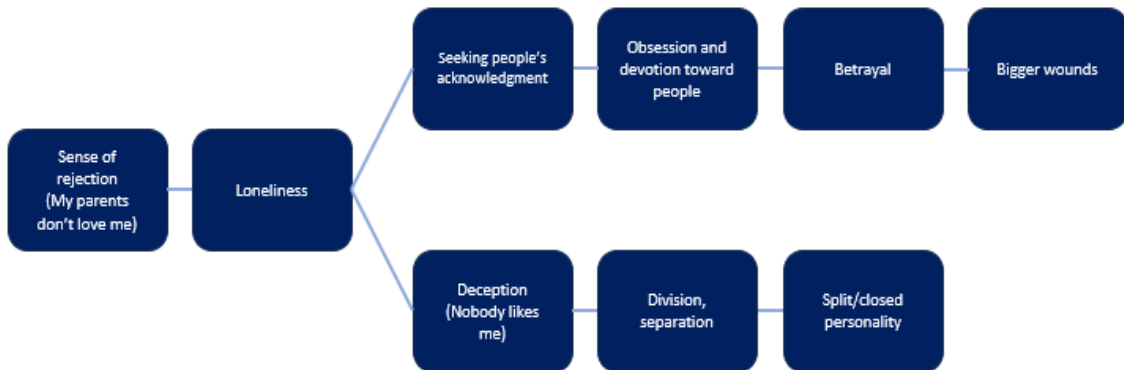
- ① It commonly operates through people who are proud, power-oriented, or task-driven, and it specifically targets leaders. By making them refuse to listen to others, it damages relationships and leads to betrayal, financial hardship, and sexual immorality.
- ② It causes one to choose work over prayer and, through this task-oriented tendency, leads him away from a state of truth with God.
- ③ It possesses tyrannical characteristics and causes slander, loneliness, and situations where one either misunderstands others or is misunderstood by them.

I. The Spirit of Immorality

- ① It originates from wounds inflicted by significant people (e.g., a baby born from an unwanted pregnancy), a specific domestic atmosphere (lewd speech or behavior), or continuous psychological and physical abandonment and disconnection.
- ② It provokes feelings of pity rather than genuine love, and it operates through people who feel they must somehow help others, or those who are highly susceptible to such emotions.

- ③ It causes excessive interest in the opposite sex, leads to sexual abuse, or makes one hypersensitive to sexual matters.
- ④ It causes one to easily feel loneliness or a sense of rejection.

- Example:



- ⑤ Creates a sequence of: princess complex (entitlement) → self-absorption → discord → forming factions.
- ⑥ It makes one lustful and sensual, causing an obsession with sex. This makes it difficult to maintain a genuine marital relationship and ultimately destroys the relationship.
- ⑦ In the case of men, it operates alongside the spirit of dominion, making him exert his presence by oppressing and dominating others (especially his spouse). Ultimately, it causes him to become obsessed with violence, the disconnection of communication, anger, fits of rage, and human triumph.
- ⑧ In the case of women, it operates alongside the spirit of Jezebel, causing her to manipulate her husband and those around her according to her own will. Characterized by tenacity and stubbornness, it kills the spirit of the prophet in the church and the home. Ultimately, it produces discord, hatred, despair, and anger.

J. The Spirit of the World

- ① The spirit of the world is the spirit that God hates most (2 Corinthians 4:4; 1 John 2:15–16).
- ② It prioritizes worldly standards over God's standards and causes one to value worldly values more than God's values. Ultimately, it leads one to desire to become a person recognized by the world rather than the person God desires. Consequently, one's obsession with the world increases, and though he may appear to follow God, he eventually falls into frustration, making genuine devotion impossible.

- ③ Manifestly, it makes one sensitive to trends and causes shopping addiction and an endless interest in the world (TV, internet, news, cars, houses, etc.).
- ④ When colluding with the spirit of immorality or familiar spirits, one may choose and pursue worldly things as a means to soothe loneliness or spiritual dissatisfaction. To resolve this, one must acknowledge the thirst of the soul, repent, and receive the fullness of the Holy Spirit.
- ⑤ Those with roots in the spirit of the world often cling to the desire for security, honor, and achievement. To resolve this, one must repent of and cast out the underlying greed. Must be accompanied by life disciplines (e.g., fasting from food, the internet, TV, or mobile phones).

K. The Spirit of Unbelief

- ① It prevents one from having total trust in God's omniscience, omnipotence, and love.
- ② It can originate from failure, painful experiences, or a specific domestic atmosphere (the use of negative language or a rigid environment); it results in complaining, fear, anxiety, worry, doubt, inferiority, and exhaustion.
- ③ It makes new endeavors difficult due to the fear of failure.
- ④ The Way the Spirit of Unbelief Operates 1:
 - Moving only by one's own thoughts and experiences → Self-effort (the opposite of the principle of grace) → Pride and self-display → Ultimately leading to despair and despondency → Frustration → Self-condemnation and self-hatred → Suicide
- ⑤ The Way the Spirit of Unbelief Operates 2:
 - Strengthening stereotypes and obsessions → Leading to hasty judgment and condemnation → Deception.
- ⑥ The Way the Spirit of Unbelief Operates 3:
 - Strengthening stereotypes and obsessions → Feeling a sense of security only when there are formalities and structures; robbing one of the joy of true freedom (even causing fear of freedom) → The operation of the spirit of legalism (e.g., the thought, "I absolutely must do this") → Not seeking God's total help, creating an image of a powerless God.

L. The Spirit of Greed

- ① Greed is idolatry. The Bible regards greed as the sin of worshiping idols (i.e., money). While other spirits weaken when one is full of the Holy Spirit, greed can still remain.

- ② It is characterized by endless greed and can be triggered by past resentments (e.g., extreme poverty and the resulting domestic atmosphere).
- ③ It is related to the five desires of Habakkuk (the desire for possession, security, honor/achievement, pleasure/power/control, and idolatry).
- ④ It causes one to prioritize immediate gain over the eternal world and the Truth; therefore, it leads him to pursue his own interests rather than God's wisdom, ultimately making him foolish (unable to discern the right time, place, or people).
- ⑤ The greed of parents can affect their children. It makes a person stingy, causing him to begrudge spending not only on others but even on himself. It causes gratitude toward God to disappear and leads to resentment instead (making him reluctant to give offerings). Consequently, this results in even greater poverty. Greed can arise even in the midst of poverty, which triggers feelings of inferiority or alienation.
- ⑥ It also causes one to be greedy for spiritual things. Therefore, if spiritual greed is not satisfied, one falls into an inferiority complex; even the act of serving others may stem from a motive of greed (desire for achievement, honor/power, or pride). In the case of a leader, he may make wrong decisions due to spiritual greed.

M. The Spirit of Legalism

- ① It is related to spiritual obesity caused by excessive or unresolved desires, misappropriated Truth, and the inability to bring down knowledge accumulated in the head (similar to the spirit of religion).
- ② It causes one to be rigid and inflexible, leading him to believe his own methods are superior. It pursues self-righteousness and human triumph, fosters stubbornness, and makes repentance impossible. It prevents one from listening to others.
- ③ When the spirit of legalism manifests as religion: Being seized by the spirit of religion, it leads one to seek self-deification through every available means (money, honor, religion, effort)—even if it means killing Jesus (the Truth).
- ④ It is strengthened when one attempts to fulfill the law without being supplied with grace; it provokes a desire to create something oneself through intellectual rationality. However, the knowledge one possesses degrades into a word that is of no help in life. Ultimately, it results in a sense of lethargy toward the Word of God, and prayer weakens (it is a representative spirit of powerlessness).
- ⑤ Because one cannot face God alone, it causes distraction and busyness; it creates constant movement but makes him obsessed with the thought that he must do something, though he lacks direction.

4. THE GOODNESS OF GOD: FOR VICTORY IN SPIRITUAL WARFARE THROUGH SPIRITUAL DISCERNMENT

- A. Despite being God's creatures, sons, and daughters, the reason our lives proceed in unwanted directions is due to spiritual attack. Spiritual attack usually approaches in the following three ways:
- ① Generational Flow: Learning through the working of spirits or the language and behavior of family members.
 - ② People: The spiritual flow of those with whom one associates, especially one's spouse and church leaders.
 - ③ Place: The spiritual flow of the community to which one belongs (e.g., a company where unbelief is strong).
- B. These spiritual attacks cause specific events to occur, and the two different ways of responding to them are as follows:
- ① Choosing Untruths → Deception → Complaining and Resentment → Formation of a Bitter Root
 - ② Choosing the Truth → Gratitude → Freedom and Joy → Fullness of the Holy Spirit
 - ③ Ultimately, the conclusion in the spiritual world changes significantly, depending on how one responds to an event.
 - Example: If one believes that although his earthly father has passed away, God, his true Father, cares for him with an even greater love, he gains freedom. Conversely, a reaction of fear—such as thinking, “Now I am in big trouble”—eventually creates wounds and resentment.
- C. In order to achieve victory through spiritual discernment over spiritual attacks:
- ① Eat the Word: Rather than listening to a weakened Word or one interpreted in a way that suits oneself, one hears and eats the Word according to God's intent.
 - ② Repent: Regardless of the other person or the event, one repents for failing to cope or respond according to God's way (the Truth) (e.g., doubt, hatred, or self-condemnation). After true repentance, deliverance—where the spirit leaves—follows (e.g., “In the name of Jesus, let the spirit of OOO leave!”).
 - ③ Obey: One carries out the Word as a new way of life.
 - ④ Bow Down: One prays (receives revelation) for a more complete Christian life by seeking deeper fellowship with God and His glory. The true church seeks God's mercy toward this earth.

§3. THE FOUNDATIONS OF SPIRITUALITY

THE EYE OF THE HURRICANE (John 16:8-11)

1. Introduction

- A. The Eye of the Hurricane (Formed as a result of obeying the Holy Spirit's regulations)
- ① The work of the Holy Spirit's presence is determined by the extent to which one is seized by the indwelling Holy Spirit.
 - ② It is calm (there is little movement, it is uncomplicated, it is not rushed, and there is no shaking).
- B. Sin, Righteousness, and Judgment
- ① The indwelling Holy Spirit resolves the things within us through these three elements.
 - ② The Holy Spirit continuously and incessantly regulates us and brings us to realization.

2. Main Body

- A. Concerning Sin
- ① The Holy Spirit is the One who defines sin.
 - When we sin, the Holy Spirit sighs in silence and withdraws like an infant. In this way, the Spirit makes us aware of the severity of sin and the grace of forgiveness. The comfort of the Holy Spirit comes when we realize our sin, weep in pain, and strive to live according to the Lord's will.
 - ② The Holy Spirit makes us realize the gravity of our sin.
 - When we remain open to the regulations of the Spirit, we come to know the intensity of God's sorrow and pain caused by sin (disobedience). This is because sin is not merely a legalistic "bad deed," but a fatal betrayal of God's love. Once we know the Father's sorrow, we can no longer sin so easily.
 - ③ When we live according to the Holy Spirit, our concept of what is considered sin expands.
 - The Holy Spirit regulates areas that the world cannot understand (alcohol, movies, speech), leading us toward a revolution of being.

④ The Nature of Sin

- Sin: It restricts the Holy Spirit and separates us from God. Ultimately, it brings about the law of death, making our lives as painful as that of a wanted fugitive.
- If we do not continuously cut off sin, we eventually compromise with it; if we leave sin unattended, we become desensitized and eventually come to enjoy it. The scary thing is that even as sin flourishes, it is still possible to perform religious acts and pretend to be holy. Sin is always present, constantly at work, and driving us into a fatal state.

⑤ Dying to Sin

- The Principle of Dying to Sin
 - ✓ 3S Principle: Satan uses the Secular as bait to fish for the Self. When we die to our own Self, we are set free from sin and the law.
- Romans 6: "Dead to Sin"
 - ✓ Through the Cross, the problem of all our sins has been resolved; we have now become beings who have no relationship with sin. It is like a beggar becoming a prince—we have changed from a "lump of sin" into a "lump of righteousness" (2 Corinthians 5:21). Therefore, when we declare and accept that we are righteous beings with no relation to sin, the power to live accordingly is formed.
- "Dead to Sin" = "The Old Self is Dead"
 - ✓ The old self feeds on sin and attracts it, but the new self feeds only on the things of God. When the old self is full, the more one resists sin, the more painful it becomes. Therefore, we must die to self (to the old self) every day.

⑥ How to Put Sin to Death?

Romans 8:13: *For if you live according to the flesh you must die, but if by the Spirit you put to death the deeds of the body, you will live.*

- Here, "you" refers to those who have met the thrill of the Holy Spirit's freedom (Romans 8:2)—that is, those who are in the stage of sanctification. However, even a person who has reached this stage will die if they live according to the flesh (e.g., befriending the world, failing to pray, allowing sin, or continuously ignoring the prompts of the Holy Spirit). The desires of the flesh and the desires of the Spirit cannot coexist; one of these two desires must surely die.
 - ✓ "You must die"
 - ✓ Sin is always present. Therefore, we must always be careful and humble. Furthermore, sin is always active. For this reason, we must listen to the voice of the Holy Spirit at the thought stage and cut it off completely.
- "But if by the Spirit you put to death the deeds of the body, you will live"
 - ✓ We must move according to the regulations of the Holy Spirit at every

moment of our lives. We must always choose the Spirit's regulation to reach the stage of rest. Following the Spirit's regulation is like holding down the neck of sin. Conversely, habitually committed sins drive us into a state where we cannot repent and cannot hear the Spirit's regulation. Ultimately, this creates a state of being bound in our relationship with God and within the spiritual realm.

B. Concerning Righteousness (Jesus Christ)

- ① Righteousness and being justified became possible because Jesus Christ died, was resurrected, and went to the Father. The person who has been designated as righteous is able to see and embrace the pain and wounds of others.
- ② Righteousness is the state where sin is abandoned and Jesus becomes increasingly prominent. Through righteousness, Jesus begins to govern my life. In other words, it causes the "conceptual Jesus" to become the "actual Jesus," moving from the head down to the heart.
- ③ The work of righteousness results in us becoming vessels that can embrace many people, and our lives fill with tears, acceptance, and compassion. As we accept people and circumstances, our vessels grow larger.

C. Concerning Judgment

- ① Because Jesus Christ went to the Father, He has given us the authority to judge the world.
- ② Those who have been justified live by grace, which means they are dead to the law.
- ③ When the self (ego) dies, one becomes dead to the law; therefore, Satan can no longer condemn you through the law. The words concerning judgment become embodied in such people (Luke 10:19 / Colossians 2:15 / 1 John 5:18).

THE BEATITUDES (MATTHEW 5:3-10)

“The goal of the Beatitudes is to have a poor spirit, and the way to achieve this is through mourning and meekness. What fills a poor spirit is righteousness and mercy; this state is defined as being pure in heart. When the heart is pure, the authorities revealed are peacemaking and enduring persecution for the sake of righteousness.”

1. Introduction

- A. One must become a disciple (new self)
 - ① A disciple is one who abandons living by his own methods and plans, relying only on the Lord and obeying Him alone. Like plowing a field, a disciple must continuously abandon his own ways through obedience.
- B. We must believe that the Beatitudes have already been given to us and simply manifest them. These are not things to be received in the future but are realities we are to enjoy in the present. Therefore, it is important to reveal and confirm what we already possess.
- C. To do this, we must rely thoroughly on the Holy Spirit. It is the Holy Spirit who breaks us down, causes us to abandon the self (ego), and enables us to recognize and shatter our own boundaries.

2. Main Body

- A. *Blessed are the poor in spirit, for theirs is the kingdom of heaven.*
 - ① A poor spirit refers to a state of relying thoroughly and exclusively on God. It is like a person who, having not even a handful of grain to offer as a sin offering, faces certain death without God’s grace. It signifies a state where one cannot survive without God and must depend solely on Him.
 - Conversely, unless we rely only on God and are thoroughly filled with Him alone, we will end up living for physical satisfaction. If we are not emptied, we cannot respond immediately even when the things of God enter us.
 - ② This is a state of self-emptying achieved through continuous repentance. Consequently, it results in a state of trampling upon all of Satan’s hindrances— a state of being liberated from sin, the self, and Satan.
 - ③ The State of Being Emptied
 - We are emptied through a life of eating the Word, repenting, obeying, and bowing down. Furthermore, we are filled to the exact extent that we are

emptied (God continues to visit us in proportion to our emptiness).

- ④ The blessing "*theirs is the kingdom of heaven*" signifies the reign of God. Those who possess this blessing as free beings do not bear the obligations of the flesh.

B. *Blessed are those who mourn, for they shall be comforted.*

① Worldly Mourning

- People mourn over what they lack or do not possess in the world. They mourn because of physical pain and personal sorrow.

② What should we mourn for?

- We must mourn when a life has died. For those with a poor spirit, God alone is life; therefore, they mourn when they find themselves distant from Him.

③ How is mourning cultivated?

- We can mourn only when we live solely by what God provides (the early and late rains). We can mourn when we constantly look toward and anticipate God's covenant.

- ④ The blessing of those who mourn: Those who mourn will receive God's comfort (they will receive real comfort).

C. *Blessed are the meek, for they shall inherit the earth.*

① Meekness (*πραῦς*, *praus*) is spiritual agility—the agility to immediately transition from one's own thoughts to God's thoughts.

- No matter what tribulation comes, if I align myself with God's direction, the suffering is no longer suffering.

② How to cultivate a meek spirit

- Suspend your own judgment and listen to the voice of the Holy Spirit at every moment.
- View problems objectively and block out anything that is not God's will.

③ Inheriting the earth means winning people.

- A meek person has his state managed by God (the most important virtue of a leader is self-management).
- When one is capable of self-management, he can obtain and govern people as his "inheritance."

D. *Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.*

- ① The definition of righteousness: God's perfection, the full measure, and God's declaration of what is right.
 - God's work does not manifest apart from His perfect goodness.
- ② Why is God's righteousness important?
 - As sinners, we cannot approach God. Therefore, confirming that we are justified (made righteous) is the starting point of prayer. When we confirm our righteousness, we can confirm our status as His children, and we can exercise the power and authority belonging to a child of God.
- ③ Why is the "full measure" important?
 - Even if 99% is filled, we must feel the pain of the missing 1%. This is because that 1% of imperfection exerts an influence that can steer one's entire life.
 - The Church must always work with the full measure. I can do all things well, because it is not I who do the work.
- ④ The struggle for the full measure must be like the hunger and thirst of one on the verge of dying from starvation.
 - To those with such a desperate longing to receive anything, God gives Himself as the blessing; therefore, we must yearn even more for the full measure.
- ⑤ The secret to maintaining righteousness
 - Always yearn for a new experience of God.
 - Exclude all prejudices and past experiences (resolve your own feelings of despair and wounds first).
 - Encounter a fresh inspiration and a "new" God during prayer.
 - Through obedience, experience God working in new ways.
- ⑥ Why the full measure is not attained: It is because of things other than God and our own prejudices.
 - We cannot be filled with God's full measure because of our hardness toward Him and the things other than Him that fill us.

E. *Blessed are the merciful, for they shall receive mercy.*

- ① Everything begins with His mercy.
 - God's justification of us, salvation, forgiveness of sins, answered prayers, and His love and grace are all grounded in His mercy.
- ② Mercy is the very heart of Father God.

- Mercy is the very purpose for which the Lord came to this earth.
 - It means to lay aside my own thoughts and perspective and to think from the other person's perspective. This heart is essential for service; those who are mature can serve what others want, even if it is not what they themselves desire.
- ③ The person who has received mercy
- A person who has received God's mercy can never truly hate or fail to forgive (e.g., the one with a debt of ten thousand talents vs. the one with a debt of one hundred denarii). While forgiving an enemy who killed one's child is an extraordinary feat, for one who has experienced God's mercy, it becomes a natural response.
- ④ To judge others means you are in a state of hating them.
- We must go beyond simply judging a situation objectively or exercising spiritual discernment; we must be able to stand in the other person's shoes. This is because nothing changes a person except mercy and love.
- ⑤ Forgiveness is the incredible secret to our spiritual growth.
- Forgiveness not only releases the bonds and matures the other person, but it also makes me remarkably free and causes me to grow. When we forgive, societies and nations are transformed (e.g., the reconstruction of society after the Rwandan Civil War through inter-tribal forgiveness).

F. *Blessed are the pure in heart, for they shall see God.*

- ① A pure heart refers to a state where a poor spirit is filled with righteousness and mercy.
- It is a state where one who thoroughly anticipates and relies on God is filled with His approval, love, and forgiveness.
 - It is a state of life-exchange with God ("you in Me and I in you"), where there is no hindrance to God working within you.
- ② Those who are pure in heart are the innocent.
- To the pure, only God is visible. They rely thoroughly on Him alone, seeking only His declaration of what is right. The inner faithfulness of the pure is revealed outwardly and expressed through their lives.
- ③ Characteristics of the pure in heart
- Simplified (a state of absolute obedience): Accepting what God has decided exactly as it is and abandoning the self. Holding fast only to Jesus, the Head.
 - Like an elite force that does not compromise with the world: Those willing to risk their lives for the Word and ready to die.

- Possessing pure motives unmixed with anything else: Those whose sole motive and purpose is God.

④ *They shall see God*

- They enter the inner chamber of God (טִיב (sod) in Hebrew) to know His revelation and will. They come to view personal history, national history and world history through God's perspective and level.

G. *Blessed are the peacemakers, for they shall be called sons of God.*

① Peace signifies God's absolute victory, and is the fruit of life borne by those who are poor in spirit.

- We can have peace not because of our circumstances, but because God has triumphed completely over all of them. Victory is achieved not when we fight and win, but when God's will is perfectly executed. Therefore, the critical issue is whether or not a matter aligns with God's will.
- The moment I die, God's authority and influence are revealed.

② We must beware of false peace.

- To be at peace while not living according to God's will is tantamount to handing the hilt of the sword over to the enemy.

③ Appropriate authority and power are revealed through the sons of God.

H. *Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.*

① When one stands in line with God's direction and holds the hilt of the sword, conflict and persecution are inevitable. Therefore, suffering and persecution are things that I choose.

② However, we must be able to gladly choose suffering for the sake of God. We must become a Church that chooses to endure trials.

THE LORD'S PRAYER (MATT 6:9-15, LUKE 11:2-4)

PRAYER THAT MOVES FROM SELF-CENTEREDNESS TO GOD-CENTEREDNESS

1. Introduction

- 1) Prayer is taking my thoughts up to meet with God and giving up the things that are not aligned with God's will.
- 2) Prayer contains the essence of our faith, and it is through prayer that it is confessed.
- 3) The Lord's Prayer is the summary of the entire teaching and ministry of Jesus Christ.
- 4) Prayer follows the Hebraic way of thinking (when faith in God comes before action, revelation comes). In contrast, the Hellenistic way leads to self-centered prayer.

2. Main Body

A. "Our Father who is in the heavens"

- ① Acknowledgement of God's omnipresence – God transcends time and space and is everywhere. Also, He is both present and indwelling.
- ② We have a Father-son relationship with this kind of God. This is an issue of identity, not of whether we have/have not, or whether we do/don't.
- ③ Our Father is Creator God, so when we pray, the universe moves.

B. "Hallowed be Your name"

- ① My name (my possessions, my honor, my thoughts) is relinquished in prayer and I die to myself. This is because the Lord's name and my name cannot both be exalted.
- ② In order to exalt God's name, I must continue to humble myself and become lower. Just as life comes from the deep valley, we must become lower.
- ③ The Lord's name is hallowed when I die to myself.
 - When I die, I am governed by holiness, so God's holiness is manifested. But if I am unclean, even God appears unclean.
- ④ The meaning of holiness
 - To be set apart (to receive a distinct governance).

- The monotheism of God (faith that you are a being that is uniquely loved by God).
- To belong to God.

C. *"Your kingdom come"*

- ① My kingdom must die for God's kingdom to expand. The world is an enterprise that will perish. However, the Church has been delegated the authority to rule over all creation.
- ② Your kingdom come – 3 meanings:
 - "Be my King!" refers to the state of Jesus reigning as king.
 - Rule over me: giving up my own effort and receiving grace, which is God's love and compassion.
 - Grant me absolute obedience: a state of not being selectively obedient, but being able to obey unconditionally, like when Abraham gave Isaac.

D. *"Your will be done, on earth as it is in heaven"* (the earth becoming heavenized)

- ① God works when you become good soil. And you bear fruit as you play with Him.
- ② You need to hear the voice of heaven and be able to proclaim the authority of heaven.
- ③ We must continue to cultivate our hearts to become good soil through the work of: *"Eat the Word, Repent, Obey, and Bow Down in Prayer."*

E. *"Give us this day our daily bread."*

- ① Life for "this day" refers to the Creator God producing His work in your life today.
- ② Daily bread refers to living completely dependent on God and according to his original purpose.
- ③ Today's portion of spiritual food
 - Every word that comes from God's mouth
 - To do the work of Him who sent me
 - The spiritual gifts necessary for the day
 - The daily portion of shed tears
 - Delighting in the LORD

F. *“And forgive us our debts, as we also have forgiven our debtors.”*

- ① This prayer is not legalism, but shows how important forgiveness is.
 - What is bound on earth will be bound in heaven (you will not receive answers to prayer). The key to inner healing is forgiveness, and the deeper the power of forgiveness grows, the deeper your relationship with God becomes. Thus, the degree to which God acknowledges your prayers, the power of that prayer will increase.
- ② It is important to forgive immediately.
 - To harbor hatred in your heart is to commit murder. Hatred is a state of darkness. Our being must become heavenly so that we always maintain a state where forgiveness is possible.
- ③ Rejoice in being wronged
 - Life comes from humbling oneself and being the first to embrace others. It is not about eating from the tree of the knowledge of good and evil (judgment and condemnation), but eating from the tree of life (forgiveness).

G. *“And lead us not into temptation”*

- ① Temptation here refers to the snare of the enemy.
 - Satan knows our path precisely. However, the path where God’s people tread must be marked not by snares, but by the anointing presence.
- ② The importance of spiritual discernment for victory over temptation (spiritual discernment is not a spiritual gift).
 - Discernment of people: It is critical to have the insight to see the essence of a person.
 - Discernment of place: It is critical to discern whether or not a location is where God desires us to be.
 - Discernment of time: One must absolutely not move unless it is God’s appointed time.

H. *“Deliver us from evil.”*

- ① Prayer for the power to triumph in spiritual warfare every day
 - The authority to trample snakes and scorpions
 - ✓ Luke 10:19: *“Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall hurt you.”*

- The authority to disarm all principalities
 - ✓ Colossians 2:15: *"He disarmed the rulers and authorities and put them to open shame, by triumphing over them in him."*
- The authority that prevents the evil one from even touching us
 - ✓ 1 John 5:18: *"We know that everyone who has been born of God does not keep on sinning, but he who was born of God protects him, and the evil one does not touch him."*

* Reference Materials

1. ANBI Textbook: *Foundations of Spirituality* (2011)

§4. BIBLICAL ANTHROPOLOGY

1. THE IMPORTANCE OF BIBLICAL ANTHROPOLOGY

- A. When we accurately understand who we are, it becomes possible to live 100% with God.
- B. The first foundation of Biblical Anthropology: Understanding oneself as a human being
 - ① Romans 3:10: *"There is no one righteous, not even one."* Humans are not beings to be trusted, but beings to be loved.
 - ② Isaiah 2:22: *"Stop regarding man in whose nostrils is breath, for of what account is he?"*
- C. The second foundation of Biblical Anthropology: Understanding how a human with such limitations can live with God
 - ① Romans 8:13-14: *"For if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body, you will live. For all who are led by the Spirit of God are sons of God."*
 - ② 1 John 4:1: *"Beloved, do not believe every spirit, but test the spirits to see whether they are from God, for many false prophets have gone out into the world."*

2. FAULTY BIBLICAL ANTHROPOLOGY

- A. Gnosticism overemphasizes the spirit to the point of denying the importance of the physical body. Similarly, it even denies the fact that Jesus came in the flesh. This negation of the flesh leads to:
 - ① Falling into asceticism, or conversely,
 - ② A disregard for physical purity and holiness in practical, everyday life.
- B. Hedonism disregards the spirit and causes one to focus only on what is visible. This is a lifestyle of living according to the flesh.

3. THE PURPOSE OF HUMAN CREATION

- A. A purpose, not a means: God did not create humans merely to receive glory from them; rather, He created us for the purpose of being partners capable of a voluntary love

relationship with Him.

- B. Accordingly, He gave humans free will and leads us to grow to a level where perfect communion with God is possible.
- C. “God made us in His image, and for the sake of that voluntary and mature love, He formed us from the dust of the ground on this earth and expected us to reach the fullness of His intended purpose for creation. However, mankind fell. Therefore, God sent Jesus to this earth to establish Him as the model of salvation so that we would grow toward the perfection of creation. This is God’s purpose for us and the overarching flow of the Bible.”²⁴

4. WHAT IS THE IMAGE OF THE PERFECT MAN THAT GOD DESIRES?

- A. Biblical Anthropology does not merely aim for “being saved and going to heaven.”
- B. Rather, being saved (being justified) is only the beginning. God’s predestination is for His children to be justified, sanctified, and glorified, progressing toward the day of complete victory.
- C. What is complete victory? It means standing as sons of God who participate in the divine nature (2 Peter 1:4) and do even greater works than those Jesus performed (John 14:12).

5. WHAT HINDERS GOD’S PREDESTINATION?

- A. Through the sin of Adam, all people have been placed under the influence of the “flesh” (σάρξ (sarx) in Greek; which is not sin in itself, but possesses a tendency that eventually leads to sin if no action is taken). As a result, they came to be ruled by the law of death. Consequently, ① death, ② the law, and ③ the reign of death are the results that have affected all mankind.
 - ① Death: “And just as it is appointed for man to die once, and after that comes judgment” (Hebrews 9:27).
 - ② The Law: “For sin indeed was in the world before the law was given, but sin is not counted where there is no law” (Romans 5:13).
 - ③ The Reign of Death: “For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ” (Romans 5:17). (This results in anxiety, resentment, comparison, hatred, strife, deceit, and

²⁴ *Biblical Anthropology* (2011), 46.

malice [Romans 1:28–32]).

- B. People are ruled by spirits other than the Holy Spirit (1 John 4:1–6). Therefore, one must know what kind of spirit is within him, and to which spirit his own spirit belongs.

6. HOW CAN WE LIVE ACCORDING TO GOD'S PREDESTINATION?

- A. The foundation of Biblical Anthropology begins with the born-again soul (the beginning of the new self).
- B. Humans are personal beings — To be a "personal being" means a being whose self and body move under the influence of the spirit, with the spirit as the central guide.
- C. We must cause the new self to flourish by focusing our spirit on the Holy Spirit and communing with the Spirit of God. To do this, we must acknowledge the limitations of our mental structures that hinder this process and repent of the untruths within us.
- D. The person God desires is not one who creates some other new thing, but one who lives by revealing what God originally created within them (knowledge itself, feeling itself, and will itself) by following the Holy Spirit dwelling inside.
- E. This kind of life is the same as the life Jesus lived while in the flesh on this earth.
- F. Ultimately, the success or failure of one's life is determined by how accurately we fill our mental structures and spiritual systems with the things of God.
- G. The work of salvation is a continuous tension of striving to live as the new self; however, as the degree of sanctification deepens, the new self flourishes more, leading us toward the stage of glorification.

7. WHAT IS SANCTIFICATION?

- A. It means accepting and living by the righteousness of God at every moment (Romans 1:17). For example, it is a state of being able to run to God and bow down before the throne of grace whenever an attack comes.
- B. It means living with one's eyes fixed on the Lord at every moment (definition according to Hebrews).
- C. It means coming toward the light at every moment (definition according to the Gospel of John).
- D. It means expanding the law of the Spirit of life and suppressing the law of sin and death at every moment (Romans 8:2).
- E. One should never expect sanctification to occur through vague notions like, "It will happen somehow," or "I will eventually triumph."

- F. Sanctification is a matter of arithmetic. You are sanctified only to the extent that you are justified and live as the new self in each moment of your life.

8. CONCLUSION

- A. “The spirit receives the Holy Spirit and with His power governs the knowledge, feeling, and will—that is, the mind—which works together with the new self. Thus, the structures of the heart are formed by the things of God, enabling one to choose what is right. Consequently, actions produce habits, habits produce character, and character produces destiny. One acts rightly by holding onto right information. Ultimately, there is no other way than to put to death the deeds of the body by the Spirit—there is no other way than to be filled with the Holy Spirit.”²⁵
- B. “The most ideal state of the spirit is to be supplied by God through the Holy Spirit. The knowledge, feeling, and will move as the spirit directs, and the structures of the heart are filled. Furthermore, it is the best state when one holds the correct truth from the outside and moves the knowledge, feeling, and will according to this truth, thereby communing with the spirit. In this process, the spirit possesses the truth system, and one grows in maturity as this truth system continues to flourish.”²⁶

9. DEFINITION OF TERMS²⁷

- A. Human Being – The image of God consisting of two substances: spirit/soul and body.
- B. Spirit – The substance that determines the essence of our being, through which we can commune with God, who is Spirit.
- C. Functions of the spirit – All mental functions (knowledge, feeling, and will) generated by the spirit. Depending on how much we depend on the Holy Spirit, we live either by the functions themselves (knowledge itself, feeling itself, will itself) or by their power (power of knowledge, power of feeling, power of will), which makes a great difference in our lives.
- D. Thinking/Thoughts – The mental outcome in which the functions of the spirit are integrated, involving abilities such as memory, reasoning, and information gathering.
- E. System of the spirit – The order that enables the spirit to perform its original, perfect functions with the help of the Holy Spirit.
- F. Structure of the Heart – The system of thought or the cognitive system produced by

²⁵ *Biblical Anthropology*, 93.

²⁶ *Biblical Anthropology*, 93.

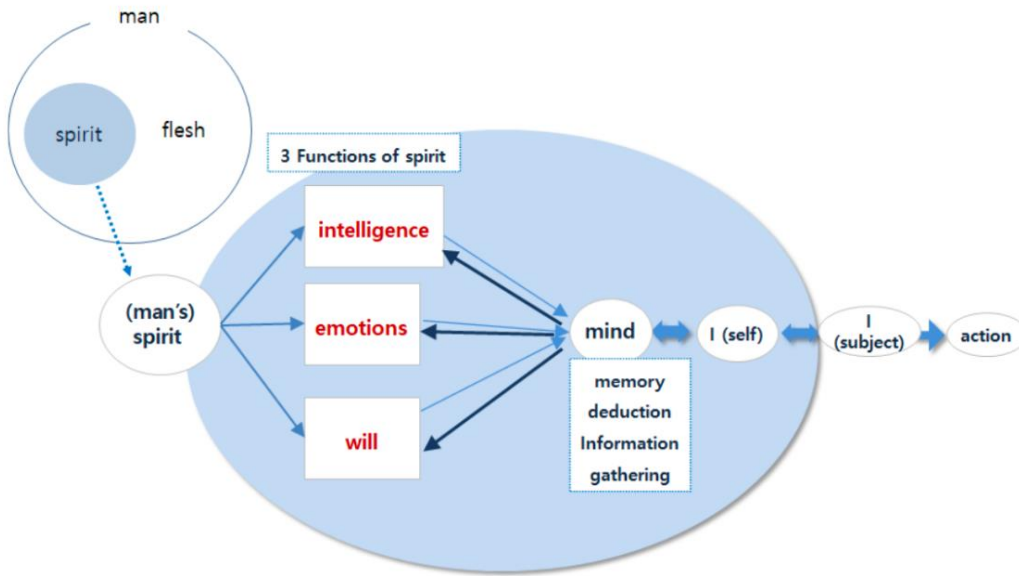
²⁷ *Biblical Anthropology*, 118-21.

the functions of the spirit.

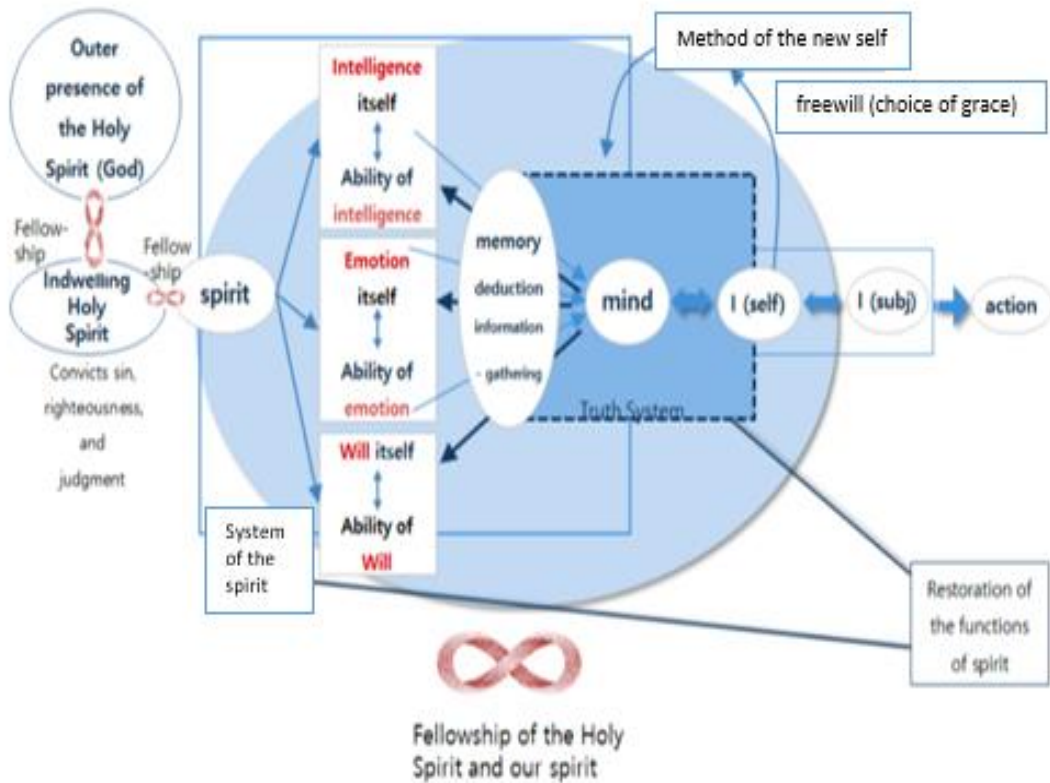
- G. Free Will – The ability to choose and decide for oneself rather than by external coercion. It refers to the ability to independently choose and decide between the old self and the new self through one's thoughts.
- H. Old Self (Old Man) – A state in which the structure of the heart reacts to the world and sin rather than responding to God. It is the state of "I" under the influence of Adam (the flesh), where communion with the Holy Spirit is impossible.
- I. New Self (New Man) – A state in which the structure of the heart reacts to God and is able to commune with the Holy Spirit. It is the state of "I" in Jesus.

*** APPENDIX 1: BIBLICAL ANTHROPOLOGY DIAGRAMS**

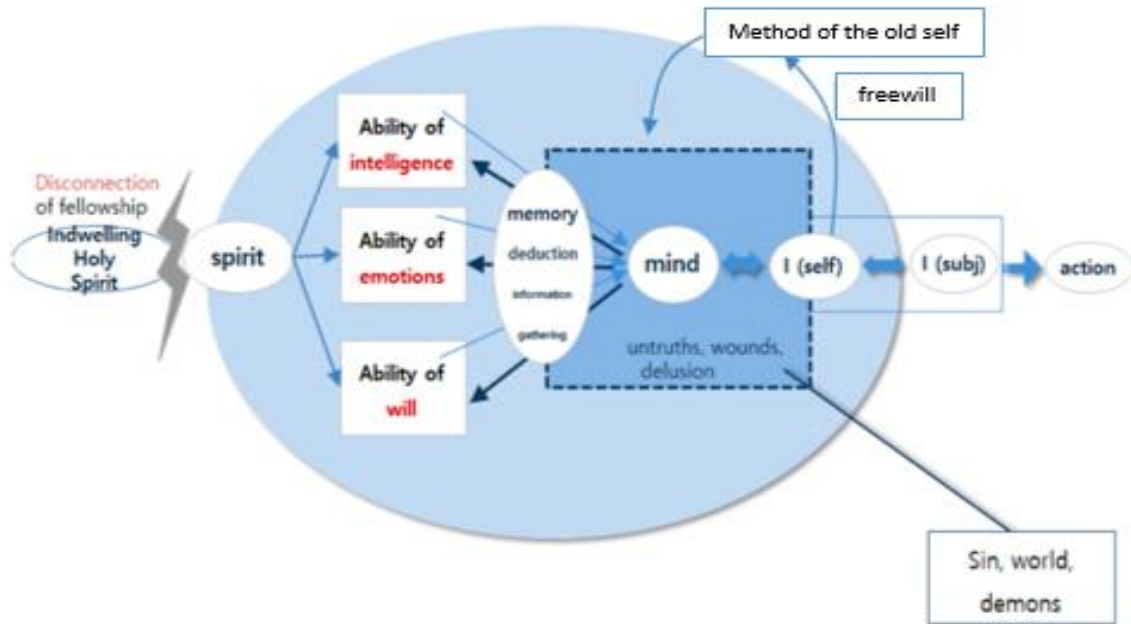
1) The Structure of Our Spirit



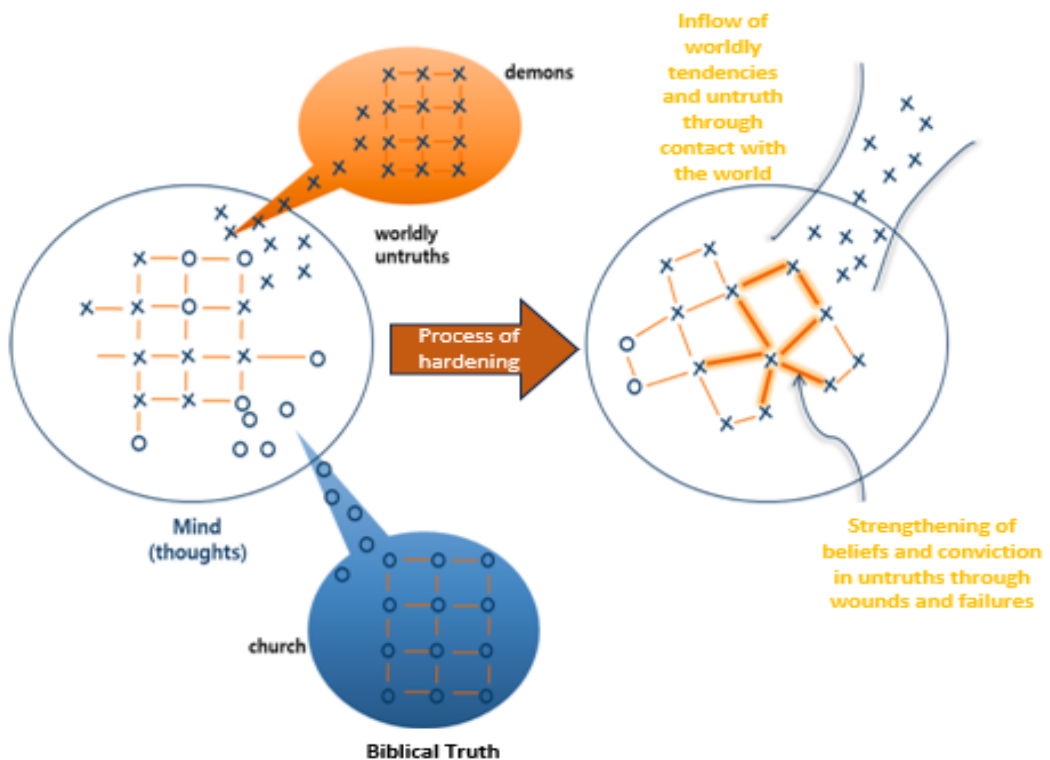
2) The Way the New Self Lives



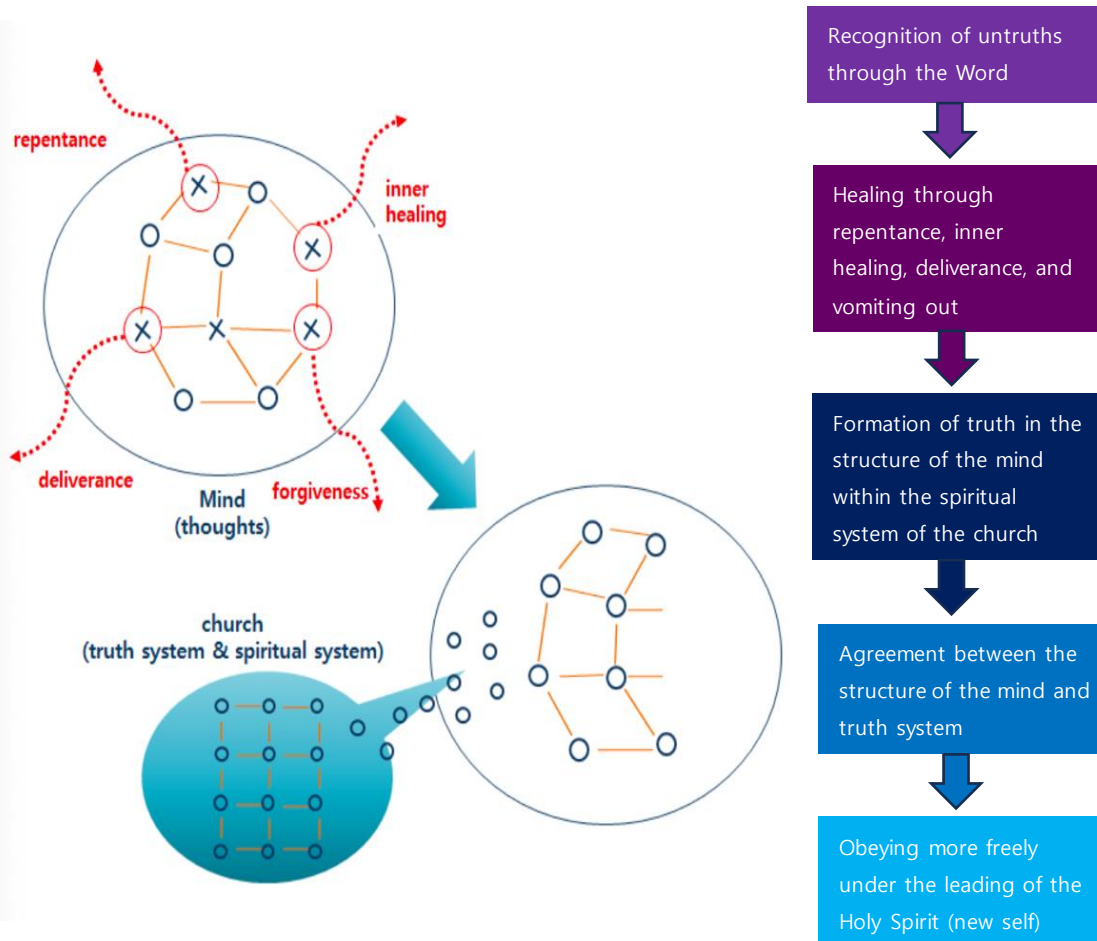
3) The Way the Old Self Lives



4) The Process of the Structure of the Heart Being Formed



5) The Process of Spirituality from the Perspective of Biblical Anthropology



* APPENDIX 2: CITATIONS FROM THE ANBI BIBLICAL ANTHROPOLOGY TEXTBOOK

1. “You do not need to suffer over conclusions reached regardless of your own will. You were born to parents without money. Why is there no money? Since that was not your choice, there is no need to suffer over it. Of course, it is self-evident that life would be easier under wealthy parents, but that is not what brings success in life. Also, one might think, ‘I wish I were better looking.’ Therefore, you should not suffer over a life determined outside of your will. That would be foolish.”
2. The State of Receiving God’s Righteousness: “The important thing is that we do not achieve our own righteousness. Rather, when we accept through faith the works accomplished for us through His Son, Jesus Christ, God immediately says, ‘You are righteous!’”
3. The Purpose of Human Creation: “We should not be centered around redemptive history, but on the perfection of God’s creation. This is the essence of the church; it is said that the church grows us to the measure of the stature of the fullness of Christ, and God’s plan is to establish us as holy and blameless. This is because God is our partner in love. Creation is the purpose, not a means. God did not create us to receive glory, but to allow us to participate in His glory.”
4. The Pathway of Sin: “If you look at the process of your spirit becoming contaminated, 1 John 2:16 says the world consists of the lust of the flesh, the pride of life, and the lust of the eyes. The lust of the flesh is the essence of evil arising from within. The lust of the eyes is the essence of evil introduced from the outside. Internal evil + external evil results in living by the pride of life—the life of a beast (bios). The lust of the flesh enters through the senses (eyes and ears). Therefore, seeing rightly and hearing rightly is vital.”
5. What It Means to Live as the Old Self: “A common misconception is thinking that evil will not grow if we have not committed sinful acts. That is not the case. If you live as the old self, even if you remain still, evil continues to increase. As 1 John 2:16 says, *‘For all that is in the world—the desires of the flesh and the desires of the eyes and pride of life—is not from the Father but is from the world.’* Evil is continuously absorbed through the eyes, which is the lust of the eyes. The lust of the flesh—the intrinsic evil within us—continually sucks those things in. You can view this as a process of continuously increasing the energy that can commit sin. The only way to avoid forming information about evil and bitter roots is to live solely by grace—to live by continuously accepting God’s grace. Living by accepting God’s grace means, as the book of Hebrews says, living while looking to Jesus.”
6. The Decisive Factor of Life: “When you consider that all the information you accept through your thoughts determines your life, would you ever want to accept untruths or worldly things? Absolutely not. Victory in life depends on how accurately you fill the structure of the heart and the system of the spirit with the things of God.”
7. Knowledge Itself vs. The Power of Knowledge: “If we place spaghetti, ice cream, and a check for 100 million dollars in front of a child, what would he choose? He would

choose the ice cream. Why didn't he choose the 100-million-dollar check? It is because the structure of his mind lacks the ability to recognize its value."

* Reference Materials

1. ANBI Textbook: *Biblical Anthropology* (2011)
2. ANBI Textbook: *Foundations of the Truth System* (2016), "Doctrine of Sanctification: Inner Healing"

§5. INNER HEALING

“Those who have clear confirmation of salvation have already received healing for most things at the moment of salvation. Furthermore, if one’s confirmation of salvation is precise, rapid healing is possible in their faith lives as they move toward the completion of salvation. This is because those with the confirmation of salvation do not leave the obstacles to its completion unattended within themselves. For example, one cannot enter a stage of deep communion with God while leaving wounds unaddressed. It is inevitable that one must deal with the obstacles that must be faced. One cannot move toward the completion of salvation after forming so many bitter roots. For those with clear confirmation of salvation, removing these obstacles is easy.”

1. THE PURPOSE OF INNER HEALING: TO MAKE THE SPIRIT, WHICH IS THE ROOT OF OUR PERSONALITY, HEALTHY

- A. It is vital to discover why we often fail to enjoy the glory of God even after becoming a new creation through salvation (2 Corinthians 5:17). To this end, the process of identifying and healing one's wounds and bondages—namely, inner healing—is essential.
- B. Through inner healing, believers practically experience what it means to be a completely new creation. This results in the freedom to be able to move as the Holy Spirit moves, the freedom to obey the Lord who is the Head, and becoming a being that is incapable of hating and instead accepts others.

2. THE PROCESS OF INNER HEALING

- A. Above all, spiritual health is vital (Proverbs 18:14). Therefore, the healing we must experience must be a holistic healing that transforms the entire personality into a new creation.
- B. The most core ministries in the process of holistic healing are inner healing and deliverance. This is also the most critical ministry in the process of sanctification. Inner healing and deliverance should not be events that occur only at specific times but should be an ordinary—and lifelong—process of the faith life.
- C. Often, the issues we face are not wounds or contaminations in our conscious mind, but those residing in the unconscious. To heal these wounds, one must return to the situation of that time and experience God’s comfort and grace to a degree that corresponds to the magnitude of that pain. This is possible only when the Holy Spirit holds one's soul and enables one to transcend time and space.
- D. The most important first step is realizing what the problem is.

3. THE ELEMENTS OF INNER HEALING: CORE CONCEPTS

A. Bitter Roots: The Central Target of Healing (Hebrews 12:15)

- ① Definition of Bitter Roots: At the moment of salvation, we experience a death to the world and the self, much like a tree trunk being severed. However, due to sinful habits and inherent sinfulness, we must continue to wither this sinfulness by continuing to receive the light of grace after the event of salvation. If this process does not occur and we continue to live as the old self or remain exposed to the world, the roots of sin (the world and the self) grow again, nourished by the remaining sinfulness. These are termed "bitter roots."
- ② Originally, after receiving Jesus, we should live solely by the Truth, as a being of the New Covenant (the new self), following the exchange between the Truth in our intellect and the Truth in our spirit; however, when we fail in this, we accept information of sin through our intellect. Upon this collected information, the roots of sin held before receiving Jesus—the bitter roots—begin to revive. Bitter roots are usually related to the areas where we were exposed to sin before believing in Jesus.
- ③ The phenomenon of committing sins uncontrollably and repeatedly indicates the presence of bitter roots.

Example:

Continually hating someone → a bitter root of hatred.

An uncontrollable urge to watch movies → a bitter root of the world

- ④ When the information and influence of a bitter root increase, a stronghold is formed (2 Corinthians 10:4 – becoming bound to one's own benefit), and in this case, demons either indwell, or the person comes under the strong control of demons (e.g., a bitter root of unbelief + a bitter root of immorality → stronghold). A bitter root provides the grounds for demons to legally build a house within us.
- ⑤ To resolve the issue of bitter roots, one must:
 - a. Recognize the bitter root itself.
 - b. Destroy the information of the bitter roots and the strongholds through fire.
 - c. Sprinkle the blood of Jesus Christ and wither the bitter roots (deleting the information of sin). This is the process of inner healing.
- ⑥ The only way to prevent the formation of bitter roots is to live solely by grace. Fixing one's eyes on Jesus, thinking only of Him, and clinging to Him is the only choice; this is living as the new self.
 - When we look to Jesus, His influence flows into us, and the new self begins to move within us (a state of welcoming the Lord who approaches us ceaselessly). The result is spiritual growth.

⑦ As the contaminated information of bitter roots in the thinking is removed, the soul becomes holier and more pure, which directly correlates to the glory of the resurrection. Therefore, it is vital to purify the intellect through inner healing (because unwashed sinfulness and bitter roots within one's thinking revive as they are along with the event of the resurrection).

- Inner healing is not the removal of faulty memories in the brain, but a holistic healing that allows the Truth within our thinking to take complete hold of us. Even after healing, memories stored in the brain may be replayed; however, these memories perish along with our physical death.
- Inner healing is not a task of erasing memories. Rather, it is a process of perceiving even past pain anew within God's grace and goodness through the Truth, enabling us to embrace both the pain and those who caused it.

B. Wounds: The Primary Cause of Bitter Root Formation

① The Primary Channel of Wounds: Parents

- Since the Fall of Adam, we have selected, accepted, and learned the sins of our parents under their negative influence (even within the womb and during infancy).

② The Influence of Dysfunctional Parents as a Channel of Wounds

- Dysfunctional Parents: Parents who live wayward lives
- Children raised under dysfunctional parents attempt to acquire their own methods for survival. As a result, they exhibit characteristics such as unbelief, a lack of trust, legalistic tendencies, and a life devoid of rest and leisure. Also, they may dislike and criticize their parents yet end up living the exact same life.
- Example: Growing up under a father who drinks heavily and strikes the mother → judging the father → eventually living the same life himself
- This phenomenon of recurring sin is rooted in spiritual causes (the spirit and thinking), and physical symptoms can also be resolved only when the underlying spiritual causes are blocked.

Example: Removing distorted information regarding anger within one's thinking → healing of blood pressure or arthritis.

③ The Influence of Legalistic Parents as a Channel of Wounds

- Children raised under legalistic parents become achievement-oriented and reluctant to expose their weaknesses. These children develop a strong sense of comparison and a tendency to link any form of rejection to a failure of their being.

C. Judgment of Bitter Roots

① When a bitter root is formed, it immediately leads to judgments based on the distorted information of the bitter roots. In this state, healthy discernment becomes difficult.

● Example: Contrasting responses to being insulted by someone:

A. Bitter Root Judgment: "That person hates me; I will get revenge." → A distorted judgment caused by bitter roots of hatred and unbelief. (Judging according to the old self, acting as the force that drives it).

B. Discernment of Good and Evil (Hebrews 5:14): "What kind of spirit behind that person made them hate me? This must be that person's wound." → Viewing the phenomenon through God's perspective. (A driving force for growth).

D. Expectation of Bitter Roots: Making a negative prophecy (expectation) for oneself and fulfilling it oneself.

① An example of expectation of bitter roots: Growing up under a father who despised one's mother → judging the father, forming an expectation of bitter roots of unbelief that "all men are the same" → eventually marrying a man just like her father. This is because negative energy was accumulated within the expectation of bitter roots while despising her father.

E. Inner Vow/Oath: When a false inner vow is made through a wound or negative experience, it acts as a spiritual bondage.

① Example of an Inner Vow: Inability to eat meat

An experience of being scolded for wanting to eat meat during childhood due to family poverty → creating an inner vow saying, "I will never eat meat" → this becomes a spiritual bondage that prevents one from eating meat.

② When one is wounded, one loses authority over the subject of that wound

(Example: A wound regarding money → loss of financial authority). One must not be wounded by any being, and all wounds must be healed.

F. Emotions of Bitter Roots

① Examples: Jealousy, envy, hatred, resentment, revenge, immorality, greed, anger, lust, unbelief, flattery, inferiority complexes, fear, anxiety, doubt, depression, self-pity, pessimistic attitudes, and perfectionism.

② Origin of Emotions: These emotions are not innate temperaments or part of one's

original character (they are not the "materials of creation"); rather, they are emotions manufactured by the information of bitter roots. Therefore, they must be washed clean by the blood of Jesus.

- ③ Physical Impact: Bitter roots influence both our character and our physical bodies through disease. Example: A bitter root of familiar spirits → abnormalities in the heart system or rheumatism caused by hot-temperedness and despair.

G. Behaviors of Bitter Roots

- ① Examples: Gossip, cursing, kleptomania, lying, laziness, hurtful speech, foul language, and breaking promises.

H. Addictions of Bitter Roots

- ① Examples: Gluttony, smoking, drugs, gambling, alcohol, stimulants, shopping, and computers/internet.
- ② These must be cast off through repentance that relies on the blood of Jesus (by the blood of Jesus reaching into the intellect). Leaving these unaddressed carries the risk of leading to the cancellation of salvation.

4. CONCLUSION: THE VITAL IMPORTANCE OF HEALING WOUNDS IN THE UNCONSCIOUS

- A. The way to heal wounds is to confess the events we have suffered in the past to God and to forgive. Then, the Holy Spirit heals us. The problem arises when we cannot remember past events well (e.g., prenatal events—unwanted pregnancy), or when negative past experiences are not recognized as wounds. For this, we need the illumination and help of the Holy Spirit, who causes us to return to "that moment in time."
- B. Most go through a time of vomiting out their wounds during the healing process: When we face past wounds head-on and honestly pour out feelings of pain, loss, fear, and hatred to God, the bitter roots within our thinking will be uprooted, and the information of those bitter roots will be washed by the blood of Jesus. Then, as we come to understand the suffering and pain, healing, deliverance, and physical healing will occur.
- C. The purpose of inner healing is not the healing itself, but in becoming a spirit that is no longer wounded, like a "watered garden" (becoming a spirit that does not choose to be wounded under any circumstances).

D. Summary of the Healing Process:

- ① Illumination of the Holy Spirit (The Holy Spirit, who transcends time and space, leads our soul to the situation where there was wounding or pain) →
- ② Use of Spiritual Gifts (Discernment of spirits, Word of Knowledge) →
- ③ Manifestation of wrong information within the thinking →
- ④ Vomiting out (Extracting the wound or improper energy; as they are no longer able to settle within one's thinking, they are separated from the bitter roots) →
- ⑤ Through the Blood: understanding, forgiveness, healing, and separation from demons →
- ⑥ Transformation of character and the flourishing of the new self.

*Reference Materials

1. ANBI Textbook: *The Foundations of the Truth System* (2016), 'The Doctrine of Sanctification: Inner Healing'

§6. GRACE AND THE LAW

1. GOD GOVERNS ALL THINGS BY GRACE

- A. Because God's way of governing is by grace, believers must live by grace, not by works.
- B. We came to know what it means to live by grace when we met Jesus for the first time. However, the world operates based on works (in school, the workplace, and in society). Thus, it is easy for us to live by works and forget about living by grace.

2. FOR THE BELIEVER, LIVING BY GRACE IS NOT OPTIONAL BUT ESSENTIAL

- A. Living by works leads to exhaustion in life because it requires producing results through one's own efforts.
 - ① Example 1: Becoming wealthy (situation where you can afford what you need or want)
 - Works: Accumulating more and spending less.
 - Grace: Believing that God fills all your needs.
 - ② Example 2: Faith Life
 - Works: Attempting to obtain God's grace through deeds.
 - Grace: Since God provides all things, one only needs to focus on Him.
- B. A life lived by grace means focusing on God at every moment and welcoming Him into one's life.
 - ① Example: Abraham believed God and was credited with righteousness. He became the father of faith through God's grace, not by works.
- C. In our relationship with God, He alone must be exalted while we are humbled.
- D. When we deny the self, God's grace becomes more abundant. Without self-denial, one cannot follow Jesus or be His disciple.

3. THE CONTENT OF GRACE: GOD'S RIGHTEOUSNESS

- A. The righteousness of God means the absence of sin. Righteousness is the condition required to meet God.

B. Because we have sinned, we are not righteous. However, we are righteous in Christ, because His blood has cleansed our sins.

① This is the grace of God. He has declared us, who are in Jesus, to be righteous. Now we can meet God. This is not the result of our deeds.

② Example: Joseph became prime minister by the grace of God, not through his own deeds or efforts. There was no process of having to strive for social advancement to rise from a slave to a prime minister.

4. A LIFE LIVED BY GOD'S GRACE HAS NOTHING TO BOAST ABOUT REGARDING ONESELF

A. Joseph had nothing to boast about because he had done nothing; even the interpretation of the dream was given by God.

B. Boasting means living by one's own righteousness.

① To boast, there must be a result of one's own work (e.g., "I hit a home run because I practiced hard" or "I won the running competition").

C. However, a Christian must boast of God, not oneself.

D. A person living by grace must wait until the Word of God comes upon him. If he is unable to wait for God, he attempts to achieve things himself. Therefore, enduring in faith is vital in a life lived by grace.

5. THE LIFE LIVED BY GRACE

A. Receiving the Words of God (and of Jesus) by faith

① When listening to a sermon, one must receive it by faith as the Word of God.

B. One reason the faith life becomes stagnant is that we receive the Word of God through deeds, reason and rationality, and our life circumstances or experiences.

C. The instruction not to worry about what to eat or drink means to live solely by grace. Grace, like faith, is a gift from God. Therefore, to receive God's gift, it is necessary to empty yourself and fix your eyes on Him.

D. Living by works is an attempt to fill our own needs—which are meant to be filled by God—through our own effort. We choose "works" because faith becomes a condition. In other words, rather than placing our focus on God, we focus on what God gives. But faith is welcoming Him into one's life (way of life, thinking, attitude, and behavior).

E. How can we live by faith? To live by faith, we must know the purpose of God's creation. God created us as His partners in love and as His heirs. We are His heirs, not slaves. We were not created to struggle for survival every day, week, or month.

- F. Living by works kills joy and awe, but a life lived by grace is full of joy.
- G. Living by works is about receiving and possessing, but living by grace is about giving and surrendering.
- ① Example: Spiritual Gifts
- Grace: As God's child, there is no limit to using God's spiritual gifts.
 - Works: Failing to believe that one is God's child (heir) and constantly seeking "power" instead.
- H. Regarding Power
- ① The Law: Borrowing God's strength in order to improve on something one is already able to do. Here, the old self is working. This is a life lived by one's own effort or deeds.
- ② Grace: One is not limited by one's own possibilities or potential. God alone works.
- I. Regarding Spiritual Breakthrough: Living by grace is not about achieving what one can generally accomplish through more effort. It is achieving the impossible in grace, regardless of one's potential (e.g., a life of prayer or fasting). Therefore, while the Law has limits, grace is limitless.

6. THE PRINCIPLE OF THE LAW VS. THE PRINCIPLE OF GRACE

- A. The principle of the Law is based on a contractual relationship.
- ① Example: If I work for three hours, I think that I must receive three hours' pay. In other words, I think that since I have done this much for God, God must bless me this much. The focus is on my deeds rather than praying through faith or the will of God.
- B. The principle of grace is believing that God will care for me because He has chosen me. Therefore, everything is focused on God (His desire and will).
- ① Example: Needing a new computer: Grace—discerns what is the will of God / The Law—worries whether there is money to buy it.
- ② Regarding my life:
- Grace: Believing that God will take care of me (believing that since God began a good work within me, He will complete it).
 - The Law: Thinking that although God began it, I must finish it.
- ③ Regarding my being:
- Grace: Pays attention to the question, "As what kind of being do I stand before God?"

- ✓ How much do I stand before God as a being in whom He delights? Do I delight in God? The most important issue is how God views me.
- The Law: Preoccupied with the questions, "What do I possess?" and "How lucky is that person (money, fame, appearance)?"

7. SUMMARY OF THE PRINCIPLE OF LIVING BY GRACE AND THE PRINCIPLE OF LIVING BY THE LAW (WORKS) [SERMON EXCERPT]

“As I continue to say, the focus of the Word must clearly reveal the principle of living by grace and the principle of living by works within you. The structure of the old self within my personality, which does not live by grace, must be completely removed. You cannot imagine how wonderful it is to live by grace. It is truly comfortable and free. You must live with the thrill and joy of knowing that you are no longer powerless and that the state of your soul is free. It is so comfortable. It is so good. It is so powerful. This must be clear. The focus of Romans 4 is to show how the way of grace and the way of works are separated. I say it again: not living by works does not mean doing nothing; rather, our only 'work' is to receive the things He desires. We are not those who strive through our own efforts to create and possess something. That is the way of the world; it is the appearance of living by the compensation mentality, which is the price of the sin humanity committed in the Garden of Eden. A child of God is one who receives and enjoys all the things of the world that He has created. Therefore, the children of God never wither away under the lack provided by the world or the environmental limitations imposed by the world. This is because one who has resolved the abundance of the glory of the church given by God will never wither away in the lack given by the world. Zoe Ministry has already clearly shown these things to you. You have lived seeing those things become embodied. That is why our young adult generation is important to me. It is because you are the generation that has traveled the world with me for over ten years, carrying the authority and power of this Word, and seeing all the events created by God throughout the entire world. Our young adults have no doubt about this. That is why I love the young adult conferences. Throughout Zoe Ministry, Pastor Kim has personally led the young adult conferences. You are the living witnesses of the proclamation of the Word of Zoe Ministry. Living by this way—the principle of grace—is the only way the righteous live.”

* Reference Material:

1. July 2016 Youth Conference Sessions 1-2 Sermon (Romans 4)
2. ANBI Curriculum: *Galatians* (2013)

§7. HEARING THE VOICE OF GOD

1. INTRODUCTION

B. It is only natural to hear the voice of God.

- ① It is only natural to rely solely on the omniscient and omnipotent God; we cannot live according to our own way.
- ② Just as a sheep hears the voice of its shepherd, it is natural to hear the voice of the indwelling Holy Spirit. This is the beginning and the end of the life of faith.

C. Then why can we not hear?

- ① The spirit's forgetfulness function: When we hear countless sounds, the noise of demons, and the sounds of the world instead of the voice of God, we immediately forget the voice of the Holy Spirit.

D. How can we hear the voice of God?

- ① We must focus on the Holy Spirit. We can catch the voice of the Holy Spirit, which is like a wavelength, in proportion to the depth of our faith, the extent of our knowledge of God, and the level of our communion with Him.
- ② We must become souls that can accurately receive the signs of God. We must continuously remove the obstacles that hinder catching the voice of God.

2. EXAMINE ONESELF

A. You must have ears that are able to hear.

- ① Train the heart!
 - Volitional and planned focus is required. You must make a decision to set your heart on God.
 - Through spiritual training, your Truth System and the structure of your spirit must be formed so that you can hear God's voice and live by Him.
 - A proper Truth System, the full anointing of the church itself, and the fire of the Holy Spirit are necessary to keep the spirit clean from the contamination of Satan.
 - Hearing the voice of God is possible when one focuses on prayer and Word training in a planned, volitional, and regular manner within:
 - a. The indwelling Holy Spirit.

- b. A spiritual system and structure of the heart capable of hearing that voice.
- c. A clean flow of the church that can build such a system and structure.
- d. The anointing of the church.

② Do not rely on substitutes!

- Do not rely on Christian books, broadcasts, or internet sermons (spiritual instant foods).
- If we satisfy the soul with substitutes, it leads to delusion without decision or obedience. We must make the Word our own by devoting our time, effort, and passion.

③ There is God's preparation!

- We must believe that the moment the Holy Spirit indwells, God grants the ability to hear His voice. That ability is activated through training and by actively focusing on and responding only to God.
- When one focuses on the voice of God in everything, all systems that were hardened by the sounds of the world and the noise of demons begin to loosen.

④ Our response is vital!

- We must respond sensitively, continuously, intentionally, and immediately even to the small voices we hear from God.

B. We must live a pure life: A pure spirit is a state of having nothing but God, and God's predestination (His persistence) is to make us holy and blameless.

① Do not be double-minded! (James 4:8)

- Double-mindedness: A state where focus is divided and a state that is not holy. We must focus solely on God.

② His Forgiveness and Cleansing (1 John 1:9)

- His forgiveness refers to the pardoning of sins.
- His cleansing refers to the removal of the root of sin.
- As we continue to walk in the light, He forgives our sins and cleanses us by removing the bitter roots of sin. The voice of God can be caught in proportion to the depth of this cleansing.

③ Circumcise yourselves! (Jeremiah 4:4)

- Holiness: Risking one's life for the Word of God rather than one's circumstances, amidst all conditions and environments.
- Circumcision: Risking one's life for God's best at every moment.

④ Align your direction toward God! (2 Kings 2)

- Spiritual Will and Effort: Just as Elisha followed Elijah to the end, we must always align our direction toward God.
- When we maintain a constant orientation toward living by God, the misalignments within the structure of our heart and spiritual system begin to be dismantled.
- Our spirits must be trained to become God-centered through the Lord's Prayer, and we must be able to see God through the Beatitudes.

3. REMOVE ALL OBSTACLES

Obstacles: Things that hinder communion with God

A. Traps

① The Trap of Impatience and Busyness

- Definition of impatience/busyness: Failing to acknowledge that quietly listening to and communing with God is the original nature of life.
- Root: A legalistic life of faith, attempting to be justified by works, and a tendency to feel secure only when doing something.
- Result: One becomes a worker rather than an heir.
- Training methods to overcome:
 - ✓ Training to enter God's stillness: One needs training to sit calmly for a set period and meet with God one-on-one.
 - ✓ Cutting off external influences: It is necessary to cut off the TV, internet, and mobile phones, and to exercise restraint in conversations with people (casting out the spirit of immorality).

② The Trap of Failing to Recognize God's Voice

- If the Holy Spirit indwells, God certainly speaks. It is simply that we do not recognize it.
- Root: A worldly and fleshly life. Living while neglecting the sin nature results in the confusion of spiritual values. When you live without limiting the Holy Spirit, you can recognize God's voice.

③ The Trap of Presumption

- Assuming that you already know is to give up on hearing God's voice. However, when you do not hear God's voice, you must recognize that your own experiences and methods, or the work of Satan, are in motion. Therefore, it is necessary to have a mindset of seeking to hear whatever God says.

B. Snares

① The Snare of Rebellion (1 Samuel 15:23)

- Rebellion: Deliberately rejecting the will of God; choosing what you want rather than obeying.
- Rebellion—that is, intentional sin—results in the loss of eligibility to offer a sin offering (Hebrews 10:26-27). Therefore, it is vital to possess an attitude of obedience to the point of immediately risking your life for the Word of God (1 Samuel 15:22).

② The Snare of Being Double-Minded (James 1:6-8)

- Unless you are in a state of total dependence on God, it is virtually impossible to hear God's voice.
- Satan intervenes through sounds that align with your own purposes and desires. Therefore, you must have a heart dependent only on God. Training is required to never move unless God acts.

③ The Snare of Pretense (Isaiah 22:13)

- Pretense: Acting hypocritically to be recognized by people (a religious hack, the false ego).
- When the false ego is present, one is continuously deceived regarding God's voice. One must fear God most, not people.

C. Hindrances: Things that slow or halt progress

① The Hindrance of Uncontrolled Emotions

- Dark emotions that God does not desire—rage, anger, depression, doubt, hatred, lust, worry, fear, unbelief, etc. These emotions are learned behaviors chosen by oneself; one must acknowledge the rising of such dark emotions, pray continuously, and shake them off.

② The Hindrance of Distracted Thoughts

- Those who are impatient and busy are distracted. While distraction is not a sin, it causes the loss of focus and prevents us from coming before God. We must block both the "personified" busyness and impatience, as well as the distraction that comes from external spiritual attacks.

D. The Barrier of Tradition

- ① Tradition: Continually adding human expressions to the Truth; prioritizing doctrines or denominations over the Word of God. Therefore, we must risk our lives only for the Word of God.

4. DISCERNING GOD'S VOICE

A. Approach – God approaches us when He speaks.

① The Lord comes through the "door" (free will).

- He does not come by coercion or force; He respects our free will. Furthermore, the work of the Holy Spirit does not oppress us. Jesus subdued demons and nature, but He did not suppress human beings (Work of demons: oppression; Work of the Holy Spirit: peace).

② The Lord leads us but does not manipulate us.

- Because God's decisions are the supreme good (Summum Bonum), He does not simply grant blessings while ignoring the parts of us that are not yet dealt with (unprocessed spiritual areas).
 - ✓ Example: He does not grant the blessing of material wealth to those whose greed has not been dealt with.
- When Satan approaches us, he uses fear as a foothold to threaten and intimidate.
 - ✓ Example: "If you do not do this, something bad will happen," or "If you do this, something bad will happen."
- However, God is benevolent, loving, gentle, and humble. Therefore, the disappearance of stillness and peace in the life of faith implies that something is going wrong.

③ The Lord's approach is personal.

- God considers us with intimacy and loveliness suited to each individual's level, and He takes an approach that is right for that person.

B. Discerning Suitability – God approaches us through a specific style.

① The style in which God approaches may differ for each individual, according to the breadth of their faith. God comes through intimacy and loveliness suited to our level.

- He may tell one person to "go heal that person," but He does not speak in the same way to one who only has the faith to attend Sunday service. Therefore, we must continuously expand the breadth of our faith. A personal style of communing with God is developed through steady fellowship over a long period of time.

② Suitability related to Time

- God is present with us here and now (in the present). Therefore, God's voice is always in the present.
- However, Satan's strategy is to constantly divert our attention toward an ambiguous future or the past.

- ✓ Example: Causing worry about a child's future or inducing feelings of condemnation due to past sins.

③ Suitability related to Resources

- God supplies all needs to those who abide with Him. However, Satan makes us resolve problems only within the confines of our own limitations.
- ✓ Example: Church construction – Planning only within the limit of \$100,000 because the church budget is \$100,000.
- Our focus is not on our current deficiency, but on God's grace.

④ Suitability related to Environment

- The environment in which one is placed is permitted by God. Even if God did not directly ordain it, one's environment is something He has opened up. Therefore, statements like "If only I didn't have this suffering" or "If only I hadn't met that person" are generally not the voice of God.
- Even through suffering, God's voice provides some benefit to our soul.
- ✓ Example: Becoming purified through suffering (as opposed to falling into despair and discouragement).

⑤ Suitability related to Understanding

- God speaks not to the extent that I can understand through my reason and rationality, but to the extent that I can understand according to the breadth of my faith.
- ✓ Examples: Speaking to Abraham to leave his native land, his relatives, and his father's house; speaking to Hannah that she would have a son, Samuel.

⑥ Suitability related to God's Own Method

- God speaks at a level where I can accept His methods from my perspective. Therefore, when God works, I catch that level of His and come to experience Him.
- God is a worker of miracles, not a performer of magic.
- ✓ Example: God's miracle of the five loaves and two fish vs. Satan telling Him to turn stones into bread (which is not God's way).

C. Discerning the Voice of God Through Content: Seven Types

① We can discern the voice of God through what He speaks regarding Himself.

- Therefore, a correct Truth System (a correct concept of God) is vital.
- ✓ Example: While God is holy and simultaneously a God of love, Satan's strategy is to emphasize only one side (such as emphasizing only love).

② One discerns through the Bible, and through the Spirit of the Word.

- God does not speak outside the principles and categories of the Bible. Therefore, it is important to have correct knowledge of the Word, and for this, one must receive the grace of truth through the church.
- ③ The content of God's voice can be discerned in light of the way He leads (3 ways)
- God speaks more to perfect our character than to change our environment.
 - God deals with our attitudes and thinking rather than our actions. He deals with the heart rather than the deeds, because actions flow from the heart.
 - He speaks with a "Yes" or "No."
 - ✓ He often speaks this way during the early stages of faith. For certain levels of maturity, He may say, "Do according to your faith," but even here, caution is needed because:
 - 1) God may not want you to take that action (an indirect expression of the opposite), or
 - 2) God never tells us to do something that He Himself does not do. In this case, you must further discern whether it is a test from God or the voice of Satan.
 - ✓ God speaks this way in the early stages of faith so that we can decide to obey. Therefore, a voice that demands a choice based on reason and rationality is generally your own thinking, not the voice of God.
- ④ Discerning through how the content relates to our sin
- It can be difficult to discern whether feelings of condemnation or guilt come from God or from Satan. However, the guilt given by the Holy Spirit is firm and specific. Conversely, the condemnation given by the enemy is unclear and vague; thus, it makes us obsess over the past.
- ⑤ Discerning through content related to our self-image
- God's focus is on making our image and the image of Jesus Christ one.
 - Two characteristics of self-awareness in those who have encountered God:
 - ✓ First: "I am truly a sinner, I have no hope, and I am a being who can do nothing on my own."
 - ✓ Second, at the same time, we gain the assurance that God loves us. However, Satan makes us equate our failures with the value of our being.
- ⑥ Discerning what is spoken regarding relationships with others
- When we enter a mature stage of faith, we hear the voice of God regarding others. Discerning God's voice regarding others is necessary. We must break the framework of labeling those who benefit us as righteous and those who harm us as wicked; instead, we must acknowledge the fact that a person can be wicked even if they provide a benefit, or righteous even if they cause harm.

- Discerning others stems from God's intention to protect us spiritually and to have us intercede for them.
- ✓ Example: If someone attacks us, God's intention is for us to discern that person's wounds or the spiritual attacks they are facing, and to choose intercession for them rather than choosing to be offended.

⑦ Through content regarding faith

- When we hear the voice of God, we grow as people of faith. God's voice does not highlight negative past experiences, but rather strengthens our faith in God's work across the present and the future. Voices that cause us to criticize and judge come from Satan.

D. Discerning through Results

- ① God's voice encourages us. That which brings results of discouragement and frustration is not the voice of God.
 - God acknowledges the dignity and worth of our being and encourages us.
- ② God's voice gives peace.
 - When we hear God's voice and decide to obey, peace follows. When our relationship with God is whole, peace (= total victory) comes regardless of conditions or circumstances.
- ③ God's voice enables us to understand the perspective of others.
 - Therefore, hearing the voice of God transforms us into selfless people. As we become mature, God lets us hear His voice regarding others; this is to have us intercede for them and experience victory in our relationships with them. The life of a believer is one that finds happiness by making others happy.
- ④ God's voice gives hope.
 - When we pass through the processes of tribulation, perseverance, and refining, God lets us hear the voice that gives us hope.
- ⑤ God's voice creates and sustains faith.
 - The more we hear the voice of God, the more our faith grows (resulting in a purer and greater faith). As the breadth of faith widens, we come to realize the deeper things of God.
- ⑥ God's voice causes us to be thankful.
 - As we approach the throne of God's grace, we overflow with the deep emotion and gratitude of meeting the Creator.

5. RECEIVING THE SIGNS SENT BY GOD

A. Introduction

- ① We must have the ability to catch the signs and wavelengths sent by God through the Holy Spirit.
 - There are limits to directly expressing everything in the spiritual world through human language. Therefore, a process of translating the signs sent by God into the language we use is necessary, and this process is described as "catching the signs sent by God."
- ② The physical world we experience is the result of the spiritual world.
 - The two entities that influence the flow of the spiritual world are God and Satan. If Satan's influence is present, you are in a state of not receiving God's influence. Conversely, if you are under God's influence, Satan's influence is unable to reach you (they are mutually exclusive, an inverse relationship).
- ③ All influences of the spiritual world ultimately affect our thinking (thoughts).
 - Both God and demons utilize our thoughts. When demons take control of our thoughts, we hear the voice of demons; conversely, when God takes hold of our thoughts, we hear the voice of God.
 - ✓ My attitudes and actions are inevitably determined by my thoughts. While there is a time lag between thoughts and action, every action is strictly regulated by my thoughts.
 - ✓ My thoughts are determined by the influence of the spiritual world (e.g., in a situation that is not frightening at all, fear comes—this is the result of choosing fear through our thoughts).

B. Main Body

- ① The Process of the Realm of Thought
 - The Functions of the Spirit (Knowledge, Feeling, and Will) and Thinking
 - ✓ It is impossible to separate the spirit, soul, and body into their own distinct divisions. The spirit (substance) possesses the functions of knowledge, feeling, and will. However, the knowledge, feeling, and will themselves are not the substance. Thought, or thinking, is produced through the combination of knowledge, feeling, and will (e.g., the thought "I must grab this water bottle" is formed through the knowledge of the water bottle, the emotion regarding thirst, and the will to "grab it").
 - ✓ The functions of the spirit given by God are divided into: "knowledge itself" and the "power of knowledge," "love itself" and the "power of love," and "will

itself" and the "power of the will." Knowledge itself is the very power that God pre-endowed within our spirit when He created man. As the human spirit is increasingly seized by the Spirit of God, this knowledge (or love or will) itself continues to increase. (Example: God had Adam name all the animals [knowledge itself]; Adam expressing deep love for Eve the moment he saw her, saying, "She is flesh of my flesh and bone of my bones" [feeling itself]; and when told not to eat from the tree of the knowledge of good and evil, there was never once a temptation toward it [will itself: 0% will to resist God]).

- ✓ Therefore, those who are 100% seized by the Spirit of God come to think and act like God through knowledge itself, love itself, and will itself. Living this way is the original nature of man according to God's plan.
- ✓ When we do not live by knowledge (or love or will) itself, we immediately begin to live by the power of knowledge (a state of gaining knowledge through one's own effort), the power of love (a state of loving by one's own endeavor), and the power of will (a state of obeying through one's own effort). Furthermore, our thoughts are produced through these powers. As long as the thoughts produced by these powers are directed toward God, they are influenced by the Spirit of God. The difference is that while knowledge (or love or will) itself is inherent, the power of knowledge (or love or will) consists of influences obtained by drawing from external sources.
- ✓ Therefore, when my thinking is focused on God through my free will, the information drawn from the outside has a righteous influence on my spirit. Conversely, when my thinking is not focused on God, the false information acquired through that thinking causes my spirit to become corrupt.
- The Power of Thinking
 - ✓ The power of memory: When we encounter an event, we draw upon and use past memories. Therefore, it is important to remove false memories through inner healing and repentance, while simultaneously filling our thinking with correct information by continually receiving the Truth.
 - ✓ The power to accept new information: Memory is not fixed; it is always influenced by new information. New information combines with past information to form yet another set of information. Through this process, as more untruths accumulate within your thinking, the probability of choosing wrong actions increases. Thus, it is important to continually receive the Truth (Rom 12:2).
 - ✓ The power of inference refers to the ability to predict something based on information within one's thinking. Inference follows the process of: a. Expectation (the internal posture when meeting a person or a problem) → b. Interpretation (filtering through the information one possesses) → c. Conclusion (the resulting judgment based on that interpretation).

② The process of meditation and risk factors to watch for

- Meditation refers to the process of deciding whether to choose God or the world through one's thoughts (thinking). The process of meditating on the Word of God also involves the process of choosing what and how to apply based on the Word.
- Risk factors accompanying meditation
 - ✓ The risk of attempting to use God: Communion with God is itself the purpose of our meditation. We must not attempt to use God for our own needs.
 - ✓ The risk of going outside the categories of Biblical revelation: "Revelation" and "wisdom" are essential to re-interpret the Word given to one's specific situation.
 - ✓ The risk of knowledge without application: Upon hearing God's voice, one must apply it through obedience.
 - ✓ The risk of hearing God's voice for others: God's voice regarding others is most often intended to lead one to intercede for them.
 - ✓ The risk of applying God's guidance for myself directly to others: God leads each person in the way most suitable for them.
 - ✓ The risk of thinking that what God has spoken to me is eternal: The results of prophecy can change depending on the response of obedience or disobedience. Also, at a new stage of maturity, one must hear God's voice anew.
 - ✓ The risk of ignoring the channels of authority ordained by God: God does not speak in a way that bypasses the authority of leaders, including the pastor.

* Reference Material

1. ANBI Curriculum: Hearing the Voice of God (2011)

§8. CHRISTOLOGY

1. INTRODUCTION: THE IMPORTANCE OF CHRISTOLOGY

- A. The power of the church originates from Jesus Christ, who is the Head of the church. His omnipotence and omniscience are bestowed upon the church. Therefore, to know the church, it is important to know who Jesus—the Head of the church—is.
- B. All problems in our faith originate from a misunderstanding of Jesus. This occurs because we do not know Him correctly (e.g., a Jesus who does not pray, an incompetent Jesus, or a Jesus who worries and is anxious).
- C. Christology is the core that constitutes Ecclesiology and Soteriology. Jesus Christ is the Head of the church, and He serves as the model of our salvation. Furthermore, this salvation is completed within the church.

2. BIBLICAL CHRISTOLOGY

A. Mark 8:27-33 – “Correct Confession” vs. “Sufficient Confession”

① Correct Confession (Mark 8:27-30)

- Jesus’ question to the disciples (v. 27): “Who do people say I am?”
- People’s perception of Jesus (v. 28): “John the Baptist, Elijah, one of the prophets”
 - ✓ John the Baptist: Herod’s perception of Jesus (Mark 6:14-16). However, Jesus is not merely an influential figure.
 - ✓ Elijah: He prepared for the first coming (Isa 40:3; Mal 4:5-6). However, Jesus is the Messiah, not the one who prepares the way for the Messiah.
 - ✓ Prophet: Jesus was not merely one who performed acts of power.
- Peter’s answer — correct confession (v. 29): “You are the Christ” (cf. Matt 16:16 – “You are the Christ, the Son of the living God”).
 - ✓ Jesus is the Messiah of the Davidic line and the royal Son of God.
 - ✓ God’s perspective (Mark 1:11 – “You are my beloved Son” [cf. Psalm 2]), Jesus’ own perspective, and Mark’s perspective (Mark 1:1 – “Jesus Christ, the Son of God”) align with one another → He is the King!
- Jesus’ warning (v. 30): Jesus knew He was the Son of God, but He did not reveal that identity or use the power of the Son of God. This secret had to be kept until Jesus died on the cross (cf. Mark 15:39). This was for the sake of our salvation (He had to become human to save humans from the sins they committed).

- Jesus put on the exact same human body (Greek: *σάρξ*, sarx) as ours, yet He did not sin (cf. Heb 4:15; 5:7). This means we also must live like Jesus, and because everything He accomplished has come into us as a "seed" through the Holy Spirit (1 John 3:9), we are able to live that way. When we also die with Jesus on the cross, we come to live by the power of His divine nature (cf. Eph 2).
- ✓ Romans 1:3-4: Jesus came in the flesh as a descendant of David, but He did not sin because He relied on the **Spirit of Holiness** (the Holy Spirit). Therefore, death could not rule over Him, and He was resurrected. The Holy Spirit who has come to us is the same Spirit of God.

② Sufficient Confession (Mark 8:31-33)

- Sufficient confession: This is possible only when one accepts the purpose for which Jesus came to this earth—namely, the cross. A "correct confession" without the cross does not fully reveal Jesus' identity.
- ✓ For example, Paul's confession of Jesus as "Lord" encompasses Jesus' identity as King along with the cross and the resurrection. This implies the resolution to lay down his life for Jesus.
- "The Son of Man" (v. 31) — Jesus' destiny (or purpose) for coming to this earth. As Jesus' title for Himself, it denotes the fact that He is human. Simultaneously, Jesus is the only human sealed by God who can save us. The resurrected Jesus—the Jesus who comes as the Judge at the time of the Parousia—carries out all these works in the capacity of a human (Mark 8:38).
- ✓ A sufficient confession is possible only when identity and destiny become one. Identity is confirmed through destiny, and destiny originates from identity. We, too, can resolve to live the life of a disciple (purpose) only when we know who we are (identity) (→ the way of the disciple originates from Christology).
- The issue of the Son of Man is an issue of God's love.
- ✓ Jesus is the Mediator who, as a human, knows our pain, suffering, and sorrow (1 Tim 2:5: *"For there is one God, and there is one mediator between God and men, the man Christ Jesus"*; Heb 4:15: *"For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are"*).
- ✓ Jesus will come in a human body even at the moment of His Second Coming (Zech 13:6: *"And one will say to him, 'What are these wounds on your back?' then he will say, 'The wounds I received in the house of my friends'"*). Because of His love for us, He considers it a point of pride that He humbled Himself to put on a human body.
- ✓ Because fallen man cannot receive the divine agape love, the Son of God personally became human to demonstrate that love to us (Rom 5:8). When we acknowledge the fact that Jesus personally knows all the problems of our lives because He was human, every problem in our life is resolved (the enemies' accusations: "No one knows" or "No one understands").

- The limits of a “correct confession” (vv. 32-33)
 - ✓ A correct confession that fails to accept the cross is bound to collapse. Any confession or life that has not passed through the cross can become self-centered “works of man” (=humanism) or the work of Satan.

B. Christology of Hebrews

① The Divine Nature of Jesus (Heb 1:2-3)

- *“In these last days he has spoken to us by his Son.”* Jesus is the final revelation and the only channel through which we can hear the Word of God.
 - ✓ Knowing this Jesus is a matter of the experiential dimension (accepting Him into one’s own person).
 - ✓ “Heir of all things.” We also participate in that inheritance (Rom 8:17).
 - ✓ “Creator.” The plan and will of the Creator are endowed upon all creation (John 1).
- *“The radiance of the glory of God”*
 - ✓ Glory is God’s mode of being (the emanation of glory). Jesus’ glory is the glory we must certainly see (2 Cor 3:18; 4:4).
 - ✓ Col 1:15; John 1:18 — We can see the glory of God through Jesus.
 - ✓ The image of God is what the Truth System within us builds up. The image of God that we will ultimately see is no different from this. We can see the image of God only through the Spirit of God and the Word (= seeing with the eyes of faith).
- *“The exact imprint of his nature”*
 - ✓ *“Nature”* — God (Phil 2:6; Col 2:9). *“The exact imprint of his nature”* refers to the incarnation of Jesus (God in the flesh).
 - ✓ However, Jesus set aside His divine nature (until He was recognized as the Son of God on the cross). Rather, He lived strictly as a human. When we believe that He was human, our sins can be transferred to Him (1 Tim 2:5). One must first meet the human Jesus to meet the divine Jesus (1 John 5:8 – “the water and the blood”).
- *“He upholds all creation by his word”* (cf. Col 1:17) — That word has come to dwell within us (Jer 31:33).
- *“He made purification for sins.”* — He is not one who simply forgives, but one who removes sin (Eph 1:7). When the power of the blood comes upon me, I become a new self and am separated from the old self and the flesh that commits sin. Therefore, I no longer commit sin (1 John 3:9; 2 Cor 5:21).
- *“He sat down at the right hand of the Majesty on high.”* — This signifies that He is the King who has achieved complete victory (Ps 110:1).

② The Humanity of Jesus

- Because Jesus was human, we can become exactly like Him. Out of gratitude for this, Revelation 22:1 shows all the righteous praising the Lamb even in the new heaven and the new earth.
- When one fails to accept the human Jesus, spiritual and logical confusion arises regarding the resolution of sin (in terms of the transfer of sin and the model for living).
- Heb 2:9 — Jesus suffered the pain of death as a human. He possessed the flesh (Greek: *σάρξ*, *sarx*—which has no function other than attracting sin). Therefore, while in the flesh, Jesus had no choice but to pray with loud cries and tears (thoroughly denying himself) (Heb 5:7).
- Heb 2:10–11 — Jesus was also made perfect as a human with a physical body through the suffering of death. Since that seed is in us, when we also live by relying on the Holy Spirit, that seed prospers within us and makes us perfect (1 John 3:9 ["God's seed"]).
- Heb 5:7–9 — Jesus, who was made perfect through obedience amid suffering, is the model for the completion of our salvation. Therefore, the purpose of the church is to make us to become exactly like Jesus (completely restoring the image of God / becoming holy and blameless).
 - ✓ This purpose is attained through the church's system for the completion of salvation (cf. the structure of salvation in Romans).

③ The Royal Son (Ps 2:7) and the Royal Priest (Ps 110:4) were made possible through Jesus' obedience through suffering on this earth (Heb 5:5–10).

C. Christology of Colossians: *"He is the image of the invisible God, the firstborn of all creation"* (Col 1:15).

- ① The Invisible God: The God of the Old Testament is an invisible God. To see God was to die. This was because the predestination of holiness had not yet been realized in the Old Testament era.
- ② The Image of God: By Jesus coming to this earth in a human body, the invisible God became the visible God. Through Jesus, the predestination of holiness has been fulfilled (cf. Rom 8:29; Eph 1:4–5). Therefore, we can now live only by beholding the glory of God through Jesus.
 - John 1:14: *"The Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth."* → Because God has made His tabernacle within us and has come in glory (Shekinah glory), we are able to see His glory. As we behold His glory, we are continually

transformed into His image (cf. 2 Cor 3:18).

- All of this is the result of Jesus coming to this earth clothed in a human body (Greek: σάρξ, sarx).

Our goal is to live following Jesus—who came to this earth as a human and achieved victory by strictly relying on the Holy Spirit—and to ultimately participate in His divine nature (cf. 2 Pet 1:4).

* Reference Material

1. Exposition of Mark (Yulbang Church Sunday Sermon, February 4, 2017)
2. Christology from "Foundations of the ANBI Truth System" (2016)
3. Costa Rica Conference Lectures 1 & 2 (Christology, April 2019)

§9. ECCLESIOLOGY

“Only to the extent that you know the church can you experience power, growth, and perfection.”

1. INTRODUCTION: WHAT IS THE CHURCH?

- A. The Church is “The Church of God”: This is a principle that applies to all biblical ecclesiology: Since God established the church and is its Owner, the church operates at God's level, according to His plans and methods.
- ① The fundamental condition of the Church of God is holiness: Through the church, believers perfect their holiness, reaching the completion of salvation and the stage of glorification/rest.
 - ② The influence of the Church of God extends to the whole world (Rom 1:8 – *“Your faith is proclaimed in all the world”*).
- B. The Three Callings Given to a Soul
- ① The Calling of Jesus Christ: Becoming a child of God. This is a personal event.
 - ② The Calling to the Church: The calling to the “True Church” recognized by God. God supplies everything necessary for the restoration of the image of Jesus Christ through the church.
 - ③ The Calling to one's Missions (or Duties): Missions is a church becoming a missionary and establishing a church in a specific region. The calling to missions is given only after the calling to the church has been accepted.

2. THE SEVEN ECCLESIOLOGIES OF THE NEW TESTAMENT: PRESENTING EACH ASPECT OF THE PERFECT CHURCH

- A. The Ecclesiology of Romans: Presents the structure of the church for salvation. It presents the structure and process of the completion of salvation, starting from justification, moving through sanctification, and reaching the stage of glorification.
- B. The Ecclesiology of 1 Thessalonians: Presents the importance of a solid foundation for the church.

The core components of this foundation include:

- ② Confirmation of salvation (work of faith, labor of love, and steadfastness of hope)
- ③ Concentration, decisiveness, and endurance
- ④ The “Gospel of God”

- ⑤ The foundation of love
 - ⑥ A clear faith in the Second Coming.
- C. The Ecclesiology of Galatians: Demonstrates the importance of the principle of grace in guarding the pure Gospel against exclusivism and syncretism.
- D. The Ecclesiology of Colossians: Presents an ecclesiology that is centered on Christology. It strengthens the church by providing the answer to “Who is the head of the church?” while addressing the various heresies rampant around Colossae, such as Gnosticism, asceticism, angel worship, and legalism/exclusivism.
- E. The Ecclesiology of 1 Corinthians: Demonstrates the characteristics of a “fake church”—a church where the cross is absent, where the members fail in “being the church,” and where spiritual authority has collapsed—along with the resulting consequence: division.
- F. The Ecclesiology of Philippians: Paul commands the Philippian believers to “rejoice” as the fundamental secret to victory. We can rejoice because we have been given the confirmation of final victory and because we can love one another due to God’s amazing love.
- G. The Ecclesiology of Ephesians: Presents teachings regarding the system of the Holy Spirit that governs the church.

3. THE ECCLESIOLOGY OF EPHESIANS

The reason the Ephesian church was able to become a powerful church was that it was governed by the system of the Holy Spirit (a state in which each member of the church is connected to it). This, in turn, signifies that there was no spiritual loss within the church.

- A. Principle of the Ecclesiology of Ephesians: God governs the world through the church (Eph 1:20–23)
- ① The governance structure of “God – The Church – All Creation”
 - *God* delegated all His authority and power to Jesus (“the church... which he obtained with his own blood” [Acts 20:28]). Consequently, *Jesus* became the Head of the church. God governs the world through *the church, which is the body of Jesus Christ*.
 - ✓ The linear relationship of “Jesus — The Church — All Creation” is the principle that moves this world. The only response of the church is to move in perfect order according to the commands of Jesus Christ.
 - ✓ The Word proclaimed through the True Church moves the world (Heb 1:3), and the True Church serves as the standard/basis for God’s judgment (Rev 8:1–5).

B. The Eight Blessings Given to the Church (Eph 1:3–14): God gives all power to the church so that it may reign over all creation. The blessings given to the church are those that God has **already** bestowed upon us. Because we have already received everything, we do not depend on external supply. The important thing is to release the bonds that prevent these blessings from being revealed (repentance).

① The First Blessing (1:4): Making us Holy and Blameless

- Being holy and blameless is the blessing that represents all eight blessings; it signifies a state of the soul that does not limit God (in the language of Romans: glorification; in the language of Hebrews: rest).
- "He chose (us)": This signifies that the eight blessings are given according to God's predestination.
 - ✓ Predestination (1:5): As the will of God, this is not about whether one is saved or destroyed; rather, the purpose of God's creation is to make us holy and blameless to enable perfect fellowship with Him.
 - ✓ Chosen/selection (1:4): This is also not a concept regarding the matter of salvation, but signifies God's calling regarding the path and substance of a soul's life. God's perfect will for us is revealed when we accept this divine selection through our free will. Therefore, the concept of "selection" is included within the concept of "predestination."
 - ⇒ In Ephesians 1:4–5, selection and predestination equally demonstrate God's will to make His children "holy and blameless."

② The Second Blessing (1:5): Adoption as Sons

- Having become sons means being granted the authority of an heir, specifically the authority of tetrarch.
- God grows us from the authority of sons, through the authority of friends (e.g., Abraham [2 Chron 20:7; Isa 41:8; Jas 2:23]), to the authority of a bride—a state of having a will perfectly aligned with God's (cf. Amos 3:7).
- The church that has confirmed its status as heir and tetrarch is endowed with spiritual authority, human authority, financial authority, and natural authority to govern the world.

③ The Third Blessing (1:7): Forgiveness of Sins

- Forgiveness of Sins: This signifies a divorce or final separation from sin. It is the result of the blood of Jesus Christ erasing sin.
- The result of the forgiveness of sins is the authority to rule over sin. Therefore, when the church gathers to pray for the salvation of a soul, that soul can receive forgiveness of sins and attain salvation.

"If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld" (John 20:23).

④ The Fourth Blessing (1:8–9): Wisdom and Insight

- Since God, the Head of the church, is omniscient, it is only natural for the church to be wise. Wisdom and revelation that can even instruct angels have been granted to the church (Eph 3:10).
- *“Making known to us the mystery of his will”*: One cannot know the will of God without wisdom and insight.
- God reveals His will—from the purpose of creation to the governance of national and world history—to the True Church, prompting them to pray. According to those prayers, He exercises His sovereignty and executes judgment.

⑤ The Fifth Blessing (1:10): The Unity of All Creation

- God has delegated to the church the authority over the things in heaven and on earth and the authority to determine their timing. The church possesses the authority to discern God’s timing and to bind and loose all creation through proclamation. God prepares the best timing for the True Church to manifest His perfect glory.
- The highest level of spiritual discernment is discerning people, location, and time.

⑥ The Sixth Blessing (1:11): Being Made God’s Inheritance

- God is the Owner of our inheritance and takes full responsibility for everything. Therefore, to manifest the glory of God, who is our Owner, we must follow His will.

⑦ The Seventh Blessing (1:12): Becoming the Praise of His Glory

- We are God’s purpose, not His means; God created us to bestow His glory upon us. Only those who have received such glory can return it to Him; thus, He granted us glory first.

⑧ The Eighth Blessing (1:13): Sealed with the Holy Spirit

- For the True Church, the Gospel must be chosen as the Truth. When I stake my life on the Gospel, it becomes the sole standard of my life—that is, the Truth. When I receive the Gospel as Truth, a Truth System is established within me, and the Holy Spirit works according to that Truth to “conform us to Jesus” (Fullness of the Word [Truth] = Fullness of the Spirit = Fullness of Jesus). When we choose to receive the Gospel as Truth, the Holy Spirit seals that Truth, guaranteeing the power and authority of that Word.
- As a result of this blessing, the Holy Spirit works through the Truth and confirms the event of redemption as the completion of salvation (1:14; cf. Rom 8:23 [“the redemption of our bodies”]). That is, until I am completely set free, the Holy Spirit confirms through the Truth that all the debts of my flesh have been remitted. Glorious freedom, abundance, and power originate here.

C. Just as Jesus confirmed His kingship on the cross, one must die on the cross to confirm the eight blessings: Five things to be crucified (2:1–4, 15)

- ① Transgressions and Sins: One must resolve the issue of sin through deep, daily repentance.
- ② The Course of This World: Worldly tendencies strip away the church's authority as an heir and turn the church toward legalism.
- ③ The Prince of the Power of the Air: By dealing with the sins of the old self, the deceptions of Satan are rendered powerless (cf. Luke 10:19, Col 2:15).
- ④ The Desires of the Flesh: One must deal with the desires of the flesh that oppose God by fixing one's thoughts on Him.
- ⑤ The Law: When we die to sin and live by grace rather than our own efforts, we die to the function of the Law that accuses us of sin and can then approach God with confidence.

D. The Spiritual System of the Glorious Church (4:7–16)

① The Image of the Glorious Church (4:16)

"From whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love."

- ② The Four Systems of the Spirit (4:11): These refer to the systems, people, and gifts that move the glorious church, but fundamentally, they signify the spirit that makes such ministry possible.
 - The Spirit of the Apostle: The spirit that establishes the Truth System (e.g., the senior pastor).
 - The Spirit of the Prophet: Defines the past, present, and future, while providing the direction in which the church and believers must go (acting as the "eyes").
 - The Spirit of the Evangelist: Brings back those who have drifted from the path through repentance.
 - The Spirit of the Nurturer (Pastor and Teacher): Leads the members of the community toward maturity and growth.

✓ These four spiritual characteristics may manifest in a person individually or in combination.
- ③ Once the four spiritual systems are established: Believers are made whole and carry out the work of service (4:12). Handling the work of service only after being made whole is the normal process.

- ⇒ Missionary
- ⇒ Minister
- ⇒ Worshiper (service)
- ⇒ Authority Figure on the Word
- ⇒ Contributor

④ The focus of every system is to make the believer like Jesus (4:13).

E. Training for the Glorious Church: Training of Speech (4:25–5:6)

- ① Those established by the four systems of the spirit possess the authority of speech. They come to proclaim the "Dabar"—the Word that does not fall to the ground.
- ② Why speech is important: Speech reflects the nature of the spirit within a person.
- ③ Three methods to manifest the church through the training of speech (3P):
 - Presence (Being/Life): Believers testify to the Lord through their lives.
 - Proclamation (Declaration): Believers testify to God through proclamation.
 - Persuasion (Conviction): Believers persuade the world using the words of God.

F. The Ultimate Purpose of the Glorious Church: A Church Engaged in Spiritual Warfare (6:10–20)

- ① Since Jesus, the Head of the church, is mighty, the church is bound to always be victorious (6:10).
- ② *Put on the Full Armor of God* (6:11): The full armor refers to various aspects of the power of the Word.
 - *The Belt of Truth*: This signifies the disciplined application of God's Word to any situation—specifically, a simplicity in the acceptance of the Word.
 - *The Breastplate of Righteousness*: This refers to a state of consistently maintaining one's justification through the Word of God, thereby being directed toward God's flow.
 - *The Shoes of the Gospel of Peace*: This signifies the readiness to achieve victory through the Word wherever one goes.
 - *The Shield of Faith*: This is a powerful faith that covers the entire body, extinguishing the flaming arrows of the enemy. This faith is stirred up through the Word of God.
 - *The Helmet of Salvation*: This signifies maintaining the state of the new self at all times so that one's thoughts remain under the Lord's dominion.

- *The Sword of the Spirit*, which is the Word of God: This signifies the power of God's Word as a potent weapon capable of striking the enemy's vital points.
 - *The Bronze Arrow of Prayer*: This signifies the power of mighty prayer.
- ③ Our struggle is not against "flesh and blood" (the people we encounter). We must deal with the enemy behind the person (6:12 – "*the rulers, the authorities, the cosmic powers over this present darkness, and the spiritual forces of evil in the heavenly places*"). The True Church, clothed in the full armor of God, possesses the authority to deal with the enemy from the highest to the lowest ranks; therefore, there is never a need to fear. The reason the Ephesian church was able to become a powerful church was that it was a church that excelled in such spiritual warfare.

* Reference Materials

1. ANBI Textbook: Ecclesiology (2016)
2. Ecclesiology from "Foundations of the ANBI Truth System" (2016)

§10. SOTERIOLOGY

1. INTRODUCTION: REGARDING SALVATION

- A. Salvation is the event in which God grants us absolute grace and adopts us as His children. However, becoming a child is not the end, but the beginning; we must run toward the purpose of salvation that God has established.
- B. God has already given us every perfect thing through the event of salvation (Eph 1:13). Our life of faith is a journey toward the completion of fully revealing this. The process of salvation involves loosening the spiritual bonds that block the path to that completion. Therefore, it is only natural to experience spiritual transformation and growth every day as we move toward that fulfillment.
- C. Salvation is not a one-time event but a process of growth toward a life being made whole. In other words, it possesses a process-oriented nature. It is not static but dynamic. The process of life moving toward its completion is precisely what we call salvation.
 - ① Salvation in the Gospel of John: Refers to the state of accepting God, who is constantly approaching us. Therefore, present confirmation is what is important—not a memory of the past or a vague confidence in the future.
- D. Salvation is strictly the grace of God: Man cannot save himself. Therefore, it is grace—a gift. Salvation is a gift from God given to those who are undeserving. Every step of the process of salvation is also sustained only by grace. All we must do is fix our eyes on God moment by moment and choose Him.
- E. This entire process begins with the event of meeting and receiving the Lord (the event of passing from death to life, of being liberated from being a slave to sin to becoming a servant of righteousness, and of completely surrendering the life lived by one's own strength).

2. THE SUBSTANCE OF SALVATION: CENTERED ON TITUS 3:5

“He saved us, not because of works done by us in righteousness, but according to his own mercy, by 1) the washing of regeneration and 2) the renewal of the Holy Spirit” → This demonstrates the core implication of Paul's soteriology.

A. The Washing of Regeneration

- ① The washing of regeneration refers to an event (or action) that occurs simultaneously with salvation—specifically, the events of justification and receiving the Spirit of adoption. The fundamental meaning is to be born again, to

be born anew, or to be born from above.

- John 3:5: *“Jesus answered, ‘Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.’”*
- ② Washing: The washing of our whole being by the Word of God (water signifies the Word).
- Eph 5:26: *“That he might sanctify her, having cleansed her by the washing of water with the word.”*
 - ✓ We are those who have been made holy, washed by the Word as if washed with water. In other words, from the moment of salvation, the state of washing with the Word through faith and obedience continues.
 - 1 Pet 1:22: *“Having purified your souls by your obedience to the truth for a sincere brotherly love, love one another earnestly from a pure heart.”*
- ③ The State of the New Covenant: A state in which the Word within us (in our spirit and thoughts) teaches us (Jer 31:33, Heb 10:16). This signifies the anointing—that is, the Holy Spirit—teaching us (John 14:26, 1 John 2:27).
- When we were born again, the Word came inside of us. We are no longer beings who live by our own thoughts and methods. When the Word within my spirit is confirmed by the Word in my thoughts, my personhood—the “I”—is set into motion. This is the way of life we are to lead after receiving salvation.
- ④ Washing = Baptism (Water Baptism): Washing can also signify baptism. The rite of baptism is a ceremony in which the community confirms that the individual has become a member of the body as one who is saved; it signifies that our old self died in the water and the new self has been born again. Especially in the context of the early church, it was understood as a resolution to call Jesus “Lord” instead of the Roman Emperor—a declaration of one’s readiness to die for Jesus.
- 1 Pet 3:21: *“Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a good conscience, through the resurrection of Jesus Christ.”*

B. The Renewal of the Holy Spirit

- ① Signifies the indwelling of the Holy Spirit: When we are born again, the Spirit of God comes to dwell within us. Since the Spirit of God is God Himself, we become His temple (1 Cor 3:16; 6:19; Eph 2:22). Because the Spirit of God dwells in us, we can speak forth revelation (Eph 3:10). Just as the True Church and the heavenly assembly are one, the dwelling place of God within us and the heavenly sanctuary are inseparable.
- ② The Spirit of God dwelling within us is the fulfillment of the New Covenant prophecies (Ezek 36:26-27; Jer 31:33—the dwelling of the Word of God; Isa 4:4-6—the Holy Spirit leading as a pillar of cloud and fire). However, when we are

disobedient or commit sin, we become unable to receive the guidance of the Spirit of God. Therefore, continual repentance is essential.

- ③ Spirit Baptism: The moment we are born again, we receive the baptism of the Holy Spirit. This is the first experience of being filled with the Spirit, and receiving Spirit baptism is inseparable from the event of being born again.
 - Spirit baptism is the event that confirms that the old self has died with Jesus and that one possesses the resurrection life (the new self) (John 15:7; Rom 6:3). Just as an unborn child shares the life of their mother through the umbilical cord, we are united with the life of Jesus through Spirit baptism.
- ④ The Holy Spirit renews us daily as He dwells within us. Therefore, we must not hinder the Spirit but obey Him every day, and move toward the completion of salvation.
- ⑤ Adoption: When we are born again and led by the Spirit of God, we are granted the authority of an heir (Eph 1:5). As a result, we can exercise spiritual authority, human authority, financial authority, and natural authority.
 - The Spirit of God dwelling in the born-again believer is the "Spirit of adoption" (Rom 8:15). An adoptee has the right to inherit the parent's estate. Likewise, by receiving the Spirit of adoption, we become heirs of all creation just like the firstborn Son, Jesus (Rom 8:17; Heb 2:11). Therefore, we can call Him Father ("Abba, Father") and ask with confidence. The Spirit of God testifies to our spirit regarding our adoption (Rom 8:16). He confirms our identity by saying, "You are my child; you are my heir." However, even if one is born again, if they do not follow the Spirit of God, they cannot receive the authority of an heir.
- ⑥ The presenting of our prayers: Knowing our weaknesses, the Spirit helps us (Rom 8:26). When we approach the throne of grace, Jesus recommends our prayers (Heb 4:16; 7:25).
 - Since the Spirit of God within me knows God's will and plan and enables me to pray accordingly, He can recommend our prayers (Rom 8:27; 1 Cor 2:10). Therefore, it is important not to limit the Spirit of God.
 - ✓ The completion of salvation is to restore and bring to completion the image of God through the Spirit of God (2 Cor 3:18) and the light of the gospel of His glory (2 Cor 4:4).

C. Being Justified (being born again = being saved = being justified)

"This is he who came by water and blood—Jesus Christ; not by the water only but by the water and the blood. And the Spirit is the one who testifies, because the Spirit is the truth. For there are three that testify: the Spirit and the water and the blood; and these three agree" (1 John 5:6–8).

- ① God created us as partners of love for the sake of fellowship, but a sinner cannot meet or relate to God. Therefore, at the moment of being born again, He declares

us righteous (viewing us as having never sinned).

- ② To this end, He made Jesus a propitiation (Rom 3:25) and resolved the issue of our sin through His blood. Not only did He forgive our sins through the blood of the cross, but with the blood of Jesus—into which sin was never transferred—He deleted the source and the entire record of our sins in the heavenly sanctuary. God recognizes those who believe this as sinless.

“Our sins were resolved by the precious blood of the cross. He came as the Lamb and dealt with our sins at that place. However, beyond just the existential level, we had not resolved the fundamental evil—the very source of our sinning. That is the ministry of the heavenly sanctuary. To resolve this, the Lord went into the heavenly sanctuary with His own clean blood, which contains no record of sin. He sprinkled that blood in the heavenly sanctuary and erased the files of all human sin. This deletion means that for those who believe within a relationship of faith, the very function of sin has been deleted.”

- ③ When we repent by relying on the indwelling (sinless) blood of Jesus, the power and efficacy of sin are deleted beyond mere forgiveness (Heb 10:22). Through this, we grow from being legally righteous to becoming practically righteous.

“Whenever you repent deeply, the power of the precious blood removes sin, the Word of God is fulfilled, and the Holy Spirit testifies that you are a child of God. That blood speaks, declaring you righteous—for blood carries information and speaks. The precious blood of Jesus continually says, ‘You are righteous, I love you, you are whole.’ The Holy Spirit confirms this. All practical powers of sin are deleted within me. Thus, He says He remembers our sins no more. All these events are the process of becoming whole, and the Holy Spirit is the one who works out repentance and obedience. The life that has come to me from heaven works through the Word, the Spirit, and the Blood. The life of salvation always brings these three things within me.”

3. THE CONFIRMATION OF SALVATION

“Examine yourselves, to see whether you are in the faith. Test yourselves. Or do you not realize this about yourselves, that Jesus Christ is in you? — unless indeed you fail to meet the test!” (2 Cor 13:5).

A. Confirmation of salvation can be attained when the three elements of “being righteous, faith, and life” are satisfied (Hab 2:4). *Being righteous, faith, and life* always go together, like the vertices of a triangle.

- ① Being Righteous (Rom 1:17): One progresses from being legally righteous to becoming practically righteous.
- ② Faith (Gal 3:11): Faith is a gift from God and grows larger the more one surrenders the self.

- ③ Life (Heb 10:38): Those who have been justified actually come to live a life worthy of a righteous person. It is to not commit sin and to be completely divorced from sin (1 John 3:9).

“These three things have occurred within you. You must believe that this is a truly immense event... Salvation is not about being deeply moved by the past event of when you first met the Lord; rather, it is about becoming increasingly moved as you witness these elements growing ever larger as you move toward completion.”

* Reference Material

1. “Soteriology” from the ANBI Textbook: *Foundations of the Truth System* (2016)

§11. ESCHATOLOGY

1. THE ESCHATOLOGY OF ZOE MINISTRY AS BIBLICAL ESCHATOLOGY

A. Our eschatology is not a matter of piecing together existing theories (e.g., Premillennialism, Postmillennialism, Dispensationalism, etc.), but is strictly grounded in the Bible.

① Basic conditions for an eschatology grounded in the Bible:

- One must study strictly based on the Word of the Bible, not based on phenomena, reality, or external conditions. “Scripture must be interpreted by Scripture.”
- To ensure a correct biblical interpretation, one must find the meaning within the context. Therefore, an integrated understanding of all sixty-six books of the Bible must serve as the foundation.
- First, a literal interpretation must be made according to the time the Bible was written. One must search for grounded symbolic meanings rather than relying on unconditional spiritualization.
- One should interpret only as far as the text goes and avoid over-interpreting content that is not present in the text.
- Based on these basic conditions, one must be able to select the correct biblical eschatology among various existing eschatological studies, with an eye to seeing His self-revelation and the reality of this age.

2. THE IMPORTANCE OF ESCHATOLOGY

A. Eschatology is an elementary teaching of Christ that all believers must know.

- ① Hebrews 6:1–2: *“Therefore let us leave the elementary doctrine of Christ and go on to maturity, not laying again a foundation of repentance from dead works and of faith toward God, and of instruction about washings, the laying on of hands, the resurrection of the dead, and eternal judgment.”*
- ② Eschatology is not a subject to be feared. The enemy hates for eschatology to be known because it reveals the victory of the believers and his own defeat. Spiritual warfare is intense when eschatology is taught.
- ③ Therefore, one must listen to eschatology with a sense of awe and faith toward God.

3. INCORRECT AND CORRECT RESPONSES TO ESCHATOLOGY

A. Incorrect Responses:

- ① Vague fear
- ② Spiritual indifference

These incorrect responses lead to a rejection of spiritual things in the last days and cause one to move according to unbelief, making it impossible to achieve breakthrough of faith in the midst of tribulation.

B. Correct Responses

- ① One must maintain spiritual balance. The correct response to biblical eschatology is to maintain a "spiritual balance" by longing for the returning Lord and the glory of His kingdom, while simultaneously confirming God's righteousness in daily life and responding as the new self at every moment.
- ② Based on biblical eschatology, it is important to correctly discern the events occurring throughout the world and to prepare for and carry out the Remnant ministry.

4. THE AGE OF THE POWERLESS CHURCH AND THE REVIVAL OF THE REMNANT

A. Prophecy regarding the era of church powerlessness:

- ① Isaiah 26:17–18: *"Like a pregnant woman who writhes and cries out in her pangs when she is near to giving birth, so were we because of you, O Lord; we were pregnant, we writhed, but we have given birth only to wind. We have accomplished no deliverance in the earth, and the inhabitants of the world have not fallen."*

B. The result of the era of church powerlessness: the emergence of apostates.

- ① Isaiah 24:16: *"But I say, 'I waste away, I waste away. Woe is me! For the traitors have betrayed, with betrayal the traitors have betrayed.'"*
- ② 2 Thessalonians 2:3: *"Let no one deceive you in any way. For that day will not come, unless the rebellion comes first, and the man of lawlessness is revealed, the son of destruction."*

C. The Revival of the Remnant

- ① Isaiah 26:19: *"Your dead shall live; their bodies shall rise. You who dwell in the dust, awake and sing for joy! For your dew is a dew of light, and the earth will give birth to the dead."*
- ② Isaiah 57:15: *"For thus says the One who is high and lifted up, who inhabits eternity, whose name is Holy: 'I dwell in the high and holy place, and also with him who is of a*

contrite and lowly spirit, to revive the spirit of the lowly, and to revive the heart of the contrite.”

③ The Separation of (Religious) Babylon from the Church (Zechariah 5)

Zech 5:7–11: “And behold, a leaden cover was lifted, and there was a woman sitting in the basket! ... And he said, ‘This is Wickedness.’ ... Then I lifted my eyes and saw, and behold, two women coming forward! The wind was in their wings. They had wings like the wings of a stork, and they lifted up the basket between earth and heaven ... He said to me, ‘To the land of Shinar, to build a house for it. And when this is prepared, they will set the basket down there on its base’”

→ Zoe Ministry currently longs for the revival of the remnant that will continue until the day the Lord returns.

5. ESCHATOLOGY CENTERED ON THE BOOK OF REVELATION

A. Characteristics of the Book of Revelation

- ① The Book of Revelation is a prophecy that shows the completion of God's eschatological plan for the last days.

Revelation 1:3: *“Blessed is the one who reads aloud the words of this prophecy, and blessed are those who hear, and who keep what is written in it, for the time is near.”*

- ② Many people feel fear while reading the Book of Revelation; this is the result of failing to properly discern whether the Word is addressed to the Remnant or to those who will receive judgment.
- ③ While God speaks of the disasters that will occur in the last days within the Book of Revelation, He also provides words for the Remnant in between. Through these, He leads God's children to not set their hearts on a world that will burn away, but to long for and wait for the Lord's coming.

B. The Flow of Revelation: centered on the three cycles (the seven seals, the seven trumpets, the seven bowls)

- ① The Seven Seal Judgments (Rev 6:1–17; 8:1): Follows a long flow of history and concludes with the Battle of Armageddon.
- The First Seal — White Horse (Catholicism): *“A crown was given to him, and he came out conquering, and to conquer”* (Rev 6:2).
 - The Second Seal — Red Horse (Communism): *“Permitted to take peace from the earth, so that people should slay one another, and he was given a great sword”* (Rev 6:4).

- The Third Seal — Black Horse (Capitalism): *“He had a pair of scales in his hand...”* (Rev 6:5).
 - The Fourth Seal — Pale Horse (Islamism): *“Its name was Death; they were given authority over a fourth of the earth, to kill with sword and with famine and with pestilence and by wild beasts of the earth”* (Rev 6:8).
 - The Fifth Seal — Time of Tribulation
 - The Sixth Seal — Great Earthquake and Disaster
 - The Seventh Seal — Opening the seventh seal leads into the Trumpet Judgments.
- ② Revelation Chapter 7: God Leading His People Amidst the Tribulation
- Revelation 7:17: *“For the Lamb in the midst of the throne will be their shepherd, and he will guide them to springs of living water, and God will wipe away every tear from their eyes.”*
- ③ The Seven Trumpet Judgments (Rev 8:2–9:21; 11:14–19): Prophecies centered primarily on modern and contemporary history, concluding with the Battle of Armageddon.
- The First Trumpet — World War I (1914–18)
 - The Second Trumpet — World War II (1939–45)
 - The Third Trumpet — Chernobyl Nuclear Accident (1986)
 - The Fourth Trumpet — German Unification (1990)
 - The Fifth Trumpet — Saddam Hussein’s Invasion of Kuwait (1990–91)
 - The Sixth Trumpet — World War III
 - The Seventh Trumpet — Armageddon: Flashes of lightning, rumblings, peals of thunder, an earthquake, and heavy hail. Judgment.
- ④ Revelation Chapter 11: The Ministry of the Two Witnesses:
- “And if anyone would harm them, fire pours from their mouth and consumes their foes. If anyone would harm them, thus he is doomed to be slain”* (Rev 11:5).
- ⑤ Revelation Chapters 12–14: The Spiritual Warfare of the Church
- Revelation Chapter 12: Depicts the battle between the dragon (Satan) and the woman (Israel) who gives birth to a son (the Church).
- “Then the dragon became furious with the woman and went off to make war on the rest of her offspring, on those who keep the commandments of God and hold to the testimony of Jesus. And he stood on the sand of the sea”* (Rev 12:17).
- Revelation Chapter 13: Draws a picture of the beast from the sea (the Antichrist) uniting with the four beasts from Daniel 7.

“And the beast that I saw was like a leopard; its feet were like a bear’s, and its mouth was like a lion’s mouth. And to it the dragon gave his power and his throne and great authority” (Rev 13:2).

- Revelation Chapter 14: Those belonging to God and the Lamb.

“It is these who have not defiled themselves with women (the harlot), for they are virgins. It is these who follow the Lamb wherever he goes. These have been redeemed from mankind as firstfruits for God and the Lamb, and in their mouth no lie was found, for they are blameless” (Rev 14:4–5).

- ⑥ The Seven Bowl Judgments (Rev 15:1–16:21): Focuses on the disasters of the great tribulation (the latter three and a half years) and concludes with the Battle of Armageddon.

- The First Bowl — Harmful and painful sores on the people who received the mark of the beast and worshiped its image.
- The Second Bowl — The sea becomes like the blood of a corpse.
- The Third Bowl — Rivers and springs of water become blood.
- The Fourth Bowl — The sun is allowed to scorch people with fire.
- The Fifth Bowl — Darkness and the plague of pain.
- The Sixth Bowl — The water of the river Euphrates is dried up; the coming up of the spirits like frogs.
- The Seventh Bowl — Great disasters including flashes of lightning, peals of thunder, and a great earthquake

- ⑦ Revelation Chapters 17–18: The Judgment of the Great Prostitute and the Fall of Babylon

- The Great Prostitute: *“The woman was arrayed in purple and scarlet, and adorned with gold and jewels and pearls, holding in her hand a golden cup full of abominations and the impurities of her sexual immorality” (Rev 17:4).*
- Warning: *“Then I heard another voice from heaven saying, ‘Come out of her, my people, lest you take part in her sins, lest you share in her plagues’” (Rev 18:4).*
- Babylon Falling in a Single Hour: *“They will stand far off, in fear of her torment, and say, ‘Alas! Alas! You great city, you mighty city, Babylon! For in a single hour your judgment has come’” (Rev 18:10).*

- ⑧ Revelation Chapter 19: The Marriage Supper of the Lamb

“Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his Bride has made herself ready; it was granted her to clothe herself with fine linen, bright and pure”—for the fine linen is the righteous deeds of the saints” (Rev 19:7–8).

- ⑨ Revelation Chapter 20: The Millennial Kingdom and the Appearance of the Royal Priesthood who Rule with Jesus

“Blessed and holy is the one who shares in the first resurrection! Over such the second death has no power, but they will be priests of God and of Christ, and they will reign with him for a thousand years” (Rev 20:6).

- ⑩ Revelation Chapter 21: The Coming of the New Heaven and the New Earth

“He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away” (Rev 21:4).

- ⑪ Revelation Chapter 22: Maranatha!

6. PROPHECIES REGARDING WORLD WAR III AND THE AFTERMATH: CENTERED ON THE BOOK OF ZECHARIAH

A. The Beginning of World War III (Zech 9:1): An Oracle Against Damascus

Isaiah 17:1: *“An oracle concerning Damascus. ‘Behold, Damascus will cease to be a city and will become a heap of ruins.’”*

- ① The War of Gog and Magog (Ezek 38:12) — Allied forces of Russia, Turkey, and Iran, along with nations surrounding Israel, wage war to plunder Israel.
- ② Ultimately, Northern Israel also suffers a severe blow, but recovers areas such as the east of the Jordan (Zeph 2:4–5; Obad 1:19–20), and World War III ends in a victory for Israel (Zech 9:9; Ezek 37).
- ③ As a result, many Jews who were scattered after the war return to Israel, and people come to inhabit even the Negev desert (Zech 10; Obad 1:20). Parts of the Philistine regions are assimilated into Israel as Islamic forces are removed (Zech 9:7).
- ④ Due to World War III, one-third of mankind (approximately 2.3 billion) will die (Rev 9:15).

B. Events Between the End of World War III and the Seven-Year Tribulation

- ① For seven months, they will bury the dead in the Valley of Hamon-gog (east of the Jordan), and for seven years, they will work to destroy the weapons (Ezek 39:9–15).
- ② Great powers such as Russia will be incorporated into a world government following their defeat in World War III (Zech 10:11; 11:1–3).

- ③ Although Israel is victorious in the war (Zech 10:7–9), it suffers severe economic blows due to the damage from World War III and the redistribution of global wealth (Zech 8:10). To resolve this, a peace treaty is signed between Israeli political leaders and Gentile nations, centered on the UN (Dan 9:27); this decision goes against the will of God (Zech 11:4–6).

C. Events During the First Three and a Half Years of the Seven-Year Tribulation

- ① Under the peace treaty, on the condition of giving up East Jerusalem, Israel will begin the construction of the Third Temple next to the Dome of the Rock, and animal sacrifices will be briefly restored in the Third Temple.
- ② However, as a judgment from God, three of the Israeli leaders who signed the peace treaty—which did not please God—will be removed within one month (Zech 11:8). Through these events, the remnant will realize that God’s time has arrived (Zech 11:11).
- ③ Led by the world government and Catholicism (the great prostitute), who claim that religion is the cause of all wars, a full-scale religious unification will be promoted. As a result, many apostates will emerge (2 Thess 2:3; Isa 24:16).

D. Events During the Latter Three and a Half Years

- ① The latter three and a half years begin with the emergence of the Antichrist.
 - God raises up a shepherd to take away the power of fallen Israel and the Gentiles for their judgment, and that person is the Antichrist (Zech 11:15–17; Rev 13:1–10).
 - From the time the Antichrist brings an end to the daily sacrifice and sets up the abomination that makes desolate, he will rule for 1,290 days (43 months) (Dan 7:25; 9:27; 11:31; 12:11; 2 Thess 2:4; Matt 24:15–16).
 - Issuance of the 666 mark (Rev 13:15–18) — The Antichrist will cause everyone to receive the mark of the beast on their right hand or on their forehead, and no one will be able to buy or sell unless they have this mark.
- ② The Ministry of the Two Witnesses
 - Through the authoritative and powerful ministry of the two witnesses, who are the leaders of the remnant, all other regions of Israel are taken, but Jerusalem continues to fight back until the very end (Zech 4; Rev 11).
 - Holding the authority of the Word, the authority of worship, and the authority of judgment, the two witnesses lead a work of repentance that brings people back to God even at the final moment (Zech 13:9).

- During this time, the church of the remnant among the Gentiles also fights against the army of the Antichrist (Rev 12:17).
- However, when the ministry of the two witnesses is finished (1,260 days), they are killed by the army of the Antichrist, but after three and a half days, they are resurrected and ascend to heaven (Zech 13:7; Rev 11:7–13).

③ The Marriage Supper of the Lamb (Rev 19)

- Along with the resurrection of the two witnesses (11:7–12), the seventh trumpet is blown, and the resurrection and rapture of the saints take place. Then, the Marriage Supper of the Lamb is held in the air (Rev 19).
- Meanwhile, after the death of the two witnesses and until just before the Second Coming of Jesus to the earth, Israel tastes a severe defeat; a distance of 1,600 stadia (307 km) is drenched in blood by the armies of the Antichrist coming from the north and from Africa (Dan 11; Rev 14:20). A situation arises where two-thirds of the population perishes (Ezek 5:11–12; Zech 13:8).

④ The Second Coming of Jesus to Earth and Victory in the Battle of Armageddon

- After the death of the two witnesses, there will be great mourning in Jerusalem (Zech 12:10–13:1; Matt 23:39). At this moment, the Jews will earnestly plead for the coming of the Messiah ("O Lord, send us the Messiah You promised!").
- At this time, Jesus will descend to the earth accompanied by an earthquake in Jerusalem (Zech 14:4; Rev 11:13). An event will occur where the Temple Mount rises by about 30m (Zech 14:10), and a massive amount of water will flow into the Dead Sea, performing a work of bringing the literally dead sea to life (Zech 14:8; Ezek 47; Joel 3:18).
- The Revival of Israel — Upon seeing Jesus, the people of Israel will repent, receive the baptism of the Holy Spirit, and immediately be clothed in their perfected bodies (Zech 13:5–6).
- For 45 days, the Messiah will personally lead the war and be victorious.
 - ✓ Israel will receive strength from Jehovah.

"The one who is feeble among them in that day shall be like David, and the house of David shall be like God" (Zech 12:8).
 - ✓ The Antichrist and the false prophet will be captured and thrown alive into the lake of fire (Rev 19:20).

⑤ The Millennial Kingdom

- Satan is bound for a thousand years and thrown into the bottomless pit (Rev 20:1-3).
- An earthquake occurs starting from Babylon, and the Millennial Kingdom descends upon the earth (Rev 16:18-19; 18:21).
- All the land, except for Jerusalem, will be turned into a plain (Zech 14:10, Mic 4:1; Isa 2:2).
- The completion of our “exodus from the world” is achieved.

Zechariah 14:9: “And the Lord will be king over all the earth. On that day the Lord will be one and his name one.”

- The royal priesthood who will rule the Millennial Kingdom with Jesus are those who participated in the first resurrection (Rev 20:4).
- Life and Worship in the Millennial Kingdom:
 - ✓ The Millennial Kingdom will be a land where the lion and the lamb play together, overflowing with abundance and joy (Isa 65:17-25).
 - ✓ Worship will be offered every new moon and every Sabbath (Isa 66:23), and people will gather in Jerusalem every year to keep the Feast of Booths (Zech 14:16-17).
 - ✓ There is no distinction between Gentile and Jew (Isa 66:21).

⑥ The Advent of the New Heaven and the New Earth

- The Eternal Eradication of Evil (Rev 20:7-10)
 - ✓ The devil is thrown into the lake of fire where the beast and the false prophet already were (Rev 20:10), and Death and Hades are also thrown into the lake of fire (Rev 20:14; 1 Cor 15:26).
- The Great White Throne Judgment (Rev 20:11-15)
 - ✓ The dead from the beginning of creation are judged according to their deeds, and anyone whose name is not found written in the Book of Life is thrown into the lake of fire.
 - ✓ Although believers are saved by grace, sins recorded in the conscience that have not been resolved by the Blood will be judged before the judgment seat of Christ (2 Cor 5:10). This shows how important it is to achieve perfect holiness while on this earth.
- The Advent of the New Heaven and the New Earth (Rev 21)

7. CONCLUSION: THE SIGNIFICANCE OF ESCHATOLOGY IN OUR LIVES TODAY

“The conclusion of eschatology is love and judgment. We must see God's clear and resolute will to judge evil. However, we must also see His love. It is the heart of God, who no longer wishes to leave us in this evil world. He is now coming to save us. Why would we want to live any longer in this filthy and wretched world? We must now enter the glorious kingdom. We do not face eschatology with a sense of futility. This is because a clear answer emerges regarding what I must do to practically enter that glorious kingdom ... There is no time for discouragement. There is no time to live according to our own thoughts. There is no time to leave our souls open to this filthy and impure world. In this way, eschatology practically renews your soul.”

* Reference Material

1. 2015 New Year Conference: *Eschatology*
2. Eschatology in ANBI Manual: *Foundations of the Truth System* (2016)
3. Expository Sermons on Zechariah (Specifically, Zechariah 9–14 covers detailed prophecies regarding World War III and the Battle of Armageddon)

§12. INTERCESSORY PRAYER: THE PROPER PRAYER OF THE SAINTS

1. FOR WHOM SHOULD WE INTERCEDE?

A. We must pray for all people.

① “A house of prayer for all nations” (Isa 56:7; Matt 21:13; Mark 11:17; Luke 19:46).

- *“First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people” (1 Tim 2:1).*

B. We must pray for those in authority. This is prayer with the purpose of leading a peaceful life of faith and ensuring that all people may be saved.

① *“For kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way. This is good, and it is pleasing in the sight of God our Savior, who desires all people to be saved and to come to the knowledge of the truth” (1 Tim 2:2–4).*

C. For pastors, missionaries, and those carrying out the work of God.

① *“And pray for me, that words may be given to me in opening my mouth boldly to proclaim the mystery of the gospel” (Eph 6:19) → Paul’s request for prayer for himself.*

2. HOW SHOULD WE INTERCEDE?

A. The Exhortation of 1 Timothy 2:1

- ① Petition: through request, prayer, claim, supplication.
- ② Prayer: through prayer, worship.
- ③ Intercession: through petition, entreaty, consultation, mediation.
- ④ Thanksgiving: through words of gratitude, offering thanks.

B. The Exhortation of Phil 4:6: *“Do not be anxious about anything, but in everything by prayer and petition, with thanksgiving, let your requests be made known to God.”*

3. JESUS CHRIST, OUR MEDIATOR

A. The Man Jesus as the Mediator

- ① 1 Timothy 2:5: *“For there is one God, and there is one mediator between God and men, the man Christ Jesus.”*
 - “Mediator” (μεσίτης (mesites) in Greek): carries the meaning of an intermediary, a reconciler, or an arbitrator. This means that Jesus, having taken on a human body, performs the ministry of mediation and reconciliation between God and man.

B. Jesus as the Mediator of the New Covenant and Great High Priest according to the Order of Melchizedek

- ① *“Consequently, he is able to save to the uttermost those who draw near to God through him, since he always lives to make intercession for them”* (Heb 7:25).
 - As the eternal Great High Priest, Jesus intercedes for us before God and leads us into the presence of God.
- ② *“But as it is, Christ has obtained a ministry that is as much more excellent than the old as the covenant he mediates is better, since it is enacted on better promises”* (Heb 8:6).
- ③ *“Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant”* (Heb 9:15).
 - As the mediator of the New Covenant, Jesus resolved the issue of our sin and granted us the status and promise of an heir.

4. THE BASIS UPON WHICH WE CAN PRAY AS INTERCESSORS

A. We can offer intercessory prayer because, through Jesus, we have been granted the ministry of reconciliation as intercessors.

- ① *“All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God”* (2 Cor 5:18–20).
 - Reconcile (καταλλάσσω (katallasso) in Greek) – carries the meaning of making peace, or changing a state of hostility into an intimate and harmonious relationship.

- Just as Jesus reconciled our relationship with God, which had been severed by sin, we also, as "ambassadors for Christ," can intercede on His behalf so that others may achieve a relationship of reconciliation with God.

5. HOW TO INTERCEDE

- A. As an intercessor, declare your death once again and ask for the fullness and guidance of the water (the Word), the blood (the precious blood), and the Holy Spirit so that you may have the fullness of the new self.
 - ① Specifically, pray to possess the heart of Christ and love and compassion for souls, while simultaneously being filled with indignation toward the enemy so that you may fight against spirits rather than people or flesh and blood.
- B. As the Holy Spirit illuminates, seek compassion and mercy for those who are not reconciled with God.
- C. Believing in the power of the precious blood, which is more powerful than any sin and which separates us from sin, pray for cleansing through that blood.
- D. Remembering the merit of Jesus who reconciled us with God, and with indignation toward the enemy that broke this reconciliation, cast out unclean spirits in Jesus' name.
- E. Pray for the anointing of God's nature, which overcomes sin, upon the soul (the subject of intercession) that has been cleansed and made pure by the precious blood.
- F. Proclaim the new self for the subject of intercession, and give thanks and glory while trusting in the work of the Lord, who does not leave them and continues to work within them.

§13. SPIRITUAL WARFARE

1. SPIRITUAL WARFARE: THE CLASH OF AUTHORITIES (THE CHURCH'S AUTHORITY VS. THE ENEMIES' AUTHORITY)

- A. It is perfectly natural for the church to experience spiritual warfare. Regardless of our individual sins, we are exposed to spiritual attacks directed at the church to which we belong.
 - ① Example: If someone who rarely experiences attacks of unbelief (even though they are not inherently vulnerable in that area) suddenly faces a strong attack from a spirit of unbelief, this can be seen as the influence of the church's spiritual warfare.
- B. At the same time, the weaknesses and wickedness of our old self can provide an opening for attack (e.g., if there is a root of unbelief, one is more susceptible to attacks of unbelief). When spiritual attacks against the church occur, these vulnerable areas can become the focus of even more concentrated attacks.
- C. Therefore, in corporate spiritual warfare, accurate discernment of spirits—discerning the cause of the attack along with identifying which areas of the church are experiencing spiritual deficiency—is essential. Individually, each person must resolve the issues of sin brought about by their own old self.
- D. As the church triumphs in spiritual warfare, it becomes more holy and is able to exercise even greater authority.

2. DO NOT FEAR SPIRITUAL WARFARE OR THE ENEMY

- A. While battling demons, you must never despair or be afraid of their mockery or threats. Demons have already been subdued through Jesus Christ, and their judgment has already been determined. Therefore, they are the ones who should be afraid, not us. They attempt to attack us precisely because they fear us.
- B. A demon is merely a created being; the only difference between them and us is that they lack a physical body. Furthermore, you must believe that the Spirit of God the Creator, who dwells in us, grants us the authority of sons.
- C. When resisting demons, you must not use profanity or violent methods. We are those who respond to evil with good, and the indignation we hold must be a righteous indignation.

3. THE REALITY AND BASIC PRINCIPLES OF SPIRITUAL WARFARE

- A. In order to exercise the authority and power of the Creator in spiritual warfare, you must always start by checking the matter of holiness within yourself.
- ① Before resisting demons, you must examine your own state of holiness and repent. As you become pure, you can more accurately discern external evil and attacks. If you are influenced by a sense of condemnation, you cannot discern the attacks coming from the enemy.
 - ② The degree of attack received in spiritual warfare varies according to the measure of one's old self (attacks received while in a state dominated by the old self are fatal).
- B. The most fundamental principle of spiritual warfare is: "If you choose yourself, demons will dominate you; if you surrender yourself, God will reign over you." Therefore, you must always maintain a spiritual state that is directed toward the movement of God.
- ① Example 1: Someone attacks me → Choose anger (old self) → Become dominated by demons
 - ② Example 2: Someone attacks me → Focus on God's will → Move toward the flow of God
- C. We must keep in mind that because we are spiritual beings, we are always influenced by spiritual order.
- ① Spiritual sensitivity is the ability to quickly and accurately sense who (either the Holy Spirit or demons) is currently influencing me.
- D. Spiritual order and spiritual issues do not stop at the spirit; they affect our thoughts and physical aspects—that is, our entire personality.
- ① It is important not to stop at merely discerning the evil spirits influencing behind a certain environment or person, but to take holistic measures in spiritual warfare.
 - Example: When a person is under attack by a spirit of anger, it is important not to stop at simply discerning the spirit of anger, but to help that person resolve their anger and work toward establishing a right relationship.
 - ② When you keep these facts in mind, the destruction of character will not occur as an aftereffect of spiritual warfare.
 - If you fight demons merely on a spiritual level, the more you engage in spiritual warfare, the more it can result in the destruction of your personality (e.g., a character of anger and despair).
 - When I have discerned and ministered to someone, I must without fail examine the issues of my own character. The enemy's strategy toward those

who are saved is to destroy the image of God. Therefore, spiritual warfare must always encompass our personality, character, and life.

E. As you continue to engage in spiritual warfare, the dimension of your discernment of spirits expands as a result of victory.

① As your spiritual senses are perfected, you move beyond merely discerning the identity of the attacking spirit to being able to discern good and evil (Heb 5:14). That is, you become able to discern good and evil through God's perspective.

② Your discernment expands beyond territorial powers to the point where the discernment of the spirit of the Antichrist becomes possible.

F. The most powerful weapon given to us in spiritual warfare is the Word of God. For this reason, it is essential that the Truth System is accurately established within me for the sake of spiritual warfare.

① Jesus also overcame the temptations of the devil (the Antichrist) with the weapon of the Word (cf. Luke 4). Likewise, the way the Word works at every dimension can be the ultimate weapon in spiritual warfare. Without the Truth System, one cannot help but collapse under the doubt sown by demons or the accusations of the spirit of Jezebel.

② According to Ephesians 6, you must believe that you are a New Man in Jesus Christ and take up the whole armor of God (of the Word).

G. Because spiritual warfare is a clash of authority against authority, it cannot be handled individually without the authority of the church. Therefore, God has granted the church the status of tetrarch (Eph 1:5) and dispatched the elect angels (1 Tim 5:21) to carry out spiritual warfare alongside them.

① Of course, we have been given the legal authority to cast out demons in Jesus' name regarding spiritual attacks or deliverance on a personal level, but the spiritual warfare of the church takes place on a completely different dimension (spiritual attacks on a personal level or issues of the old self are issues of deliverance, whereas corporate attacks are an issue of spiritual warfare).

② Even deliverance becomes more powerful when performed within the context of 'being the church.'

H. How to Confirm Victory in Spiritual Warfare

① The frequency of sin significantly decreases, and spiritual oppression is lifted. Furthermore, the frequency of attacks also subsides.

② Spiritual breakthrough becomes more accessible, and a transformation in character surely occurs as a result.

③ However, because the Antichrist is almost always behind spiritual attacks, we must form a spiritual network and engage in spiritual warfare with collective strength.