

- Systemic Teaching about Christian Life -

Evangelium

Much More than a Message: An Offer of True Life!

Das Evangelium

Von Christi Person und Amt; wie auch von Andrea, Petro, Philippo
und Nathanael, seinen Jüngern.

Im * Anfang war das † Wort, und das Wort
war bei Gott, und ** Gott war das Wort.

* 1 Mos. 1, 1. 2, 1. 3, 1. 4, 1. 5, 1. 6, 1. 7, 1. 8, 22.

2. Derselbe * war im Anfang bei Gott.
3. Alle Dinge sind durch ihn gemacht,
und ohne dasselbe ist nichts gemacht,
was gemacht ist.

* Ps. 33, 6. Col. 1, 16.
4. In ihm * war das † Licht, und
war das † Licht der Menschen * c. 5, 1.

5. Und das * Licht scheinete in der Finsternis,
und die Finsternis haben es nicht begriffen.

* c. 8, 12. u. 9, 5. u.

6. * Es ward ein Mensch von Gott geboren,
der hieß Johannes.

* Matth. 3, 1. u. 11, 10. Marc. 1, 1.

7. Derselbe kam zum Zeugnis, daß er von
dem Licht zeugete, auf daß sie Alle durch ihn
glaubten.

8. Er war nicht das Licht, sondern daß er
ein

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Series:
THE GOSPEL
The Good News of God

General Considerations about Using This Material:

The subject presented in this material aims to provide support to knowledge and an in-depth study of the Bible and the Christian life.

Based on the understanding that in the Christian Bible is contained the consolidation of fundamental and formal records of the writings inspired by God for humanity and each person of it, the contents exposed in this material are not intended to add, ever, anything to the Bible, nor ever remove anything from it. The aim through this subject is to contribute to the exploration of what already was registered and passed on to us over thousands of years of history by the One Creator and Lord of Heaven and Earth.

The contents presented on the next pages, of course, intend to address just a portion of the essential themes of life displayed with such great amplitude in the Bible. On the other hand, however, this subject is presented in a grouped, colligated, organized and systematized manner with the objective to serve as an aid to knowledge and understanding of the Christian life without losing sight of the main aspects of it.

Ecclesiastes 12: 11 The words of the wise are like goads, and the words of scholars are like well-driven nails, given by one Shepherd.

Related words put together, as told in the biblical text above, serve as goads and nails for fixing supports and help for the life of people that hear and receive them. Therefore, one objective of this material is to study and seek a broader understanding of the truths handed down to us by the Unique Pastor and God, the Creator of Heaven and Earth.

We would still like to suggest that the reading and studying of this material also should always be accompanied by prudence and proper investigation, believing that this is a very healthy habit to be practiced toward any material presented to a person.

The act of acceptance, rejection, or “retaining what is good,” is a personal and individual attribute given to those who receive the wisdom from God and which should be exercised or used by them toward all that comes into their hands.

Proverbs 8: 12 "I, wisdom, dwell with prudence, And find out knowledge and discretion.

Acts 17: 11 These were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily to find out whether these things were so.

Proverbs 16: 1 The preparations of the heart belong to man, But the answer of the tongue is from the LORD.

2 All the ways of a man are pure in his own eyes, But the LORD weighs the spirits.

3 Commit your works to the LORD, And your thoughts will be established.

More details about these initial considerations are posted at www.zoominchristianlife.org.

Ronald Gortz and Irmelin Gortz, servants of the Lord Jesus Christ!

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*Revelation 21: 5 Then He who sat on the throne said, "Behold, I make all things new." And He said to me, "Write, for these words are true and faithful."
6 And He said to me, "It is done! I am the Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts.*

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*1Timothy 2: 3 For this is good and acceptable in the sight of God our Savior,
4 who desires all men to be saved and to come to the knowledge of the truth.*

More details about these initial considerations are posted at www.zoominchristianlife.org.

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C1. Adjusting the Focus of How We See What We See

One of the objectives of the series of subjects named as “The Gospel: The Good News of God,” which begins here, is the exploration of some of the great and striking features of this immeasurable theme called the Gospel of God.

The Gospel of God, as will be seen throughout this theme and other subjects in this series, is unique, incomparable, and unparalleled, for through it, a person can know the essential aspects of everything that the human being needs to achieve a life according to the will of God. And yet, in addition, the extension of the Gospel of God comprises not only the questions of the present life but also the essential questions about the life to come in eternity.

Certainly, we will come across the lack of words to speak of the greatness of the attributes involved in the Gospel of God, for no matter how much one enhances what is related to this Gospel, there will always be something else to be discovered.

The aspects that are correlated with the Gospel of God are inexhaustible, just as everything in God is inexhaustible. Moreover, also for this reason, that the Gospel of God receives several names that exalt its greatness, such as:

- ⇒ 1) The Gospel of the Creator;
- ⇒ 2) The Gospel of Christ;
- ⇒ 3) The Gospel of the Kingdom of God;
- ⇒ 4) The Gospel of the Righteousness of God;
- ⇒ 5) The Gospel of Peace;
- ⇒ 6) The Gospel of Salvation;
- ⇒ 7) The Gospel of the Power of God;
- ⇒ 8) The Gospel of the Grace of God;
- ⇒ 9) The Gospel of the Promise;
- ⇒ 10) The Gospel of the Glory of God and the Glory of Christ;
- ⇒ 11) The Eternal Gospel.

Nevertheless, before we turn more deeply into various specific aspects of the Gospel of God, it seems to us that there are some points needed to be addressed in advance because of their vital importance.

One of the central aspects that precede a better understanding of a theme is the way we approach it. The way we look at some theme and the way we approach it may have a high relevance in the conclusions that we reach on the subject and how we relate to it.

There are a lot of aspects of life that are available to people, but which stay unnoticed because people do not give them proper attention or because they do not use adequate means to observe them.

We know that the human being, in the natural life, perceives the world around him or her primarily by the five natural senses, namely: Sight, hearing, smell, taste, and touch.

The five senses of the human beings, however, are not sufficiently qualified to perceive all the things that occur in the world in which a person lives. Even a person with five senses in perfect functioning is extremely limited about many perceptions of what occurs very close, the more those occurring in more distant places.

For a person to overcome the limits of the five natural senses, one needs other tools of support. For instance, to see the microorganisms that surround one individual, a person needs to be amply supported by external equipment with high microscopic capacities. Also, for example, to see galaxies, a person needs to be broadly supported by equipment with high macroscopic capabilities.

For their time, microscopic or macroscopic equipment, on the other hand, have a common and primordial aspect of functioning properly. All the beginning of the use of these equipment passes through a previous adjustment of the focus in relation to the objects that are aimed to observe. Without a proper adjustment of the focus, the prospect of a good observation of the object adopted as the target of study may be greatly impaired.

The need for focus adjustments, however, does not occur only for equipment that use lenses to visualize beyond what the human eye reaches. The concept of adjusting the precision of the observation processes or making the perceptions of more aspects of life more accurate is also applicable of what is beyond of the mere perception of the five senses.

After a person gets something through the five senses, a treatment process of whatever a person received comes into question.

Science has grown daily in the improvement of correction techniques and aiding the deficiencies and limitations that the five senses present, but the perfecting of the five senses does not always guarantee the improvement of the personal abilities of how each person deals with what has been received or perceived.

One person, for instance, can be widely enlightened through visual, auditory, and experimental exposures about the damages of a particular practice, but still, persist in using it despite having received the correct information about the risk of it. In this case, the problem is not in the five senses, but it is in the way one deals with the information that one has received.

The way in which a person interprets what is offered is often far more determinant for an adequate perception of what is exposed to him or her than the simple and elementary perception of the five natural senses which one possesses. A person may be daily facing something sublime and excellent, but still not perceive its importance for lack of a broader understanding of what is put, even continually and repeatedly, in front of him or her.

The Lord Jesus Christ, when He came to the world in the flesh, warned people, on several occasions, about the possibility of them to be in front of God's great gifts and still do not perceive them because of their misjudgment about what was offered them, as quoted in the following text:

Matthew 13: 15 For the hearts of this people have grown dull. Their ears are hard of hearing, And their eyes they have closed, Lest they should see with their eyes and hear with their ears, Lest they should understand with their hearts and turn, So that I should heal them.

Moreover, among the many gifts of God that are available, but which a large part of the humanity does not receive properly, there is also, mainly, the Gospel of God.

It is interesting to note, in the centuries of human history, that the Gospel of God often was rejected not because of the content presented by it. The Gospel has been refused many times simply by the incomprehension caused by the way people approach to it and because of what they expect from the Gospel without even knowing its content more accurately.

Just as many did not realize or did not want to see that the Lord Jesus Christ came into the world as the Son of the Most High God, conceived by God directly in the womb of Mary through the Holy Spirit, so also many still do not realize or do not want to see the testimony of the Gospel that proceeds from the one Eternal Father, from the unique Father of Lights.

A more in-depth knowledge of the Gospel of God is of particular importance because the Gospel of God cannot be modified or molded to the mere convenience or the desires of the people. The Gospel of God is well defined, constant, and as the Lord conceived it.

The gospel of God is not a set of good news that proclaims freedom for people to create their own dreams and plans with the expectation that God will bless them in whatever they try to do “in the name of the faith from themselves.”

Through His Gospel, the Heavenly Father offers the provision of how a person can live a life according to the divine will or according to the will of God.

One of the significant problems that prevent a greater understanding of the Gospel of God is what many people speak and propagate about the Gospel of God without actually checking what it is like and without actually ascertaining the Gospel according to what God has established about it.

Many pre-considerations that current generations receive about the Gospel of God have been handed down from generation to generation and do not fit the Gospel that has been given to us by God, as well as they also do not match with the contents of the Bible Scriptures about this Gospel.

Although sad, it is interesting and important to note that many aspects that compromise a sound understanding of the Gospel of God are not those that oppose this Gospel directly. Many aspects that withstand a proper knowledge of the Gospel are those that even seem to be sympathetic to some parts of the Gospel, but that more ahead, however, try to act to reduce or corrupt the understanding of the true greatness of the Gospel.

Although the Gospel of God is also addressed to people who do not yet know the Lord Jesus Christ, trying to reduce the Gospel to the idea of a message addressed only to “non-Christians”, for instance, is an affront to the greatness of the Gospel and the truths that are contained in it to be accessed and used, exactly, by Christians.

Presenting the Gospel only as a “message” is even more tragic and sad. Presenting the Gospel only as a “good message” is an attempt to steal the essence of the Gospel given by the Eternal Lord.

Trying to reduce the Gospel of God to written texts and only to the first four books of the New Testament is another expression of incomprehension of the greatness of this Gospel. The Scriptures on the Gospel of God are permeated by the entire so-called New

Testament, and also its pre-announcement is found throughout all the Scriptures that preceded Christ's coming in the flesh to Earth.

Paul, one of the apostles of Christ, dedicated his whole life, after converting to Christ, to proclaim the Gospel of the Lord, making all his letters also the written expression of the Gospel itself. Paul's letters, as well as the other apostles, are also genuine expressions of the Gospel of God, as are the so-called "4 Gospels." Paul was called to live according to the Gospel and to live the rest of his life entirely separated for this Gospel, as exemplified below:

*Romans 1: 9 **For God is my witness, whom I serve with my spirit in the gospel of His Son, ...***

*Romans 1:1 **Paul, a bondservant of Jesus Christ, called to be an apostle, separated to the gospel of God.***

It has seemed to us that we live in a time when various "sophisms" or "fallacies" about the Gospel need to be actively confronted and rejected, even before we go further on the study of this Gospel.

Sophisms are "deceptive or misleading thoughts that seem to be true," and it is amazing to see how some of them can influence the approach to such important matters as the Gospel of God.

The sophisms are like veils that prevent people from seeing with clarity many aspects that may be very close to them. The sophisms are like hoods that prevent people from seeing the light on the other side of these hoods, although the light may be so close to them.

The wrong expectation that individuals have about a certain aspect can blind their understanding of what actually has being offered to them!

Sophisms are obstacles close to a person that aim to prevent that the focus on something farther may be able to be adequately adjusted. Sophisms seek to interpose between a person and the proper understanding of the truth. Sophisms or sophistries are concepts or conceptions that strive to take root in the minds and hearts of people to try to lead them to an error of understanding, aiming to prevent these people from seeing what they should see and from an understanding of what they should understand.

The sophisms are "apparent truths," but whose overall set is false, making people who believe in them also visualize false purposes and results.

The sophisms are not necessarily complex and elaborate thoughts with many sayings and long sentences. Sophisms can be short and small thoughts, but with significant and prolonged effects on the lives of those who assimilate them.

When a Christian, for example, allows to be subjected to the short concept that the Gospel of God is only a message addressed to "non-Christians", he or she also allows that the essential truths offered by the Gospel to live the Christian life remain kept covered to him or her by a veil resulting from a brief, but subtle, distorted thought.

So, in view of the issues mentioned so far in the introduction to this subject, we would like to propose to initiate the series on the Gospel of God by some more peripheral points but of not lesser importance, moving on later to a more particular approach of the contents of the Gospel according to the several names that this Gospel receives in the Scriptures.

The points that we aim to approach in this first subject of the present series are intended to serve as support for all the other subjects presented in sequence about the Gospel given to us from Heaven by the Eternal Father.

C2. The Gospel of God Goes Far Beyond the Exposition of a Simple Message

Many people have heard since childhood that the Gospel of God is the most precious message of all time.

The expression in the previous paragraph seems to be very lovely and very broad, but it may also be very dangerous, not because of the preciousness of the Gospel, but for the interpretation that people can make when they hear that the Gospel is a message.

A message can be a transmission of an elementary thought, information, knowledge, explanation of a concept, idea, or the sending of an instruction to be heard and followed. However, **although the Gospel of God can be introduced to people using a message, the Gospel of God is much more than a simple message.**

The Gospel of God is a real offer of a set of gifts from God and which are available to be accessed by all human beings from the moment they hear the offer.

Worldwide, there are many types of announcements being made every day. There are announcements of events that occurred on the day that just went through; there are announcements of future promises; there are old knowledge announcements; there are future prospecting announcements; there are products delivery announcements; and so on.

Simply saying that the Gospel of God is an announcement, without properly qualifying the type of its announcement, may significantly reduce the understanding and position that people will have in relation to the Gospel of God.

Although the Gospel of God is exposed in a context that contains some characteristics of messages and announcements, it is more than these. The Gospel of the Lord is the actual offer of a set of accessible, living, and real aspects of God to human beings.

Moreover, to introduce the difference between announcements and offers, we will try to use some natural examples of people's daily lives.

When a car shop wants, for instance, to make known the fact that it has a car to sell, it uses what we call announcements of the cars available for sale. The announcement of the sale is a communication tool of what the store is offering, but the announcement is not yet the actual offer itself.

If the process of the car announcement is observed more closely, it may be seen that the store does not really make an announcement of the car itself, but what the store does is the announcement of an offer so that the car can be purchased.

The process of selling and buying a car may start from the announcement of an offer, but the final deal of the sale of the car by the Seller and the purchase by the Customer does not just happen because of the advertisement. The conclusion of a sale and a purchase takes place around an offer with many more terms and details to be agreed between the seller and the buyer than those who have been exposed through the announcement.

The process of selling a car goes through several stages until it is completed. It goes through the stage of acquiring a car by the store, stocking this car, preparing and announcing the proposal, negotiating, closing the negotiation, and delivering, in fact, the car. And despite all these steps are called the car sales process, each aspect has its individual characteristics and actions. But still, the point of the completion of the car sales by the Seller, and simultaneously the purchase by the Buyer, occurs around a final offer, agreed in some way between the parties, and which should result in the delivery of the negotiated item.

People do not aspire to buy the announcements. They want to buy what has been advertised. The sale that stays in the pure announcement and that does not deliver what was sold to the customers is considered an act of deceit and fraud.

No one, in their right mind, will be content to receive more information and more announcements about the qualities of the car that they purchased in exchange for the actual delivery of the purchased car.

And just as the process of selling a car has several stages, but that, at some point, must culminate with a factual conclusion related to a real and concrete offer, including the delivery of the items involved, so also the presentation process of the Gospel of God goes through several stages so that its offer, granted by the grace of God, can be actually delivered.

It is highly significant, for example, to know that **the preaching of the Gospel is something distinct from the Gospel itself.**

The preaching of the Gospel is the proclamation or the announcement of the Gospel. The preaching of the Gospel is the spread of a message that exposes the Gospel. The Gospel, however, is more than a message. It is a consistent offer of God-given gifts addressed to human beings.

The proclamation or preaching of the Gospel is the announcement of what the heavenly offer proposes to grant so that a person may live its life according to the will of God. However, the Gospel itself, it is the real offer and the means to fulfill the delivery of the gifts of this offer of God.

The preaching of the Gospel, the announcement of the Gospel, should never be confused with the Gospel itself.

The preaching, proclamation, or announcements of the Gospel are a means through which people are told about the availability of a special offer of gifts from God for their lives.

Let's see below some texts that very clearly separate the preaching and the proclamation of the Gospel from the Gospel itself.

*Mark 16: 15 And He said to them, "Go into all the world and **preach the gospel to every creature.**"*

*1 Corinthians 9: 16 **For if I preach the gospel, I have nothing to boast of, for necessity is laid upon me; yes, woe is me if I do not preach the gospel!***

*Isaiah 52:7 How beautiful upon the mountains Are the feet of him **who brings good news, Who proclaims peace, Who brings glad tidings of good things, Who proclaims salvation, Who says to Zion, "Your God reigns!"***

*Revelation 14: 6 Then I saw another angel flying in the midst of heaven, **having the everlasting gospel to preach** to those who dwell on the earth, to every nation, tribe, tongue, and people.*

The Gospel of God is given by God to be announced, it is given by God to be proclaimed throughout the whole world, it is given to be preached by the four corners of the Earth, but the Gospel of God is not a preaching or a proclamation in itself. The Gospel is the target of preaching or the proclamation.

To preach the Gospel of God is to make known the fact that God has an actual offer of life readily available to all who receive the gift offered by God.

The preaching of the Gospel of God is not the announcement of another announcement, but it is the proclamation of something that is effectively available to be received.

The preaching of the Gospel of God is not a message about another message, but it is a message about something tangible and real that God is offering to be actually received.

The preaching of the Gospel of God is not a message elaborated with beautiful words about the beautiful words of God. The preaching of the Gospel of God is the clarification that what is offered by God is a very real new life and that it is life for all eternity.

Although the preaching of the Gospel is an indispensable instrument for it to be announced, **it is not the preaching of the Gospel that saves people, but it is the acceptance of the Gospel preached that saves them.**

Although the preaching of the Gospel proclaims the special life offered by the Gospel, life is not in preaching, but in Him whom the preaching of the Gospel proclaims.

The preaching of the Gospel should aim at a clear exposition of God's offer to each person so that each one can understand that this offer is already available to all who receive it in the way that it is offered.

Considering the example of the sale and purchase of the car again, we know that the sale occurs simultaneously with the buying and that the sale evolves to the fulfillment if the customer accepts the announced offer. The final realization of the offer, however, is only concluded with the delivery of the associated objects of the corresponding offer.

Thus, the Gospel of God, besides being an offer of God to all human beings, also encompasses the acceptance and delivery of what is offered.

If the sale of a car does not culminate in the delivery of the sold car, this sale will be nothing more than a fallacy; it will be nothing more than a speech of empty words; it will not be more than sublimity of words.

The Gospel of God does not encompass only a proposal of a future hope, but it is the offer of gifts that have the beginning of action in a personal life at the act in which the person receives what is offered.

Nevertheless, how can a person make a proper announcement of what one does not know well? How can a car shop seller, in the example above, make a good and fair offer if he or she does not know the details of what is being offered?

And knowing that many people would use the name of the Gospel of God to present the Gospel just as a set of words, and not as an offer of real life, the Lord, through Paul, has already instructed us to be attentive to avoid the discourses about the Gospel but that do not have the focus on delivering what they announce.

1 Corinthians 2: 1 And I, brethren, when I came to you, did not come with excellence of speech or of wisdom declaring to you the testimony of God.

2 For I determined not to know anything among you except Jesus Christ and Him crucified.

3 I was with you in weakness, in fear, and in much trembling.

4 And my speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power,

5 that your faith should not be in the wisdom of men but in the power of God.

So, assigning a greater value to oratory and speeches than to the content itself about what is announced is a temptation that often surrounds those who make use of announcements and messages.

When a messenger begins to regard oneself improperly in relation to what he or she announces or in relation to the offer that he or she propagates, one starts to step in a great danger of attributing excessive value to the oratory and speeches to the detriment of the clear presentation of what the announcement offers.

Many preachers throughout history, and even nowadays, have been much more occupied with issues about how they presented themselves or how they should perform in their preaching, and yet, what words they should select for their discourses, than to be objective in announcing that God has a real offer of life for those who want the life provided from the heavenly kingdom.

Just as many people are more concerned with the marketing of a product or a service than with the quality of them, many preachers try to induce people to be dependent on their messages and announcements instead of telling them the way to indeed receiving what the Gospel of God offers them.

To announce that the Gospel is a simple message, and not the actual offer of new life that is already available, is to present to people just a theoretical expectation of what can already be experienced as a reality.

Many theories have the potential to imprison many people for many years, including the preaching of the gospel of God as a simple message.

When the theoretical messages about the Gospel take place in people's lives, their preachers can imprison their viewers for years and years around them. Moreover, when

people think that the Gospel is information and knowledge, they can be content for years and years with the hearing of a little more knowledge about it, however, without realizing that they are satisfied only with information and without actually knowing what is offered for real by the Gospel of God.

Satisfaction with oratory and speech has always attracted humankind and continues to attract, but the Gospel is more than an oratory, more than a message, more than a book well written for centuries. The Gospel of God is a real offer of life according to the will of God.

The Gospel of God is an offer available to those who want to receive what is offered to them by God.

When a person receives and understands what the Gospel of God offers, one is no longer dependent on the human preachers of the Gospel, because one has received what was announced and what is greater than this kind of messengers.

John the Baptist, the announcer of the introduction of the Gospel of God in the world, realized that God's offer was greater than he and his proclamation were, and, therefore, he stated it clearly and openly so that the hearers of his announcement placed their eyes and heart on God's offer and not on the human messengers, as follows:

John 3: 26 And they came to John and said to him, "Rabbi, He who was with you beyond the Jordan, to whom you have testified, behold, He is baptizing, and all are coming to Him!"

27 John answered and said, "A man can receive nothing unless it has been given to him from heaven.

28 "You yourselves bear me witness, that I said, 'I am not the Christ,' but, 'I have been sent before Him.'

29 He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. Therefore this joy of mine is fulfilled.

30 He must increase, but I must decrease.

31 He who comes from above is above all; he who is of the earth is earthly and speaks of the earth. He who comes from heaven is above all.

32 And what He has seen and heard, that He testifies; and no one receives His testimony.

33 He who has received His testimony has certified that God is true."

A faithful announcer of the Gospel of God knows that the Offeror and the offer of the Gospel of God must have primacy over everything and everyone, and knows that the primacy never belongs to him or to her as mere messengers of the offer.

John 1: 15 John bore witness of Him and cried out, saying, "This was He of whom I said, He who comes after me is preferred before me, for He was before me."

*Colossians 1: 18 **And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence.***

*19 **For it pleased the Father that in Him all the fullness should dwell,**
20 **and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross.***

*21 **And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled***

*22 **in the body of His flesh through death, to present you holy, and blameless, and above reproach in His sight,***

*23 **if indeed you continue in the faith, grounded and steadfast, and are not moved away from the hope of the gospel which you heard, which was preached to every creature under heaven, of which I, Paul, became a minister.***

*1 Corinthians 3: 5 **Who then is Paul, and who is Apollos, but ministers through whom you believed, as the Lord gave to each one?***

*11 **For no other foundation can anyone lay than that which is laid, which is Jesus Christ.***

No one would willingly accept a letter carrier who would open the mail addressed to a person to make the delivery of it gradually with the purpose of keeping the receiver dependent on him or her. Moreover, no one would willingly accept a letter carrier who wanted to instruct people on what to do with the mail addressed to them. These kinds of attitudes are simply not the letter carrier's assignment.

Unfortunately, however, both in the Scriptures and in contemporary life, we find preachers and announcers that claim to announce the Gospel of God and that also insist on placing themselves in positions that have not been bestowed on them by God, therefore, in positions of dangerous letters carriers. These are the kind of behaviors that generate strong oppositions to the Gospel of the Lord. Let's look at an example in the following text:

*3 John 1: 9 **I wrote to the church, but Diotrephes, who loves to have the preeminence among them, does not receive us.***

Messengers have an important role as couriers of the communication that someone has entrusted to them to pass on, but the best instructor to instruct about the purpose of something that was intended for someone is the one who generated what was sent to the receiver. That is why, when actually a person receives the Gospel of God, one also receives the connection with the One Who sent or offered the Gospel.

*Psalms 32: 8 **I will instruct you and teach you in the way you should go; I will guide you with My eye.***

And yet, concluding this chapter and highlighting one more time the concept set forth above, let us also see some definitions of some dictionaries on the meaning of the word offer, which we suggest for a reading with close attention:

Mini-Dictionary Luft:

Offer:

*Action or effect of making an offer or offer oneself;
Gift.*

To Offer:

*To present to be accepted (gift, vow, prayer, etc.);
To dedicate;
To present;
To propose with certain conditions;
To provide, make available;
To expose at sight; to display.*

Google Dictionary:

Offer:

An expression of readiness to do or give something if desired.

Merriam-Webster Dictionary:

To Offer:

*To present for acceptance or rejection;
To make (something) available;
To provide or supply (something).*

Looking at the various dictionaries above, and associating these definitions to what has been said on this subject about the Gospel being an offer, we understand that it is possible then to consider that **the Gospel of God is the expression of a set of gifts that relies on God's readiness to be given to those who accept what God offers them.**

C3. The Good News from Which Derives All Other Good News of the Gospel of God

In the previous chapter, we appointed to the fact that the Gospel is not just a message nor just a theoretical announcement. The Gospel is a real offer of God to all human beings.

And yet at the end of the previous chapter, some definitions of the meaning of the word offer were listed, highlighting in multiple dictionaries that an offer refers to something that is offered in such a way that it will also be delivered if the person, to whom the offer is addressed, is also willing to receive what is offered.

Some people, when reading the previous chapter or the last two paragraphs, may question the quotations that the Gospel of God, when it is accepted, is an offer that delivers what it announces, and also that the Gospel is not just an announcement of benefits applied only to the distant future of a person. This question, for some people, may arise, precisely, because of several texts of the own Scriptures that explicitly declare that there are many promises in the very writings on the Gospel that are still subjected to a waiting process to be fulfilled in the future, what is indeed so.

However, to have a more accurate understanding of the comment that the Gospel of God is an offer that also delivers what it announces to those who receive it, a more detailed observation may be necessary on some more specific points about the various aspects associated with this Gospel.

The word “gospel” that was used in old Greek in the New Testament writings, according to the related notes to comments of Strong, for instance, is always associated with the idea of good news and the reward associated with the good news, as follows:

Gospel:

Euaggelion

1) *Reward for good news;*

2) *Good news.*

Euaggelizo

1) *Bringing good news, to announce good new.*

(Strong's Greek Lexicon)

As already explained, the concept of good news does not mean to say that they represent just words and messages without the content that supports them and without the foundation that gives sustenance and life to them. The Lord Jesus Christ Himself said that His words have the support of all that also gives life to His words.

*John 6: 63 **"It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life.***

Although the term “Gospel” has the connotation of “multiple good news,” there is a very distinct separation to be observed in the own good news of the Gospel of God.

We understand that the comprehension of the point that we are presenting in these last paragraphs is so relevant, or rather, it is of fundamental importance for a deeper comprehension of the Gospel of God and about the life that is in it.

The multiple good news of the Gospel of God “are” separated into two very distinct aspects:

- ⇒ **1) A first part that consists of a single, main, primary, or central good news;**
- ⇒ **2) A second part which encompasses the other good news, and which can be accessed as a consequence or result of having received the primary, unique, and central good news of the Gospel.**

The gospel of God has one central, primary, or main good news from which all “other good news” derive.

Even though one has not yet seen the fulfillment of some specific good news announced in the Gospel for the future, if a person receives the central or main good news of the Gospel of God, which already has been made available to humans for many centuries, one also has already received everything one needs for the present life and for the life that follows after the lifetime on Earth.

In some aspects, similar kinds of situations also occur in many moments of the common life of many people. For instance, if a person legitimately bought a property or any “good,” at the time that one acquired the “good,” some “good news” in one’s life, one has already acquired the “good” even though one will still benefit from it in the future.

Also as an example, if a person wants to acquire a farm, the first good news one has to reach is the particular title of that specific good. Thus, from this first good news, the person that owns it can explore the other things, benefits, or “good news” that exist on this farm, a kind of purpose that may take a very long time so that one can also discover and make use of the many aspects that are in the acquired good.

The offer of the Gospel of God has some characteristics similar to the acquisition of some good or property, although, in the case of the Gospel of God, it is offered not by the price of human and material things, but by the grace of God.

Once a person receives the central or primary offer of the Gospel of God and remains committed to it, the person begins to enter into the condition to receive the other parts of the same Gospel of God. The position where some of these other portions are available immediately, while others remain as reserved items for the future.

However, if one person does not receive the first or the main offer of the Gospel of God, one is not qualified to receive the other gifts (or good news) belonging to the same Gospel.

And to be explicitly noted: The central or primary good news of the whole Gospel of God is the Lord Jesus Christ!

Preaching the Gospel of God, proclaiming the Gospel of God, is the same as preaching Christ. It is the same as announcing Christ, and vice versa.

Let us look closely at the following texts:

*Acts 5: 42 **And daily in the temple, and in every house, they did not cease teaching and preaching Jesus as the Christ.***

*1 Corinthians 1: 17 **For Christ did not send me to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of no effect.***

*18 **For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.***

*19 **For it is written: "I will destroy the wisdom of the wise, And bring to nothing the understanding of the prudent."***

*20 **Where is the wise? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of this world?***

*21 **For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe.***

*22 **For Jews request a sign, and Greeks seek after wisdom;***

*23 **but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness,***

*24 **but to those who are called, both Jews and Greeks, (we preach) Christ the power of God and the wisdom of God.***

*Romans 10: 14 **How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?***

After the coming of the Son of God into the world as the Christ, people are not called by God to believe in a beautiful message made up of sublime words. They are called to believe in the person of the Son of God who was killed, but who also was resurrected and who is alive sitting at the right hand of the Heavenly Father.

*1 Timothy 3: 16 **And without controversy great is the mystery of godliness: God was manifested in the flesh, Justified in the Spirit, Seen by angels, Preached among the Gentiles, Believed on in the world, Received up in glory.***

*Hebrews 1: 3 **... who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high,***

*4 **having become so much better than the angels, as He has by inheritance obtained a more excellent name than they.***

The central good news of God is the power of God for the salvation of everyone who believes because the major good news offered by God, through His Gospel, is the very Son of God, the One Who gives novelty of life to all those that believe in Him.

The power of God for salvation, also called the Gospel of God, in the first place, is Christ.

Christ is the Gospel of God. Christ is the good news of God to all humanity.

Let us also look a few more texts closely:

*Romans 1: 16 **For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.***

*1 Corinthians 1: 24 ... **but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.***

*John 11: 25 **Jesus said to her, "I am the resurrection and the life. He who believes in Me, though he may die, he shall live.***
*26 **"And whoever lives and believes in Me shall never die. Do you believe this?"***

From the beginning of the proclamation of the Gospel of God, the emphasis has always been on the offer of the person of the Lord Jesus Christ. The good news of God has always been the Son of His Love and the eternal life through a relationship with Him.

*Luke 2: 10 **Then the angel said to them, "Do not be afraid, for behold, I bring you good tidings of great joy which will be to all people.***
*11 **For there is born to you this day in the city of David a Savior, who is Christ the Lord."***

*John 3: 16 **"For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life."***

*John 10: 10 (b) ... **I have come that they may have life, and that they may have it more abundantly.***

Christ is the gift of God offered through the Gospel and announced through the preaching of the Gospel.

Preaching proclaims the Gospel. The Gospel, however, is the way to make the offer available, and the main gift to be given to whoever wants to receive the Gospel is Christ.

The acceptance of the offer presented by the Gospel and announced by the preaching is the power of God for salvation, for the acceptance of the offer is the acceptance of Christ, the Redeemer of everyone who believes in Him.

Thus, the believing in the preaching of the Gospel only occurs if a person believes in the Christ offered by the Gospel of God and if a person receives Christ as the central or main gift of the good tidings of the Lord.

The considerations above can be clearly seen, for instance, also in the following texts:

*Ephesians 5: 2 **And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma.***

*John 1: 12 **But as many as received Him, to them He gave the right to become children of God, to those who believe in His name.***

*1 John 5:12 **He who has the Son has life; he who does not have the Son of God does not have life.***

Christ is the offer already made available by God to be accepted by the one who wants to live according to the will of God.

Whoever has the Son of God in his or her heart, as the Scripture declares, has a new life of God already available. Moreover, he or she will not have it only in the future, for Christ is the life of God also or already offered for now to those who believe in Him.

Whoever has the Son of God in his or her life, already has the primary good news from which all “other good things” come to one's life.

Christ is the central good news of God that precedes all other good news also offered by the Gospel of God.

Whoever has the Son already receives the life in the present and can also have it in the future, if one just perseveres in remaining in Christ.

Everything that the Gospel of God offers passes through Christ. It is from Christ that all other good news of the Gospel of God can be understood and accessed.

*Colossians 2: 1 **For I want you to know what a great conflict I have for you and those in Laodicea, and for as many as have not seen my face in the flesh,***

2 that their hearts may be encouraged, being knit together in love, and attaining to all riches of the full assurance of understanding, to the knowledge of the mystery of God, both of the Father and of Christ,
3 in whom (in Christ) are hidden all the treasures of wisdom and knowledge.

Colossians 2: 9 For in Him (in Christ) dwells all the fullness of the Godhead bodily.

To give Christ, His Only Begotten Son, to us is the proof that God has already granted the full possibility of human beings to access the most sublime aspect that God had or has to give to them.

The highest proof of the truthfulness of the Gospel of God has already been accomplished by God, through His Only Begotten Son.

Romans 5: 8 But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.
9 Much more then, having now been justified by His blood, we shall be saved from wrath through Him.
10 For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.
11 And not only that, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

Romans 8: 32 He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?

God has placed the whole foundation of His Gospel in Christ Jesus.

In this way, any supposed Gospel of God that does not have Christ at the center of the Gospel is not a true Gospel of God.

Without Christ, there is no true Christian life.

In the world, many people are trying to live a Christian life devoid of Christ, which is impossible. An individual who does not have Christ in his or her life may live a life that perhaps has an appearance of godliness, may live a life that copies some Christian behaviors. However, without Christ, one can never truly live the Christian life that Christ gives to everyone who receives it in the heart as the offer of life given by God to all who believe in Him.

If people knew more about the Gospel of God, many would no longer insist on living a life with just a Christian name but separated of the very essence of Christian life.

The Gospel of God never presented or considered the possibility of a Christian life outside of Christ or separated from Him who is the reason why the Christian life is called as the Christian life.

A greater revelation of God about the Gospel is linked to knowing Christ more, because knowing Christ closer is also knowing more about the Gospel of God, and vice versa.

Through the Gospel, God offers true peace, true justice, the solid foundation, the durable protection, and an everlasting shield. However, the Christian should never dissociate these and other good news from the person of Christ and the personal relationship with Him, for Christ is our peace, Christ is our righteousness, Christ is the unique foundation upon which God wants us to build our lives.

The Lord Jesus Christ, resurrected, alive, and seated at the right hand of the Heavenly Father, is the refuge, the steadfast rock, and the very present salvation and life of God for everyone who believes in the Lord.

C4. The Pre-Announcement of the Gospel, the Living Gospel, and the Written Gospel

The Gospel of God, as already seen in previous chapters, is an offer of something real that can be actually assimilated and received, and which should never be confused with a mere message or preaching of theoretical knowledge.

The Gospel of God is, at the same time, the offer of good news and the availability of the good gifts offered to those who want to receive what is presented to them.

Nevertheless, for something to be offered, communication must also be used to make the offer known.

It is important to know, however, that a communication presenting an offer can occur basically in three different circumstances, namely:

- ⇒ 1) Before the offer is actually available to be delivered;
- ⇒ 2) Along with the actual presentation of the offer itself;
- ⇒ 3) After the offer is made available.

Considering the first of the three aspects mentioned above, we would like to emphasize that the communication that informs about an offer that will be made available at some point in the future is not exactly an announcement of an offer, but it is the pre-announcement of what will yet be offered.

We understand that it is of high relevance to note that the circumstances of the pre-announcements, announcements, and latest announcements of the Gospel of God may present some great distinctions between them. Moreover, not properly distinguishing what a pre-announcement, announcement, and post-announcement are, may significantly affect a proper relationship with any proposition being presented by some offeror.

At the pre-announcement time, for example, the emphasis is in the expectation and hope of what will be presented in the future. At the time of the announcement, the expectation may aim more on the observation of what is presented and on the acceptance or rejection of what is exposed as the offer itself. Already at the post-announcement time, the expectation may encompass the same points of the announcement, but it also may have been increased or even compromised by some historical facts that occurred between the announcement and the present time of the person to whom the news are announced.

The pre-announcement of the Gospel of God was practiced for many years until it gave way to the practice of the actual announcement, and there is a significant distinction between these two aspects.

The pre-announcement of the Gospel of God also represents a message from God to human beings, but in which the delivery of the good news is not performed together.

In the Scriptures, can be found several narratives of pre-announcements made about the Gospel of God and made many years before the Gospel was actually available to all human beings, such as the following text:

Galatians 3: 8 And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, "In you all the nations shall be blessed."

Many people had received the pre-announcement of God's Gospel in many ways before Christ came to the world in the flesh.

Soon after the first sin of humanity, carried out in Eden by Adam and Eve, God announced to Eve that a descendant of her would come to tread the deceiving serpent's head, indicating the good news of redemption that would come in the future.

This message was also intensified and pre-announced in a more detailed manner to the lineages that followed Adam and Eve. To them, were exposed precise details of what it would be like when the Gospel of God would be presented not only as a pre-announced message but, instead, as an offer where there also would occur, together, a delivery of good gifts that were pre-announced until then.

The psalmists of the book of Psalms and the prophet Isaiah, for instance, accurately described many details that should be fulfilled when the pre-announcement of the Gospel of God would become an announcement accompanied by the own good news announced.

The Bible Scriptures show us that Isaiah, David, and many others, even reached the grace to see, as yet to come, the good news of God for human beings that would be delivered to humankind when the pre-announcement would give way for the announcement itself of this Gospel, as we see below:

Acts 2: 34-35 For David did not ascend into the heavens, but he says himself: "The LORD said to my Lord: Sit at My right hand, till I make Your enemies Your footstool."

John 12: 41 These things Isaiah said when he saw His glory (the glory of Christ) and spoke of Him.

1 Peter 1: 10 Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace that would come to you, 11 searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow. 12 To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven, things which angels desire to look into.

Hebrews 11: 13 These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced them and confessed that they were strangers and pilgrims on the earth.

...

**39 And all these, having obtained a good testimony through faith, did not receive the promise,
40 God having provided something better for us, that they should not be made perfect apart from us.**

Approximately four thousand years was the time of the pre-announcement. Four millennia was the time for the pre-announcement reach its fulfillment and to, after that period, give place for the offer itself.

When, however, the time for the announcement came, many did not realize the radical change of circumstances that occurs when there is the end of the pre-announcement time to give way to the time of the announcement.

The change from pre-announcement time to the actual offer announcement time went unnoticed by many people, including many who were actually waiting for the announcement. However, **the shift from the pre-announcement time to a real and tangible presentation of the offer itself was something incalculably powerful, establishing a change in the facts of the history of the entire universe forever.**

With the coming of what was pre-announced, the time of prophecy gave place to the time of the accelerated fulfillment of the contents that the prophecies declared.

The process that initiated the establishment of what was pre-announced in the prophecies was the very coming of the Gospel of God, which is a ratification of the pre-announced messages, but with the difference that in it also is included the delivery of what was promised.

Matthew 11: 13 **For all the prophets and the law prophesied until John.**

Luke 16: 16 **The law and the prophets were until John. Since that time the kingdom of God has been preached, and everyone is pressing into it.**

Luke 24: 44 **Then He said to them, "These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me."**

A prophet, known as John the Baptist, ended or closed the period of the pre-announcement and collaborated with God in the preparation and introduction of the time of the presentation of the very offer of the Gospel of God.

Luke 3: 15 **Now as the people were in expectation, and all reasoned in their hearts about John, whether he was the Christ or not,**

- 16 **John answered, saying to all, "I indeed baptize you with water; but One mightier than I is coming, whose sandal strap I am not worthy to loose. He will baptize you with the Holy Spirit and fire.**
- 17 **"His winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and gather the wheat into His barn; but the chaff He will burn with unquenchable fire."**
- 18 **And with many other exhortations he preached (the Gospel) to the people.**
- 19 **But Herod the tetrarch, being rebuked by him concerning Herodias, his brother Philip's wife, and for all the evils which Herod had done,**
- 20 **also added this, above all, that he shut John up in prison.**
-

The time of John the Baptist was brief because the proclamation of the Gospel of God would no longer be primarily by prophecy, but rather by the offer of an effective delivery of the pre-announced good news for centuries.

So, soon after John the Baptist began the proclamation of the good news to human beings, the magnificent good news became materialized in fact before humans.

- John 1: 19* **Now this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?"**
- 20 **He confessed, and did not deny, but confessed, "I am not the Christ."**
- 21 **And they asked him, "What then? Are you Elijah?" He said, "I am not." "Are you the Prophet?" And he answered, "No."**
- 22 **Then they said to him, "Who are you, that we may give an answer to those who sent us? What do you say about yourself?"**
- 23 **He said: "I am 'The voice of one crying in the wilderness: "Make straight the way of the LORD,"' as the prophet Isaiah said."**
- 24 **Now those who were sent were from the Pharisees.**
- 25 **And they asked him, saying, "Why then do you baptize if you are not the Christ, nor Elijah, nor the Prophet?"**
- 26 **John answered them, saying, "I baptize with water, but there stands One among you whom you do not know.**
- 27 **"It is He who, coming after me, is preferred before me, whose sandal strap I am not worthy to loose."**
- 28 **These things were done in Bethabara beyond the Jordan, where John was baptizing.**
- 29 **The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world!"**
- 30 **This is He of whom I said, 'After me comes a Man who is preferred before me, for He was before me.'**
- 31 **I did not know Him; but that He should be revealed to Israel, therefore I came baptizing with water."**
- 32 **And John bore witness, saying, "I saw the Spirit descending from heaven like a dove, and He remained upon Him.**
- 33 **I did not know Him, but He who sent me to baptize with water said to me, 'Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.'**
- 34 **And I have seen and testified that this is the Son of God."**
- 35 **Again, the next day, John stood with two of his disciples.**

36 And looking at Jesus as He walked, he said, "Behold the Lamb of God!"

While the privilege of pre-announcing the Gospel of God was given to many prophets, John the Baptist was given the privilege of "introducing" the very Gospel of God to human beings. John the Baptist began his preaching pre-announcing the Gospel as the other prophets, but suddenly he switched to proclaim the Gospel itself and pointed directly to it in the person of the Lord Jesus Christ. John the Baptist saw the good news coming from God being delivered to human beings right before his eyes and before those to whom the Lord initially addressed His Gospel.

The good news of God announced by John the Baptist, sent by God to be the forerunner of the Gospel of God, started now to be delivered to humans no longer by a prophet or by any other human who was also sinful as everyone else, but by the Son of the Living God Himself. Moreover, the good news of God started to be delivered by the Son of the living God dwelling among the people in a body of bones, blood, and flesh. The Lord Jesus Christ was delivering the good news of God in the environment where people lived on Earth so that they could be seen, heard, and touched by those who lived even in the dark regions of the Earth.

What had been promised and prophesied by many, and also by John the Baptist, was now being presented and offered materialized in flesh and blood before the people to whom the Gospel of God had previously been pre-announced.

The pre-announcements spoken, sung, expressed in visions, and written in dozens of Scriptures, now took on a tangible expression, palpable even by the natural senses of human beings, since dense darkness dulled their senses of spiritual understanding.

Isaiah 9: 2 The people who walked in darkness Have seen a great light; Those who dwell in the land of the shadow of death, Upon them a light has shined.

Matthew 4: 16 The people who sat in darkness have seen a great light, And upon those who sat in the region and shadow of death Light has dawned.

If the pre-announcement went through many generations in oral and written manner, the actual announcement of the Gospel of God was God's own living life presented in a way materially tangible among human beings.

John 1: 14 And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

The Gospel of God is incomparable, unique, and unparalleled, for, through its living offer, which is the Lord Jesus Christ, God Himself came

as the Son of Man to personally deliver the good news that He also pre-announced by proclamation for thousands of years.

God always fulfills what He promises. That is why, in due time, there is no distance between God's word of action and the fulfillment of what He speaks. The word of God is living, it is powerful, and it is not like empty words that human beings so often utter.

*Genesis 1: 3 **Then God said, "Let there be light"; and there was light.***

*Genesis 1: 26 **Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth."***

*27 **So God created man in His own image; in the image of God He created him; male and female He created them.***

*1 Corinthians 4: 20 **For the kingdom of God is not in word but in power.***

*Psalms 29: 1 **Give unto the LORD, O you mighty ones, Give unto the LORD glory and strength.***

*2 **Give unto the LORD the glory due to His name; Worship the LORD in the beauty of holiness.***

*3 **The voice of the LORD is over the waters; The God of glory thunders; The LORD is over many waters.***

*4 **The voice of the LORD is powerful; The voice of the LORD is full of majesty.***

*5 **The voice of the LORD breaks the cedars, Yes, the LORD splinters the cedars of Lebanon.***

*6 **He makes them also skip like a calf, Lebanon and Sirion like a young wild ox.***

*7 **The voice of the LORD divides the flames of fire.***

*8 **The voice of the LORD shakes the wilderness; The LORD shakes the Wilderness of Kadesh.***

*9 **The voice of the LORD makes the deer give birth, And strips the forests bare; And in His temple everyone says, "Glory!"***

*10 **The LORD sat enthroned at the Flood, And the LORD sits as King forever.***

*11 **The LORD will give strength to His people; The LORD will bless His people with peace.***

*Hebrews 1: 3 **Who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high.***

In this last text above of Hebrews 1, it can be noted that the word of God comes out of the power of God. It is from the power of God that His word is given. That is why there is no word of God that does not produce the effect for which it was given.

*Isaiah 55: 10 **For as the rain comes down, and the snow from heaven, And do not return there, But water the earth, And make it bring forth and bud, That it may give seed to the sower And bread to the eater, 11 So shall My word be that goes forth from My mouth; It shall not return to Me void, But it shall accomplish what I please, And it shall prosper in the thing for which I sent it.***

The Gospel of God is powerful because it is an offer that has its origin in God Almighty Himself.

If at the season of the pre-announcements the word of God waited for the appropriate time for its manifestation, at the period of the Gospel of God itself, the Word came with power and glory, revealing what had been pre-announced about Christ, the Living and Mighty Word of God.

God had foretold that the Lord Jesus Christ would be born as the Son of Man in Bethlehem, and even kings that were resistant to God, established orders and decrees for this to happen. God said that His Son would be born among human beings in a manger and in a humble place. Therefore, the power of God worked for that the lodgings got crowded and that only the place appointed for the birth of His Son was left as an option for Joseph and Mary to lodge themselves in. Although Christ's birth occurred under very ordinary conditions at the sight of most of men and women, the events that introduced the living Gospel of God into the world mobilized circumstances that could never be put together with such precision by human beings themselves.

Since the announcement of the birth of Christ to Mary, the Gospel was no longer delivered only in the manner of a message, but also in the form of power and life, for the Christ announced by the angel Gabriel was conceived by the Holy Spirit in the womb of Maria shortly after the announcement.

*Luke 1: 26 **Now in the sixth month the angel Gabriel was sent by God to a city of Galilee named Nazareth, 27 to a virgin betrothed to a man whose name was Joseph, of the house of David. The virgin's name was Mary. 28 And having come in, the angel said to her, "Rejoice, highly favored one, the Lord is with you; blessed are you among women!" 29 But when she saw him, she was troubled at his saying, and considered what manner of greeting this was. 30 Then the angel said to her, "Do not be afraid, Mary, for you have found favor with God. 31 "And behold, you will conceive in your womb and bring forth a Son, and shall call His name JESUS. 32 He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. 33 And He will reign over the house of Jacob forever, and of His kingdom there will be no end."***

34 Then Mary said to the angel, "How can this be, since I do not know a man?"

35 And the angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God.

...
37 "For with God nothing will be impossible."

...
45 "Blessed is she who believed, for there will be a fulfillment of those things which were told her from the Lord."

Mary received the proclamation of the Gospel of God toward her life, and because it also was actually the Gospel of God, she also received from God the gift of the good news announced to her.

From the day of the announcement made to Mary and from the day the Lord visited her through the Holy Spirit, a new time was manifested on Earth and among all human beings. The pre-announcement was now the announcement with the delivery of what was offered.

Although there were Scriptures in those days, there was still no Gospel written when the Gospel was actually announced. The Gospel was not written first and then offered. **Despite that the Gospel was pre-announced, the living Gospel of God itself was offered before it was written in a more detailed manner, because it did not come as a letter, but it came as a living offer of life from the heavenly kingdom.**

The Christ offered by God to humanity is the greatest living manifestation of the life of the Gospel of God.

Luke 2: 9 And behold, an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were greatly afraid.

10 Then the angel said to them, "Do not be afraid, for behold, I bring you good tidings of great joy which will be to all people.

11 "For there is born to you this day in the city of David a Savior, who is Christ the Lord.

12 "And this will be the sign to you: You will find a Babe wrapped in swaddling cloths, lying in a manger."

If at the ancient time there was once a season of pre-announcements and people needed to wait for the fulfillment of this period for the actual coming of the Gospel of God, with the birth and announcement of Christ, the Gospel of God came in the form that is pertinent to it. That is, it arrived to announce what also had been manifested.

During the time when the good news of God was also as a man on Earth, the Lord Jesus Christ in the flesh, no new Scriptures were written down, because the message and the good news of God were present together in Christ among human beings. There was no need for the good news of the Gospel to be written in "paper and ink" at that

period that Christ was on the Earth, for the Gospel was living, visibly, and palpably among the people in the world.

Some saw that the Lord Jesus was the Christ who was to come into the world, saw in Him the good news that should come into the world. Others did not notice Him. Still, others noticed Him, but also despised Him.

When the Gospel was manifested to the world in Christ Jesus, the pre-announcement spoken, written, sung, and told in history and through visions given by God became the very offer accompanied by the delivery. The promises that declared that the time was near were replaced by the proximity and availability of access to what had been promised.

The Gospel of God came to change the way of communicating the messages of God toward human beings forever. From the coming of the Gospel of God on Earth, the communication that God intended for people was reestablished to the kind of communication that God always aimed to do with them. God has always intended to guide people by talking to them personally and directly, as also exemplified by the prophet Jeremiah as follows:

Jeremiah 7: 22 For I did not speak to your fathers, or command them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices.

23 But this is what I commanded them, saying, 'Obey My voice, and I will be your God, and you shall be My people. And walk in all the ways that I have commanded you, that it may be well with you.'

24 Yet they did not obey or incline their ear, but followed the counsels and the dictates of their evil hearts, and went backward and not forward.

Hebrews 8: 10 "For this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people.

11 None of them shall teach his neighbor, and none his brother, saying, 'Know the LORD,' for all shall know Me, from the least of them to the greatest of them.

12 For I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more."

The expression "after those days," used by the prophet Jeremiah, symbolizes the time after the pre-announcements that gave rise to the period of the offer of the Gospel of God itself, for at the time of the actual coming of the Gospel, what was promised was also delivered.

The Gospel of God encompasses, at the same time, (1) the announcement, (2) the offer, and (3) the proper time and due conditions for the acceptance and receiving of the living or real New Covenant offered by God.

Since the coming of Christ to the world as the Eternal Gospel of God, the way of the New Covenant was opened to everyone who believes in Christ and receives Him as the central good news of the Heavenly Gospel.

*Hebrews 9: 15 **And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.***

We saw briefly in this chapter, some texts that show us the change that occurred by the switching of the pre-announcement period to the offer time, where, through the offer of the good news that is in the Gospel of God, the New Covenant was established.

What a precious change of times the Heavenly Father has provided for humankind through Christ Jesus, to the point of humanity also using this time change even as a reference throughout its historical references, dividing the nomination of history into “Before Christ” and “After Christ.”

The change of circumstances caused by the coming of the Gospel was so great and significant that the reference to human times got divided into two entirely different times.

At this point, however, we understand that there is again the need for special attention to what occurred by the time of the actual coming of the Gospel of God to the world.

It is important to note that the coming of the Gospel of God divided the reference to the time of humanity in two, not in three.

The time of the announcement of the Gospel of God came ending or finishing the period of the pre-announcement, but, on the other hand, it did not come to bring a distinct period between the announcement and the post-announcement.

It is paramount to know that the time of the offer of the good news inaugurated by the Gospel of God, in exchange for the pre-announcements period, was not limited to the time when the Lord Jesus Christ inhabited on Earth as the Son of Men. The season of the heavenly offer or the Gospel was given by God to be among human beings until the end of the period of humankind on Earth.

The Heavenly Father, through Christ, did not share a short time of His offer of the Gospel to human beings, but He inaugurated the new time for the offer to remain being offered until the end of mankind's period on Earth.

The season of the announcement of the Gospel, which began more than 2000 years ago, will never be replaced by another similar time on Earth. It can only be accepted, exalted, broadcasted, and so on, by preaching and witnessing, so that people may hear and know more and more the Gospel of God already presented for centuries, but which remains available in a lively and real way as in the early days of its first presentation.

Revelation 14: 6 **Then I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth, —to every nation, tribe, tongue, and people,—**
7 **saying with a loud voice, "Fear God and give glory to Him, for the hour of His judgment has come; and worship Him who made heaven and earth, the sea and springs of water."**

Matthew 24: 14 **And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come.**

The Gospel of God was given to those who saw it in person, but it also applies to all who hear it later than this initial time.

The Heavenly Father gave His Only Begotten Son once and for all. Thereby, there is no need that the act by which Christ gave His life for the rescue of people should be repeated more times.

Hebrews 7: 27 ... **who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself.**

Hebrews 10: 10 **By that will we have been sanctified through the offering of the body of Jesus Christ once for all.**

Christ, even though He is no longer physically in the flesh and blood among humankind, remains the same good news of God always accessible to everyone who believes in the Gospel of God. Christ, also now, is the same offer of the Gospel of God present everywhere through the Holy Spirit.

Matthew 28: 2 (b) ... **and lo, I am with you always, even to the end of the age." Amen.**

1 Peter 1: 8 ... **whom having not seen you love. Though now you do not see Him, yet believing, you rejoice with joy inexpressible and full of glory,**
9 **receiving the end of your faith, —the salvation of your souls.**

John 7: 38 **"He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water."**

Once the central or primary good news of the Gospel of God has been given as an offer to the world, even though it is no longer physically walking among people, it has

already been given eternally. Therefore, it will never be removed or transformed into pre-announcement in the life of the one who keeps on believing in the Gospel of God.

The Gospel of God remains alive forever. If there was a pre-announcement before, there is no post-announcement today as referring to something that happened only in the past and to a small or special group of people of a specific era. **The Gospel of God remains a living offer of life as it has been since its announcement.**

Christ gave Himself for all people, regardless of nation, people, tribe, race, language, or time in which a person was born and lived on Earth. The Gospel of God has been established once for all and forever for all those who receive it in their life.

Galatians 3: 8 **And the Scripture, foreseeing that God would justify the Gentiles by faith, "pre-announced glad news" of the Gospel to Abraham beforehand, saying, "In you all the nations shall be blessed."**

(NKJV) + (author's added expression)

1 John 2: 2 **And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.**

John 20: 29 **Jesus said to him, "Thomas, because you have seen Me, you have believed. Blessed are those who have not seen and yet have believed."**

It is very relevant to understand the points presented above in order not to fall back on the idea that the life of faith in Christ is just a life of pre-announcements and an expectation of what is to come, as if the life of Christ could only be achieved with Him being present in the flesh on Earth, or yet only after His another coming to rescue His Church.

At the very moment that a person receives the Gospel of God in his or her heart, one also receives the gift of the good news of the Gospel, even if this individual does not experience immediately all of what is encompassed in the gift bestowed by God.

Romans 5: 5 **Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us.**

6 For when we were still without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die.

8 But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.

9 Much more then, having now been justified by His blood, we shall be saved from wrath through Him.

10 For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

11 And not only that, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

A person who receives the Gospel of God does not need to wait for a near or distant future to have fellowship with God, for the moment one receives it, one can practice the relationship with the Lord because one has already been reconciled with Him through Christ Jesus.

The firm understanding that the Gospel of God continues to be, also at present, an offer that delivers what is announced, is fundamental so that a person does not fall back on the idea of the period of the pre-announcement that existed before the coming of Christ in the flesh on Earth. **To believe in the gospel of God only as a pre-announcement or a message is to believe in something that is no longer applicable to the present day.**

To discern the time or period in which a person lives, can be of enormous relevance regarding the objectives or goals that this individual may see as possible or reachable.

Although a Christian in the world can still be exposed to many struggles and temptations, this does not mean that one cannot have Christ and the Lord's peace in one's heart already at present and that one cannot live already a life of communion or fellowship with the Lord Almighty.

Moreover, one aspect that perhaps contributes to the point that people get confused between the present availability of the living Gospel of God and the pre-announcement mentality of the time before the revelation of this Gospel is the fact that the Gospel of God itself, even after its abundant revelation to humanity, also was recorded in Scriptures that were inspired by God.

The fact that the Gospel of the Lord is also recorded in Scriptures inspired by God, however, does not make the Gospel as a Scripture similar to those that pre-announced the Gospel. That is also why, in the subject named "The Letter or Life," we seek to explore more extensively the difference between the writings and the life itself that the writings describe.

The Scriptures of the Gospel of God, primarily, are given so that the person who reads them believes and receives, through faith in the Author of the Scriptures, the life that the written records about the Gospel announce. They are not given with the purpose that a person creates only a future expectation of the new life in the Lord, as many would do at the time of the pre-announcements.

While the Scriptures previous to the Gospel announced the life to come, the Scriptures directly related to the Gospel of God repeatedly announce the life that has already been made available and can now be accessed by everyone who believes in the gospel of God and in the good news that comes with it.

1 John 1: 1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, concerning the Word of life,

- 2 the life was manifested, and we have seen, and bear witness, and declare to you that eternal life which was with the Father and was manifested to us,***
- 3 that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ.***
-

The written Gospel was never given to replace the actual new life that is available in God. It was given as yet another way of witnessing to people in the world that the life of the Living Gospel is already available to all who believe in it and that this life is in Christ and not in the Scriptures themselves. The Scriptures about the Gospel are given to point to the new life that already can be reached in the Lord Jesus Christ.

- John 20: 29 Jesus said to him, "Thomas, because you have seen Me, you have believed. Blessed are those who have not seen and yet have believed."*
- 30 And truly Jesus did many other signs in the presence of His disciples, which are not written in this book;***
- 31 but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.***
-

The Scriptures of the Gospel of God are immeasurably valuable and were recorded with love, sacrifice, and even with a cost of lives so that they could reach us. However, once again, life is not in the Scriptures themselves, for life goes on and will always remain in the One Who has given the Holy Gospel and all the good gifts that go with it.

- James 1: 17 Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning.***
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The Scriptures about the Gospel of God can serve many wonderful purposes, such as giving people instruction on various aspects of the Gospel of God, as well as cooperating with people for that they may surrender their lives to the Lordship of Jesus Christ and so gaining eternal life.

The Scriptures about the Gospel of God serve as security and protection for a person to avoid going beyond what the Gospel offers and also not wanting to impute to others a life that falls short or beyond the Gospel that God has announced. Moreover, the Scriptures on the Gospel of God also may serve to make learning about the contents of the Gospel faster and understood in a more structured way.

The Scriptures on the Gospel of God, still, serve as historical records about the facts narrated that took place and that many of them can be proven chronologically and even archaeologically for those to whom this confirmation is also so relevant.

All of these aspects mentioned in the last paragraphs are more than excellent, but despite this, the Scriptures on the Gospel of God should never take the place of the living relationship with the also living, main, and central good news that accompanies the Gospel of God, that is, the Lord Jesus Christ.

*1 John 5: 12 **He who has the Son has life; he who does not have the Son of God does not have life.***

*13 **These things I have written to you who believe in the name of the Son of God, that you may know that you have eternal life, and that you may continue to believe in the name of the Son of God.***

*1 John 5: 20 **And we know that the Son of God has come and has given us an understanding, that we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.***

*John 1: 12 **But as many as received Him, to them He gave the right to become children of God, to those who believe in His name:**
13 **who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.***

*John 4: 23 **But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him.***

Even the writings prior to the actual offer of the Gospel of God have, repeatedly, pre-announced that there is a new life and a new relationship with God to be received at the moment when a person hears and receives the living Gospel.

The fact that God has inspired people to describe main parts of His Gospel in several writings or Scriptures aims that more and more people can hear it and also for that the information of the facts of its coming is preserved as it occurred, as well as for a formal testimony that the Gospel of God has actually and already come on Earth.

Nevertheless, the fact that God inspired people to describe His Gospel is not for people to go back to the ways of the time before the coming of Christ, where basically they just had a pre-announcement of what would come in the future.

From the moment that the Gospel of God was announced, and its main gift was made available to human beings, it is never again necessary to wait for a future time to begin to receive the life described in the Gospel, for it is already available to the one who believes in it and to whom calls on the Lord for salvation.

Just as the writings before the coming of Christ testified of His coming, the writings on the coming and actual giving of the Gospel of God bear witness to Him who has already come.

The life of the Gospel was not in the Scriptures recorded before Christ, but they pointed to Him. Similarly, the life of the Gospel is not in the Scriptures recorded after Christ, but they also point to Him.

The life of the Gospel of God continues in Christ as it also was even before the pre-announcement of this Gospel, and so it will remain for eternity.

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

Revelation 1: 8 "I am the Alpha and the Omega, the Beginning and the End," says the Lord, "who is and who was and who is to come, the Almighty."

The Gospel of God, as already mentioned above, is not the Scripture itself about the Gospel. The Holy Gospel itself, being primarily the Lord Jesus Christ, is not just the expression of good writings but it is the expression of real and substantial new life in the Lord.

The Gospel of God is Christ, the God Immanuel, God with us every day until the end of the present age, also as it is God with us for all eternity.

*Matthew 1: 22 **So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying:***
*23 **"Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel," which is translated, "God with us."***

C5. The High Relevance for a Christian To Go Deeper in the Knowledge of the Gospel

Why should a Christian deepen one's knowledge of the Gospel of God even after being a Christian?

It seems to us, at first, that the question presented in the previous paragraph is already widely answered in the prior chapters of this subject.

Nevertheless, considering the high apathy toward the Gospel of God that can be seen in a significant portion of the people who claim to be Christians, we believe that it is important to highlight the fact that the Gospel of God is not only directed to people who yet are not Christians. The Gospel is also essential for Christians who have already surrendered their life to the Lord Jesus Christ.

Many people consider that the Gospel of God is a message of redemption and salvation, but the Gospel of God goes far beyond a message of salvation, for in it also is contained the set of good news that allows the Christian to live the new life received through the salvation provided by the Lord Jesus Christ.

The gospel of God is an offer of forgiveness of sins, but it is also an offer of reconciliation of personal relationship with God. Therefore, the Gospel of God also provides all the aspects that are necessary for that a proper relationship with God can be practiced and held forever in the life of a Christian.

Many Christians end up not practicing fellowship with God or doing it on a small scale because they do not know the Gospel of God. Many Christians do not even think that it is in the Gospel of God that they find the instructions and provisions for them to be established and rooted in the life that exists for a Christian after receiving the salvation.

The Gospel of God presents and offers the salvation of God, but it also presents and offers new life in Christ after a person receives the salvation. Although the Gospel of God contains all aspects of the redemption of individuals from sin and death, it also contains the aspects that are necessary for a life that has been redeemed from sin and death.

It is important to emphasize that the same Gospel of God that presents Christ as the Redeemer and Savior is also the Holy Gospel that presents Christ as the One offered by the Heavenly Father to live in the life of Christians.

Galatians 2: 20 I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

The Gospel of God is the revelation of God's purpose for every life, but it is also the means of making available and accomplishable what God has revealed by the same Gospel.

The Gospel of God does not only offers redemption, but it also unveils the mystery, kept for centuries, that the desire of God is to provide the new life of His kingdom by His Holy Spirit to every person. Through the Gospel, God is offering His perfect cooperation with the magnificent and eternal purpose that His Son Jesus Christ may dwell as Lord in the life of all of them that believe in this heavenly offer.

Colossians 1: 26 ... the mystery which has been hidden from ages and from generations, but now has been revealed to His saints.

27 To them God willed to make known what are the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory.

Colossians 2: 2 ... that their hearts may be encouraged, being knit together in love, and attaining to all riches of the full assurance of understanding, to the knowledge of the mystery of God, both of the Father and of Christ.

Let us go back and notice once more the last texts presented above. The revelation of the mystery of the Gospel, by which God exposed that His eternal will is that Christ may live in the hearts of every person, is granted to the saints, to those who already received Christ as Lord in their lives. Therefore, it is manifestly possible to observe, that there are revelations of the Gospel of God that only begin to be elucidated after a person surrenders the personal life to the redeeming Christ, showing explicitly that the Gospel is not directed only to those who do not yet know the person of the Lord Jesus Christ.

To think that the Gospel of God is only directed to non-Christians or even to think that the Gospel of God is only found in the so-called 4 Gospels are thoughts that may lead many people to be deprived of the instructions and the good news of God for the new life that is given to them when they experience the salvation from God.

The Gospel of God is indeed given to witness to those who do not yet know Christ, but the Gospel of God also is offered for the guidance of Christians in their abiding in Christ, Who is the source of all Christian life and Who is also the foundation and support of any Christian.

The person who already has received salvation through the announcement of the Gospel of God continues to be invited, by God, to remain and grow in it to also enjoy, experience, and live the Christian life according to the same Gospel.

The Gospel of God is not to be received only once and then set aside, for, through the Gospel, a Christian can grow in faith and in the knowledge of what was and still is offered by the Lord.

*Romans 1: 16 **For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.***

*17 **For in it the righteousness of God is revealed from faith to faith; as it is written, "The just shall live by faith."***

The relationship with the essence of the living Gospel of God, which is Christ, is indispensable for any Christian, for without Christ, a Christian can do nothing according to the will of God.

*John 15: 4 **Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me.***

*5 **I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing.***

Moreover, once the Christian understands that the new life provided from Heaven by God is in Christ, the living Gospel of God, it is also important for him to understand that the Christian's relationship with the records of the Scriptures on the Gospel of God is still of great benefit. Without the knowledge of the Scriptures about the Gospel of God, the Christian of the present days, for example, would not be so clearly informed about the need for every Christian to abide in Christ in order to live the new life received along with the salvation of God.

The fellowship with Christ and also with the Scriptures on the Gospel of God cooperate, together, so that Christians can walk safely and firmly in God's will for their life.

The Scriptures on the Gospel of God are abundant in the so-called 4 gospels, they are abundant in the Scriptures that pre-announced the coming of the good news of God, and they are abundant also in all the texts recorded in the New Testament books presented after the so-called 4 Gospels.

The Scriptures of the so-called 4 Gospels show more precisely the direct words of the Lord Jesus Christ on the good news presented as an offer to human beings. However, the Biblical books that follow them exhibit an enlargement of the teachings and statements given previously by the Lord, so that His words could also be appropriately detailed for the purpose of a broader understanding, but always in agreement with the will of God.

Many Christians have strayed significantly from the truth of the Gospel of God also because they do not know what the Lord already recorded in the Scriptures about this Gospel. And in its turn, many are not aware of the Gospel because they do not consider the words spoken by the Lord Jesus Christ Himself, while He was living in the flesh and presenting the Gospel to human beings, as a reference and priority for their life.

The Scriptures on the Gospel of God, after it was clearly and widely revealed, became the reference for all other Scriptures. Moreover, especially the Scriptures of the words uttered directly by Christ are the words that became the central reference point even for all other references to the Gospel itself.

*1 Timothy 6: 3 **If anyone teaches otherwise and does not consent to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which accords with godliness,***

4 he is proud, knowing nothing, but is obsessed with disputes and arguments over words, from which come envy, strife, reviling, evil suspicions,

5 useless wranglings of men of corrupt minds and destitute of the truth, who suppose that godliness is a means of gain. From such withdraw yourself.

Despite the Scriptures on the Gospel of God have already been established for many centuries as the base of reference to any other part of the Scriptures, it is amazing how many Christians do not know in greater depth what the Lord already has recorded about the good news of God offered by Him in Christ Jesus.

The return of Christians to the Gospel of God could spare them of so many troubles and frustrations they experience in their lives.

Messages, instructions, and offers that contradict the Gospel of God are not addressed by God to human beings, even though many of these messages use some parts of the Bible as the reference of their contents or even though they have the appearance of Christian messages.

Thus, if a Christian does not know the Scriptures recorded about the Gospel of God, nor the good gifts offered by it, and nor how they can be accessed according to the will of God, how can this Christian know if what is preached in the name of the Gospel of God is in fact pertinent to this Gospel?

Christians are called by God to overcome the superficial approaches that they make toward the Gospel of God and, instead of this behavior, they are called to a deep and continuous relationship with that what is granted from Heaven to them.

In the subject entitled Rightly Dividing the Word of Truth, from the series Suggestions for Reading and Studying the Bible, was highlighted the text about the point that God divinely inspired all Scripture. However, this does not imply to say that all Scripture has direct application in the life of Christians, though all Scripture is useful for their instruction. There are Scriptures that exemplify life practices that are contrary to God's will and that are in the Scriptures exactly to point out the opposition that they represent to a life according to the Gospel of God. One more reason that also makes a deeper knowledge of the Gospel so relevant.

Christ is the offer of God to the world for salvation, but He equally remains to be the offer of God also for Christians. The records of the Scriptures on the Gospel of God were given to reveal Christ to the world as well as to Christians. Christ and the Scriptures of the Gospel will never conflict, for they came from the same perfect source, which is the Heavenly Father.

And if, after the explanations of the previous chapters and the above paragraphs, a person persist in doubt whether a Christian should go or not go deeper into the Gospel of God and in the Scriptures that describe many profound aspects of this Gospel, we suggest yet a reflection and a more profound meditation on the reference made of the Gospel of the Lord in the following text:

*Ephesians 3: 8 (b) ... **the Gospel of the unsearchable riches of Christ.**
(translated from Portuguese or Spanish)*

What God offers us through Christ is unsearchable. The Gospel of God is unsearchable, and there will always be more and new good news to be discovered and received. That is why knowing what is in the Gospel of God is an increasing mission for the whole life of a Christian.

To grow in the knowledge of the Gospel of God is very significant to know more about God and also to discover more about the different characteristics of the person of the Lord Jesus Christ to the purpose of living and walking in a more constant and intense way with Him.

The Lord Jesus Christ Himself, when He was announcing the Gospel of God to the world, declared:

*John 17: 3 **And this is eternal life: that they may know You, the only true God, and Jesus Christ whom You have sent.***

Finally, to conclude this introductory subject to the theme of the Gospel of God, we would like to record here an invitation to the readers of this first subject of the series on The Gospel, The Good News of God, to also advance to the other contents of the same set with a desirous heart of knowing the diversity of facets and gifts that are in the Gospel of God, but also to deepen the knowledge of the Author or Creator of the Gospel and of the central or main good news called the “Lord Jesus Christ”.

To believe in the salvation offered by God and to receive it according to the Gospel of God are the first steps towards a discovery of what God wants to offer in the sequence for those who love Him. Nevertheless, continuing to grow in the living Gospel of God is to keep living and walking according to the purpose of the salvation provided by God through Christ Jesus.

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Note on Biblical Texts referenced:

- 1) The biblical texts without explicit indications of reference were drawn from NKJV Bible, as indicated below.
- 2) Highlights in the biblical texts, such as underline, bold, or similar were added by the author of this study.

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