

- Systemic Teaching about Christian Life -

Evangeliu

Das 1. Capitel.

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.

The Gospel

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

of the

Creator

4. In ihm * war das Leben, und
war das † Licht der Menschen.

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

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

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

Series:

THE GOSPEL

The Good News of God

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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. Broadening the Perception of the Diversity of Topics Related to the Gospel of God

The material exposed in this present theme, under the title “The Gospel of the Creator,” is part of the series “The Gospel, The Good News of God,” having already been preceded by the following subjects:

- ⇒ 1) “Much More Than a Message: An Offer of Life!”
- ⇒ 2) “The Limit of the Unlimited Gospel.”

Recalling yet the two subjects mentioned above, we point out that an introductory approach has already been taken to show that the Gospel of God is unshakable, eternal and that in it is contained in the noblest of the purposes to be sought by a person, as well as the most sublime and everlasting of the gifts already offered to human beings.

The Gospel of God is the most important aspect already pre-announced, announced, offered and registered at all times regarding the goal of God for the life of all people, which, therefore, should also be considered by all as being worthy to receive the priority attention of every human being.

The Scriptures, markedly and repeatedly, exalt the Gospel of God by exposing, in many words, the greatness and the unique conditions found therein, as, for instance, it is presented in the following texts of the letters written by Paul, an apostle of the Lord Jesus Christ:

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.”**

2 Timothy 1: 8 **Therefore do not be ashamed of the testimony of our Lord, nor of me His prisoner, but share with me in the sufferings for the gospel according to the power of God,**

9 **who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began,**

10 **but has now been revealed by the appearing of our Savior Jesus Christ, who has abolished death and brought life and immortality to light through the gospel.**

Through the Gospel of God, people of all nations, peoples, races and tongues can receive remission of sins, eternal salvation, growing life in the righteousness of God, increasing life through faith in the Lord, victory over eternal damnation of death, immortality or also the so-called eternal life or newness of life in the Lord.

In this way, still facing the abundant exposition of the Scriptures on the fundamental importance and breadth of the Gospel, it is also notorious that a broader approach to something so sublime, supreme and comprehensive needs to be carried out in such a

way that the main aspects of this gospel may also be seen from some more detailed perspectives.

Without examining the Gospel of God more deeply in its various parts more expressively exposed in the Scriptures, and according to the principal and multiple aspects that are correlated to this Gospel in the biblical writings, the task of someone achieving a broader perspective or panorama on the main characteristics of this gospel, and what is offered through it, may become significantly limited.

Thus, already in the first subject of the series on the Gospel of God, entitled “Much More Than a Message: An Offer of Life,” it was intended to expose, before the other aspects, that the Gospel of God does not refer only to an informative message about some specific intents of God.

Already since the first theme of the series, it was sought to highlight the perspective that the Gospel of God is a real and practical offer of the set that contains the gifts for the newness of life that God presents to human beings to be initiated from the moment in which they hear and receive this Gospel, because when one observes some aspect from the perspective of an offer, it can also be perceived that an offer, in general, needs to be associated with several characteristics that constitute it as such.

Precisely because the Gospel is extended to people as an offer, it also presents a wide range of aspects to be known by the people in this condition of an offer.

Once the Gospel of God is equated with an offer or gift, and not only with a message that communicates knowledge, it is also presented by the Lord with the proper features of an offer and with the characteristics that surround an offer.

An offer that actually is intended to be beneficial to a person is not just composed of what is promised in the offer, but also, among others, by what gave rise to the offer, what constitutes the various aspects offered, as well as what accompanies, supports or is associated with the offer if it is accepted.

Therefore, in view of the fact that the Gospel of God is the expression of an offer and that it should also be observed in this way in order that a broader perception of the aspects that compose it may be reached, we believe that it is of great value to consider here that, in general, the offers and their context cover at least the following points:

- ⇒ 1) The creator and offeror of the offer;
- ⇒ 2) The motivations that cause the offeror to create and present an offer to others;
- ⇒ 3) The purposes associated with the offer;
- ⇒ 4) A set of aspects that compose what is, in fact, being offered and what supposedly should supply what is necessary so that the announced purposes may be reached;
- ⇒ 5) The establishment of the terms of how the offer is shared or presented, and also the terms of acceptance, delivery, and guarantee of what is offered;
- ⇒ 6) The definition of the target population or audience of the offer;
- ⇒ 7) The communication of the availability of the offer to the target population, that is, the announcement of the offer made available;
- ⇒ 8) The target population or audience itself, that is, the recipients of the offer;

- ⇒ 9) The accomplishment of the delivery and the support of the offered aspects;
- ⇒ 10) The competition, opposition, and resistance to the presented offer.

Observing the items of the list exposed above it can be perceived that the process related to the evaluation of an offer encompasses a broad set of aspects, since the offer does not exist from itself, as well as it should not exist for itself.

For an offer to come into existence, there must be an offeror who conceives and presents this offer and, on the other hand, for an offer to have a significant purpose, it is necessary for it to have recipients to whom it can be directed.

And if we were to take a more sequential path to discuss the various aspects of the process of constitution, presentation, and delivery of the contents of an offer, the most logical thing would be to start with the considerations that begin the whole process, that is, by the factors related to the creator and offeror of an offer.

Nevertheless, through the two previous subjects in the series on the Gospel of God, the option was made to begin with the considerations regarding the positioning of the recipients of God's offer, given the essential importance that the predisposition of the recipients has in the evaluating and accepting what is offered to them.

Since a person, as the recipient of an offer, has a very decisive and mighty position in accepting or not accepting what is proposed to him or her, we also aimed to expose this aspect first, because without the willingness to even pay attention to the offer of God, a person also does not put oneself in a favorable position to know the other aspects of this same offer.

The subject about “The Limit of the Unlimited Gospel” was then purposely presented as the second material of the series in reference, and before the other subjects of the Gospel of God, because if the recipient of the offer does not have the interest of, at least, to know the offer that is presented to him or her, also the offerors, no matter how best they present themselves or presents their offer, become restricted to respect the “border of acceptance that the recipient establishes regarding what is offered to him or her.”

From now on, however, following the goal of knowing more characteristics of the Gospel of God as mentioned in the last list of topics discussed above, we would also like to move on to the considerations on the other aspects related to an offer and its context.

Thus, if, on the one hand, the recipient of an offer plays a decisive role in accepting or rejecting an offer, on the other hand, one must also be sufficiently informed or supported to make an appropriate decision about what is offered to him or her.

If, on the one hand, the decision to accept or reject an offer is the responsibility of the recipient of the offer, on the other hand, how to expect the recipient of an offer to properly opt for something if one does not know the main aspects of what is offered or does not know anything about those who are making or presenting the offer?

The recipient's willingness to accept an offer precedes its actual acceptance, but for acceptance to be made with an understanding and willingness, an appropriate exposition of the main aspects involved in the proposal is also required.

For a person to evaluate whether one wants to receive something, one needs someone to expose what is being offered, but also to know what is being offered, a person needs to take the time to evaluate the offer presented to him or her.

The willingness of the recipient in knowing more about an offer and the presentation of the offer by the offeror are points that complement each other.

Perhaps the introduction of this subject and the more detailed approach to pedagogic purposes on various characteristics of an offer may initially seem complicated to some readers, but this type of situation is commonly or routinely present in the lives of the vast majority of people. Daily a person is exposed to many offers and daily a person accepts or rejects the various aspects that are proposed to him or her.

In the following text, therefore, the two topics mentioned in the last paragraphs are covered, showing the need to expose the aspects related to an offer, as well as the need for the recipients of the offer to evaluate what is presented to them.

Romans 10: 9 ... that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.

10 For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.

11 For the Scripture says, "Whoever believes on Him will not be put to shame."

12 For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him.

13 For "whoever calls on the name of the LORD shall be saved."

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?

15 And how shall they preach unless they are sent? As it is written: "How beautiful are the feet of those who preach the gospel of peace, Who bring glad tidings of good things!"

16 But they have not all obeyed the gospel. For Isaiah says, "Lord, who has believed our report?"

17 So then faith comes by hearing, and hearing by the word of God.

18 But I say, have they not heard?

Yes indeed: "Their sound has gone out to all the earth, And their words to the ends of the world."

The broader exposition of the Gospel of God plays a crucial role in the whole process of spreading God's offer to humankind and also of its acceptance, for the exposition of the Gospel of God, by the very word of God, is also a means for an individual to be able to reach the faith that is granted by God to believe in the Gospel, as well as to attain the faith that is given by God to receive the Gospel in the heart indeed.

God offers His offer to people presenting various angles of His Gospel, as well as in repeated ways, for God desires the good of human beings and wants them to know the veracity of His offer from its multiple characteristics so that they also may accept it willingly in the heart.

The actions for a person to receive the Gospel of God are very simple and with practical effects available immediately after the acceptance of it. However, what is offered to the recipients of God's offer is something extraordinary, singular, vast, profound, majestic and marvelous. And God does not shy away from presenting His offer in a broad way and with the exposure of its multiple characteristics, so that people may know what they need to know about His Gospel or so that they may have the due understanding to receive it voluntarily.

- 1 Timothy 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.
5 For there is one God and one Mediator between God and men, the Man Christ Jesus,
6 who gave Himself a ransom for all, to be testified in due time.

Since the dissemination of the aspects related to the Gospel of God is so important and essential for that the recipients to whom it is addressed may also be equipped with the necessary information to be able to believe what the Gospel proposes, we will seek, then, from this subject, to address the theme of the Gospel in a more sequential way, also pointing more broadly to the origin of the Gospel, to the purposes for which it was conceived, and to the contents that are encompassed by the set of what is offered by God through the Gospel to all human beings.

The purpose of the present subject, and of the other subjects on the Gospel of God, which are presented in the sequel, therefore, do not aim to pass on theoretical knowledge to readers, but are intended to expose considerations and reflections that are in accordance with God's will in order to cooperate so that readers may see, mainly by the word of God and the Spirit of God, several central and fundamental points of the offer that the Lord directs to them, and also so that they may perceive the support that the Lord gives to the offered Gospel.

The purpose of these materials is in no way to add anything to the immeasurable and complete Gospel of God, nor is it intended to present anything that could propose a suppression or diminution of what is contained in the perfect Gospel of the Lord.

The objective of dismembering several subjects and making several comments about the various large parts of the Gospel of God, starting from the characteristics of its origin, aims just to present these considerations as tools of help that cooperate with people in the understanding what is offered by God, mainly so that they may make the voluntary choice to receive in their life what God offers them already for the present time, as well as for all eternity.

A constant, renewed and more detailed reflection on the fundamental and primordial aspects of the Gospel of God, from the point of view of the characteristics of an offer, is of vital importance for each generation, since over the years and centuries,

many people have tried to associate with the Gospel of God parts that do not compose it, and that will never actually be encompassed by the unique and true Heavenly Gospel.

The renewal of a person's understanding of the Gospel of God may occur through the knowledge of what is unknown to him or her, but it may also happen through the renewal of the understanding of what was known only superficially or even distorted.

The purpose of further exploring the Gospel of God from the perspective of the various aspects of an offer and from the perspective of the multiple central characteristics of the Gospel of God, therefore, aims also to propose an opportunity to return to the observation of the foundations of this Gospel since its source, so that people do not keep staying just in the layer of knowing the Gospel through what has been imparted to them informally or merely through traditions and cultures.

Having heard about the Gospel of God does not necessarily mean having heard the true Gospel of God, which is why returning to the fundamental conditions of the Gospel, in its various characteristics of an offer presented by the Eternal God, can be of such great importance.

In the next chapters and the following subjects of the Systemic Teaching about Christian Life, therefore, several points of the greatness of the Gospel of God can be observed, as well as many aspects of the surroundings of the Gospel of God that give credibility and support to it.

The Gospel of God and its surroundings are worthy of the most significant attention and dedication of human beings, remembering that when people do not pay attention to the Gospel of God, they do not heed to the highest and most important gift ever offered for the real benefit of them.

Many offers are presented daily to the multitudes that inhabit the Earth, but no offer from the world is comparable to the Eternal Gospel of the Creator, and no offer from the world comes close to the value of the Heavenly Gospel, for no offer from the world has the consistency and surroundings aspects that the Gospel of God has due to the source from which this offer originated.

Although the Gospel of God is offered in simplicity and humility to people and can be received in these conditions, it is not a poor message and devoid of great and wonderful resources. The Gospel of the Creator is the presentation of the most magnificent act of the love of God already revealed to humankind, before the angels and before all principalities and powers, a reason why the broader knowledge of each of its main characteristics is also so precious for the life of every human being.

1 Peter 1: 10 till 13

Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace that would come to you, 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.

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.

Therefore gird up the loins of your mind, be sober, and rest your hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ.

C2. The Ownership and the Primary Source of the Gospel

When a subject, a topic or an aspect of life is extensive and comprehensive, it also often happens that multiple references or compound names are assigned to it.

In turn, the use of compound names has several purposes and is used to identify and explain the same aspect according to the different angles or the main features that compose it.

And this practice of assigning compound names to subjects of large amplitude is also shown to be especially applicable to the Gospel being studied in this series. Several parts of the Gospel and its surroundings are so large, vast or expressive that for each of them a complementary name is added to the Gospel itself so that these different and main aspects that integrate it can be characterized, presented, explained and offered in a more detailed or specific way.

The breadth of the Gospel of God, as an offer directed to human beings, is so extensive that more than one name is necessary to bear the exposition of so many aspects that it contemplates, for this same Gospel is offered by the Lord not just to a specific point, but to express multiple facets and the greatness of the grace of God, as announced in the first verses of the words below written by John:

*John 1: 16 **And of His fullness we have all received, and grace for grace.***

Thus, in view of the breadth of the aspects associated with the larger groups of characteristics of the Gospel in reference, or of the multiple facets of God's grace, we intend to divide the following subjects of this series according to the compound names that are associated with the Gospel in the Scriptures, beginning in this subject by the title "Gospel of God" or "Gospel of the Creator."

The fact that the Gospel outlined in the Scriptures is also named as the "Gospel of God" or the "Good News from God," already defines a wide range of aspects about it.

The assignment of the expression or name to the Gospel as being "of God" or as being "of the Creator" defines, firstly, that:

- ⇒ 1) **The Gospel in reference belongs to God;**
- ⇒ 2) **The Gospel in reference has its origin in God;**
- ⇒ 3) **The offer of the Gospel is an offer of God to the recipients of the Gospel, God being so the offeror.**

To attribute to the Gospel the name as being "of God" or "of the Creator," also implies to declare that all intention to conceive the Gospel, its conception itself, and the offer of it originated in the very God of the Gospel.

To declare that the Gospel is an offer originated in God to be destined for humanity is also to announce that the Gospel is something that God offers directly to all human beings.

To say that the Gospel is an offer originated in God is also to declare that the Gospel is distinct from any other proposition that exists in the Universe and that does not have its origin directly in God.

To declare that the Gospel is an offer originated in God is also to say that the contempt and non-acceptance of this offer is a disregard and non-acceptance of a gift directly addressed by God to each person.

According to the text below, an offer can only be presented to be given legitimately to another by the one who owns the aspects that are offered and by the one who is able to fulfill the delivery of what one offers to others.

*2 Corinthians 8: 12 **For if there is first a willing mind, it is accepted according to what one has, and not according to what he does not have.***

Therefore, **God can present the Gospel as an offer to humanity because the Gospel that He offers, and everything that accompanies this Gospel, belong to Him and because the Lord is Almighty also to perform and sustain the delivery of all that is offered through the Gospel.**

In the world, there are many offers about many things being daily presented to people. There are offers of equipment, real estate, services, food, instructions, and education, as well as there are a lot of proposals that are nominated spiritual and which are presented as paths of salvation for the human beings' life.

In the world, however, and although there are many offers that propose the good for the people, there can also be several offers that do not benefit people indeed and that are even potentially misleading and false.

The misleading and false offers, in turn, are those that offer something that in fact is not intended to be delivered by the offerors to the recipients or that in fact cannot be fulfilled because the offerors do not have the proper qualifications and conditions to deliver or guarantee what they promise.

Many people on many occasions, unfortunately, just take heed in the projections and words that the offerors want them to hear about their offers instead of being careful to verify if the offerors indeed have the proper conditions to fulfill and sustain what they promise.

According to the Scriptures, for example, no human being can truly offer the remission of sins and eternal salvation to others if one is not indeed able to carry out and sustain this salvation. And, according to the same Scriptures, no human being is truly capable, empowered, or has the resources to make and sustain such an offer, as exemplified in the following texts:

Psalms 49: 7 till 10

None of them can by any means redeem his brother, nor give to God a ransom for him. For the redemption of their souls is costly, and it shall cease forever, that he should continue to live eternally, and not see the Pit.

For he sees wise men die; Likewise the fool and the senseless person perish, And leave their wealth to others.

Acts 4: 11 This Jesus is the ‘stone which was rejected by you builders, which has become the chief cornerstone.’

12 Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.

What the Gospel offers never could, can, or will be possible to be created and sustained by any being other than the Lord God Himself.

The fact that the Gospel has been called from the beginning as the “Gospel of God” occurs because it belongs to God and because God is the one who sustains it and gives due credibility and provision for everything that is necessary so that what is promised through this Gospel may also be accomplished.

God is not only the originator and the offeror of the Gospel, but He is also the foundation, sustenance, and guarantee of all aspects of His Gospel.

And since God is the very guarantee of His Gospel, the Gospel itself also bears the name of its Creator and contemplates the presentation of the glory of this unique guarantor God so that people can know in whom they are trusting in accepting the offer that is presented to them by the Gospel of the Lord.

Throughout the Scriptures, not only what God offers to human beings is exposed, but also, and in a certain way as a matter of priority, the Scriptures present who is the God who offers the good gifts to the people, as well as the assurances that He will fulfill them, as described in one more text below:

Hebrews 6: 17 Thus God, determining to show more abundantly to the heirs of promise the immutability of His counsel, confirmed it by an oath,

18 that by two immutable things, in which it is impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold of the hope set before us.

19 This hope we have as an anchor of the soul, both sure and steadfast, and which enters the Presence behind the veil,

20 where the forerunner has entered for us, even Jesus, having become High Priest forever according to the order of Melchizedek.

If people evaluated better “those” who are presented as the “guarantors” of the offers made to them and what evidence of assurances lie behind the offerors, they would not accept so readily or recklessly so many faulty or false offers that are exposed to them.

As beautiful as a specific manner of presenting or exposing an offer may seem, this offer will be false if the offeror does not have the conditions to gather and assure what is necessary for the appropriate delivery of what is being offered. Even if an offeror has the intention to fulfill what has been promised, an offer is not grounded in the truth if one promises something beyond what one actually can accomplish.

Often, among human beings, people rely excessively on the proposals or offers that are presented to them, without actually making a better judgment of what is offered to them and, mainly, by whom something is offered.

In the world, many people are making false saving proposals to other people, but on the other hand, there are also many people who accept them because they do not check the origin and the aspects that should give a guarantee and the support to these proposals.

Many offers in the world are presented as “good news,” but they are not because they do not have the ballast and the foundation to accomplish and sustain what they claim to offer, as two more examples from the Scriptures below show:

*Galatians 1: 6 **I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel, 7 which is not another; but there are some who trouble you and want to pervert the gospel of Christ.***

*2 Corinthians 11: 4 **For if he who comes preaches another Jesus whom we have not preached, or if you receive a different spirit which you have not received, or a different gospel which you have not accepted, you may well put up with it!***

In the last texts mentioned above, it can be seen how crucial it is to ascertain the origin of what is being offered to a person and how misleading may be the way that a person enters when the source of an alleged or supposed proposition of the Gospel of God is not appropriately discerned.

Nevertheless, because of the challenge associated with discerning offers and offerors, it may be that some other inquiries may arise in the minds of some people, such as: If the evaluation of an offer is so challenging, why, then, is the Gospel presented in a context in which a person has the possibility to choose other propositions that are not compatible with the Gospel of the Lord? Would it not be enough to have just one option for a person to choose?

In response to the questions in the preceding paragraph or similar to them, it should be emphasized that **if the Gospel of God were the only alternative that people had to choose, the Gospel would not be an offer and would no longer be an option to be chosen or not chosen, accepted or not accepted, but the Gospel would be an imposition, thus ceasing to be an offer.**

In the context of offers, it is normal to consider that recipients of offers will be exposed to more than one option, as well as should be presupposed that, in the context of offers evaluations, one proposition may be compared with other options.

In the present world, for instance, there is a possibility for a person to walk according to the Gospel of God or to walk in disagreement with the Gospel of God, which already exposes at least two options. In the present world, there are possibilities for a person to walk in the light or to walk in darkness, and although people have at their disposal the option of walking in the light, there are many who choose to walk in darkness, an aspect also clearly exposed by the writings of John, as follows:

- 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.*
- 17 For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.*
- 18 He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.*
- 19 And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil.*
- 20 For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed.*
- 21 But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God.*

In the very announcement of the Gospel of God by the Lord Jesus Christ, in the proclamation made by those who spread accurate news about the Gospel, and in the announcements of many other parts of the Scriptures, there are often warnings calling people to take heed and to make inquiries about the offerors and mediators of the offers before a proposition is accepted, as it is also exposed below:

- Matthew 24: 23 Then if anyone says to you, 'Look, here is the Christ!' or 'There!' do not believe it.*
- 24 For false christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect.*
- 25 See, I have told you beforehand.*

1 John 4: 1 Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world.

Therefore, **the property, the source, the foundation, and the aspects that give support and continuity to an offer that claims to provide life are items that should never be left out when a proposition is evaluated, or its reliability is checked.**

God is not afraid that His Gospel will be put under evaluation, because what the Lord presents in His Gospel is entirely legitimate, true and perfect, but also perfectly supported in the Lord.

In this way, we would like to emphasize once again that **the fact that the Gospel also receives the name composed of "the Gospel of God or the Creator" is directly associated with the aspect that everything that has been incorporated into this Gospel proceeded and proceeds from God.**

The Gospel of God belongs to the Lord, for this also it bears His name, and not because some human being has designed it and granted it to the

Lord. The Gospel of God belongs to the Lord because the whole Gospel and all details of it were conceived by the Creator Himself.

The ownership that God holds of His Gospel is due to Him to the fact that the Lord is also the primary source of all contents of it, as well as of all the aspects that guarantee the everlasting support of this same Gospel.

The offer of the “good news” of God, also called the Gospel, is the offer of true “good news” because it is originated in God, the only source of every good gift and every perfect gift.

*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.***

The Lord is light, He has conceived His offer in His light and also presents what He offers according to His eternal light, announcing with clarity why the origin of the whole Gospel is in God Himself.

A wholly perfect offer can only be offered if it is perfectly conceived and if everything it offers is perfect. And an entirely perfect offer can only be perfectly conceived if the one who conceived it is also perfect.

The Gospel of God is complete and perfect in all that it proposes because it was perfectly conceived and especially because He who conceived it is perfect.

The Eternal Gospel receives the compound name of the “Gospel of God” or of the “Gospel of the Creator” because the Lord is also the “Eternal God of this Gospel.”

The Gospel of God is the highest and most significant offer that a human being can receive in life, because the Gospel of God is an offer that provides eternal life from God Himself, as well as because it is an offer eternally sustained by the Creator of the Heavens and the Earth, and all that is in them.

It is in God Himself, the Creator, the Exalted Lord that does not depend on anyone doing something for Him in the sense of remaining as the righteous and eternal God, that the Gospel, extended as an offer to human beings by heavenly grace to be received voluntarily, has its source, foundation, everlasting support, and provision.

It is, therefore, of paramount importance that the topics of origin, conception, ownership, motivation, purpose, and composition of the Gospel of God be known, for these are the first factors which give it the credibility to be believed and accepted safely by the recipients of this offer.

The Gospel of God is an offer that was born in God, belongs to God and by God is offered to all human beings so that those who are willing to receive it also may achieve, in accordance with the will of God, what was promised to them by the Lord.

If anyone thinks that God created all things and then keeps Himself apart from the creation, merely letting the creation follow the very course of the creation itself, this person does not know yet the Gospel of God, much less the God of the Gospel.

The Lord, as the One who grants the Gospel, has always wanted and continues to want to reveal Himself so that people will know “**in whom**” they will be depositing their trust if they accept the Gospel from the Lord, as well as “**in whom**” they will be trusting so that the promises of the Gospel will also be delivered to them according to the characteristics of this offer.

*Psalms 34: 8 **Oh, taste and see that the LORD is good; Blessed is the man who trusts in Him!***

*Psalms 86: 5 **For You, Lord, are good, and ready to forgive, And abundant in mercy to all those who call upon You.***

C3. God's Supreme Motivation to Present a so High or Sublime Offer to the World

The topic we will seek to address in this new chapter is of great importance in the context of the propositions of offers, but at the same time, it is also a matter that needs some special dedication so that the barriers of superficiality may be transposed in order that this point also may be better assimilated.

Many people, organizations, and companies, nowadays, have adopted a practice of publicizing the visions and missions they say they have chosen as their goal for their projects.

Some of these people, institutions or companies even advance in the dissemination of a list of values and beliefs that they claim to follow in their conduct to achieve the visions and missions they announce.

In turn, these disclosures of the visions, missions, list of values or list of beliefs, in most cases, seek to be used as dissemination tools of the intents of the offerors, and this, to serve as an introduction or a reference point for the projects, propositions, or offers that people, institutions, or companies want to present to other people.

In the context of offers, when people or organizations try to expose their visions, missions, values or beliefs to others, they usually do so to be disclosed as offerors that have some degree of credibility to perform what they promise, aiming, also through this way, to be accepted by the recipients of the offers.

The disclosure of a set of information about the offerors, therefore, is an integrated part of the context of the propositions of offers that are presented in the world.

So, in a way, when God presents His Gospel associated with the fact that He is the source of this offer, the Lord Himself also uses the disclosure about Himself, as the offeror, to show the origin of what He offers and how what is being offered is supported.

However, if the disclosure that God makes of Himself is observed more closely, it may be seen that this specific disclosure contains an element that is not covered in most parts of the expositions that the offerors in the world make of themselves.

Although a part of the disclosures of offers that exist in the world seek to expose some information about the offerors through the announcement of their visions, missions, values, and beliefs, most do not openly and directly declare their real motivations, unlike God, who also announces widely the motivations that moved Him to present the propositions found in His Gospel.

Although, in principle, it may seem that the identification of the origin of an offer also automatically makes notoriously evident the motivation by which a proposition was conceived, it is not always just the information on the origin of an offer that clearly shows the motivation or the motivations for which a particular offer was generated or exposed to people.

Although the identification of the origin of an offer may clarify the source of a particular proposition, in several situations it will still be necessary to identify the motivations that originated an offer to clarify what indeed propelled the generation of this offer.

The set of motivations or reasons that propelled the generation of an offer is one of the principal determining factors to clarify what indeed made an offeror begin the preparation and presentation of the offer in reference.

To understand that the Gospel of God originated in the Lord, Creator of the Heavens and the Earth, is very significant because it differentiates the Gospel from any other offer presented at the initiative of some creature.

However, to understand the motivation by which God manifested His Gospel to be presented to human beings is to take a step further in the knowledge of some deeper aspects about the heart of God as the offeror of this Gospel.

While in the previous chapter aspects of the relevance of knowing the origin of the Gospel were discussed, aiming to strengthen the confidence that God's offer has a solid support and guarantee, in this new point, the goal is to add some emphasis on the importance of discerning the motivation of the One who makes the offer, and this, in order to cooperate with the recipients of the Gospel so that they may see more firmly and confidently that all this offer was generated by the Lord for the good of them, being the Gospel, therefore, or also by this, worthy of all acceptance.

Although it is not always easy to clearly distinguish the origin, motivation, and purpose of an offer, the distinction between these aspects can be extremely determinant in the evaluation and judgment that the addressees of an offer make about the proposition presented to them.

In many situations, a person may visualize with admiration the offer that an offeror presents to him or her, but, still, reject it for being suspicious of the motivation behind the presentation of the offer or the announced purpose.

So, if, on the one hand, many people reject or despise the Gospel of God for not believing that it actually originated in a Unique Creator God of the Heavens and the Earth, or that the Lord is able to sustain it, on the other hand, many people also reject the gospel of God because they do not trust that what has been offered to them by God is also presented with a real motivation to benefit them.

When people fail to see the motivation of God that is associated with His Gospel, they also fail to see many aspects of the depth of the benefits that God has for them.

We reinforce here, once again, that the motivation should also not be confused with the purpose, since these two aspects, although complementing one another, are distinct.

Motivation precedes purpose, and it is also through motivation that a purpose is generated.

To understand that motivation is the precursor of purpose can be very significant, for a purpose will be truly good if it also comes from a true and good motivation. For this reason, the Lord God does not omit to present His motivations, for each one of them is perfect, fair, righteous and aims for the good of all people.

The motivations of the Lord are entirely compatible with who the Lord is, thus permeating all that God does, as exemplified in the following texts:

*Psalms 145: 9 **The LORD is good to all, And His tender mercies are over all His works.***

*Psalms 25: 8 **Good and upright is the LORD; Therefore He teaches sinners in the way.***

The motivation that gave rise to the manifestation of the Gospel is perfectly aligned with the Creator of the Gospel, for in God, there is no variation between what He is and what He does.

*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.***

Thus, the understanding that the gospel comes from God and belongs to the Lord should also contemplate the acknowledgment that the Heavenly Gospel is entirely constituted from the perfect motivations of God.

And, in turn, a broader knowledge of God's motivations to manifest His Gospel, can be the striking difference for some people to take the decisive step in the direction of opening the heart in trust to receive what God offers them.

When God declared that He gave His Son for the good of the people, He did it because He actually wants people to receive His goodness. God's offer is indeed for the good of people because it comes from the motivation of God's abundant goodness.

When God declared that He gave His Son for the good of the people, He did it because He actually wants people to receive the gifts of His goodness.

In other words, God's offer is indeed for the good of people because it comes from the motivation of God's abundant and perfect goodness.

The Gospel of God and the goodness of God are inseparable, an aspect repeatedly announced by the Lord in conjunction with the announcement of His Gospel, as follows:

*Luke 2: 8 **Now there were in the same country shepherds living out in the fields, keeping watch over their flock by night.***
*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."*
- 13 And suddenly there was with the angel a multitude of the heavenly host praising God and saying:*
- 14 "Glory to God in the highest, And on earth peace, goodwill toward men!"*

If a person does not accept the Gospel of God, one does not reject just an offer originated in God, but one also rejects the greatest offer of true goodness directed or addressed to him or her.

Therefore, the motivations of God, which are inseparably associated with the Gospel, should also be announced at least as much as the proclamation that the Gospel proceeds from God.

The lack of a deeper knowledge of the motivations that are in God, and which led Him to present His Gospel to the world, is one of the expressive reasons that have kept many people away from the Gospel offered to them by the Lord in His benevolent grace.

Some people may even believe in the existence of God, but still be fearful of opening themselves to the Gospel of God because they think that God's only purpose is to punish them for the sins they have committed throughout their lives or for the reason that their belief is that the Gospel does not apply to them because they think they are not perfect to receive it.

On the other hand, there is no reason for people to remain unaware of God's motivations, because, starting with God's central motivation in presenting the Gospel to the world, His motivations are extensively described from the earliest texts of Genesis and continue to be characterized throughout the Scriptures, being the following text, evidently, one of the writings that more summarizes this point in a surprisingly sublime and majestic way:

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."

If the text of John 3, verse 16, is observed attentively, it can be seen that already in its first two words, namely, "**For God,**" the source of the narrated offer is presented and clarified without any doubt.

The clear and direct description of the origin of the offer in reference shows how it is unique and unparalleled, for only God, the Creator of the Heavens and the Earth could give something that had the dimension and breadth to extend over all of His creation, aspect also witnessed in the text following below:

*Colossians 1: 19 For it pleased the Father that in Him (Christ) 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.*

It is important to be continually reminded of the greatness and majesty of God so that it does not occur that we may find God's offer comparable to any work or offer made by human hands.

The text of John 3, verse 16, however, is not limited to announce that the greatest gift of all time originated in God, but it also informs why God made it.

The words, “*For God so loved the world,*” express the motivation that led God to offer what He manifested by granting His Only Begotten Son to the world.

God offered His Son moved by His love for all creation and, especially, for His love for all human beings.

To know that God is the Creator and the unshakable support of all creation is to know that God is the guarantor of His promises, but to understand more specifically the motivations of God, or His interior position towards human beings, can also serve as a very useful or cooperative tool for people to believe or trust in the Lord.

Knowing the motivations of God can cooperate significantly with strengthening the certainty of faith or trust that a person can exercise in relation to the Lord, as Paul also testified in the following text:

- 2 Timothy 1: 12 For this reason I also suffer these things; nevertheless I am not ashamed, for I know whom I have believed and am persuaded that He is able to keep what I have committed to Him until that Day.*
- 13 Hold fast the pattern of sound words which you have heard from me, in faith and love which are in Christ Jesus.*
- 14 That good thing which was committed to you, keep by the Holy Spirit who dwells in us.*

In the text of 2Timothy, just presented above, it can be observed clearly that God Himself and His motivation are inseparably associated with one another. The text states that God is mighty to sustain the faith that a person deposits in Him, but it also declares that those who believe in the Lord are equally supported by His love that is in Christ Jesus.

It is only because of the motivation of God's love that the Gospel exists and has such a splendid, magnificent and sublime purpose.

A deeper understanding of God's central motivation, and which led the Lord to offer His Gospel to the world, is an inevitable stopping point for those who also want to go deeper into the knowledge and experience of the newness of life that God offers people through His Gospel.

- Ephesians 3: 14 For this reason I bow my knees to the Father of our Lord Jesus Christ,*
- 15 from whom the whole family in heaven and earth is named,*
- 16 that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man,*

- 17 that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love,*
18 may be able to comprehend with all the saints what is the width and length and depth and height,
19 to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God.

How glorious it is to know that the Gospel of God has its origin in God Himself, but how glorious it is also to know that the Gospel of God is the fruit of His inestimable and wonderful love.

The Gospel is not just a simple and ordinary gift directed to human beings; the Gospel is an offer born of the inward affection of God's love for each person.

Considering that the word of God shows us the fact that God is love, calling the Gospel by the compound name "Gospel of God," therefore, also allows us to call the Gospel as the Gospel of God's Love.

Thereby, the Gospel of God, as the Gospel born of the Love of God, is entirely worthy of all acceptance, honor, exaltation, testimony and broad proclamation, for it was all generated from the depths of the wondrous virtues and motivations of the Eternal Lord.

- 1 Timothy 1: 14 And the grace of our Lord was exceedingly abundant, with faith and love which are in Christ Jesus.*
15 This is a faithful saying and worthy of all acceptance: that Christ Jesus came into the world to save sinners, of whom I am chief.

- 1 John 4: 14 And we have seen and testify that the Father has sent the Son as Savior of the world.*
15 Whoever confesses that Jesus is the Son of God, God abides in him, and he in God.
16 And we have known and believed the love that God has for us. God is love, and he who abides in love abides in God, and God in him.

Finally, in this chapter, we would like to mention that the theme of God's motivations, based on His love, is undoubtedly a theme worthy of the most profound and extensive approach, but because it is so permeated throughout the whole Gospel, this approach will be more detailed or carried out more extensively in each of the parts that follow in the next chapters, as well as in all the other subjects of the present series on the referenced Gospel of the Lord.

The Gospel of God is a perfect expression of Good News, for it was born from a source full of Good and Perfect Motivations fully supported by the Lord's Perfect Love.

C4. The Importance of Discerning the Purposes of the Offers

When a person inclines the heart to seek God more intensely and His Gospel in a more systemic way, one will soon realize that before him or her is an enormous, immeasurable and sublime reality, as well as everything that involves the sincere and direct search for the Lord, the Creator of the Heavens and the Earth.

Jeremiah 33: 3 ***‘Call to Me, and I will answer you, and show you great and mighty things, which you do not know.’***

Thus, the understanding that the Gospel is an offer of God to all the people of the world, without comparison to any other offer, and the realization that God's love is what motivated the Lord to manifest it, per se alone already are revelations that comprehend inexhaustible aspects of the goodness of God.

Nevertheless, despite the precious realities already seen on the Gospel of God so far, advancing to other aspects that are also revealed by the same Gospel may add many other benefits to those who follow in this way.

Pondering on various aspects that are part of the context of the offers can be challenging, it can consume a good time of a person, but, at the same time, it can also lead to extraordinary rewards that would never be perceived if there was not a proper dedication in detailing the aimed subject.

Although the Gospel is presented by God so that “little or simple ones” can understand it, and although God offers the Gospel so that it can be received in humility and simplicity, the action for a growing understanding of this the Gospel is not necessarily exempt from a dedication and substantial interest of those who seek to attain a more profound comprehension of the essential characteristics of this Gospel.

The fact that it has been mentioned several times above that the Gospel of God needs to be known more intensely or profoundly does not imply that it is complicated to be understood, for it was given by God to be accepted or received by all kinds of people in all nations. On the other hand, however, the fact that the Gospel can be accepted and understood by people in their most diverse situations also does not imply that there is no need for a person to make efforts or dedicate time to listen, study and meditate on what the Gospel offers him or her.

One aspect is to check whether there is difficulty or simplicity of understanding of something, but another aspect is the need for dedication so that understanding is achieved even though one aspect is not complicated to be assimilated. God grants the Gospel in a way that it is not complicated to be understood by those who yearn to receive the goodness of the Lord in their life, but on the other hand, as an inestimable treasure, the Gospel of God is more profoundly revealed to those who also devote precious hours of their life to it.

When the Lord Jesus Christ thanked the Heavenly Father for His revelation to the “little ones or the simple ones,” the Lord was referring to His disciples, who were named in this way also because they took time to follow and remain with the Lord to be taught by Him.

At the same time that God manifests His abundant grace in announcing His Gospel to the whole world and by the same grace that makes the Gospel more and more comprehensible to the individuals who believe in the Lord Jesus and receive His offer, God, through the Scriptures, also instructs people to position themselves intensely in the pursuit of what is offered them by grace, remembering here once again that the recipient of the offer also has an essential role in volunteering to receive what is offered to him or her, as exemplified in some texts below:

Luke 10: 21 ***In that hour Jesus rejoiced in the Spirit and said, “I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent and revealed them to babes. Even so, Father, for so it seemed good in Your sight.”***

Romans 10: 4 ***For Christ is the end of the law for righteousness to everyone who believes.***

2 Corinthians 6: 1 ***We then, as workers together with Him also plead with you not to receive the grace of God in vain.***
2 ***For He says: “In an acceptable time I have heard you, And in the day of salvation I have helped you.” Behold, now is the accepted time; behold, now is the day of salvation.***

Matthew 6: 33 ***But seek first the kingdom of God and His righteousness, and all these things shall be added to you.***

John 8: 31 ***Then Jesus said to those Jews who believed Him, “If you abide in My word, you are My disciples indeed.***
32 ***And you shall know the truth, and the truth shall make you free.”***

God did not demonstrate His condition of Almighty Lord just through the creation of the Heavens and the Earth, but He also continues to manifest Himself as the Almighty Lord through the maintenance and sustenance that He provides for all creation, having the Gospel a vital role in this process. God allows His power to be perceived in the grand and remarkable historical events, but He also allows His power to be seen in the daily direction that is given to those who receive the Heavenly Gospel and who present themselves to the Lord to be taught increasingly in it.

Through the Gospel, God offers His grace that extends the possibility of the eternal salvation that is so needed by all human beings. Nevertheless, through staying and growing in the received Gospel, God also offers the provision of His grace that teaches how this salvation works so that it may be experienced or manifested more intensely in the life of those who have received it.

The Scriptures on the Gospel of God present a narrative about how God has provided the way for the salvation of every human being, but the growth in the knowledge and the life offered by the Gospel also unveils a whole set of cooperative aspects for this salvation to be firmly established in a person's life.

Through the Gospel, the Lord, in a graceful and transparent way, offers all people the true freedom so that they may live or walk according to the will of God, but also through the same Gospel, the Lord offers people the possibility of a growth that teaches how to proceed to remain walking in the freedom that is in conformity with the will of the Heavenly Father.

God protects people daily from many dangers without them even being aware of it, and God is able to do this in very extraordinary ways, but God also demonstrates His protection to people by offering them the proper instructions to walk in the ways and steps which are favorable to them. And it is also through the growth in the knowledge of the Gospel that the Lord teaches people the daily and practical procedures according to His will, as well as grants them the instructions on what should be avoided by not being in line with the divine direction.

Similarly, the immeasurable provision that God has already fulfilled in the past to offer heavenly salvation to all people expresses a splendid and magnificent aspect of His Gospel. However, this same Gospel has also been announced and manifested to show that God cares about people's daily decisions and actions, for they can have significant implications for the salvation and life of every human being.

A large part of God's intervention actions for the benefit of the people is not, necessarily, in the so-called extraordinary works of the Lord, but it is in those actions that are ordinary and related to the decisions and choices that people make in their daily life. Another reason why the growth in the gospel of God is so significant, for it is also through the Gospel that people are taught and strengthened by the Lord to attain the right discernment and decisions that will be appropriate or beneficial to their lives.

Decisions and choices are crucial aspects of human existence, and which may substantially influence people's lives in the short, medium, long and very long term.

On the other hand, or in turn, **learning about “making choices or making decisions” inevitably goes through learning to analyze and evaluate offers available in life.**

Thus, one of the primary factors to make appropriate decisions is an adequate discernment that people need to have regarding the various offers that are presented to them throughout their lifetime on Earth.

The fact that an offer can be accepted or rejected, already establishes at least two choices or two decision options, that is, where there are offers there are options, and where there are options there will also be present, automatically, the scenario and the need for decisions, choices, and discernment.

Therefore, knowing how to make choices or decide appropriately in the most diverse aspects of life is one of the most valuable points of the existence of any human being on Earth, and for which a person also finds teaching and support in the Gospel of the Creator.

Because of the importance or the significant implications that choices and decisions may have on people's lives, the Scriptures on the Gospel of God deal extensively, even repeatedly, with this matter, beginning with the fact that the Gospel itself is presented by God to every human being as an offer that can be received or rejected.

Due to the importance of the decisions that each person embraces in life, the Lord Jesus Christ, in words directly spoken by Him on the Earth, has left many exhortations and examples to the people so that they may be attentive or on the watch about the multiplicity of offerors and offers that are present in the world. Christ has repeatedly highlighted how crucial it is to discern the difference between the various offerors and offers that arise in life so that a person does not follow the false offerors and their false paths, as described, for instance, in the series of texts below:

Matthew 7: 15 "**Beware of false prophets, ...**"

Matthew 10: 17 "**But beware of men, ...**"

Matthew 16: 6 Then Jesus said to them, "**Take heed and beware** of the leaven of the Pharisees and the Sadducees."

Matthew 24: 4 And Jesus answered and said to them: "**Take heed that** no one deceives you.

Luke 21: 34 "**But take heed to** yourselves, lest your hearts be weighed down with carousing, drunkenness, and cares of this life, and that Day come on you unexpectedly."

Luke 12: 15 And He said to them, "**Take heed and beware of** covetousness, for one's life does not consist in the abundance of the things he possesses."

Matthew 26: 41 "**Watch and pray,** lest you enter into temptation. The spirit indeed is willing, but the flesh is weak."

Matthew 24: 23 Then if anyone says to you, 'Look, here is the Christ!' or 'There!' do not believe it.

24 For false christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect.

25 "**See, I have told you beforehand.**"

*Luke 21: 8 And He said: “**Take heed that you not be deceived. For many will come in My name, saying, ‘I am He,’ and, ‘The time has drawn near.’ Therefore do not go after them.**”*

*John 14: 27 “**Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid.**”*

Similarly, Paul, Peter, John, apostles of the Lord Jesus Christ, and other writers, also described the need for proper caution regarding offerors and their propositions, as briefly exemplified below:

*Philippians 3: 2 **Beware of dogs, beware of evil workers, beware of the mutilation (the false circumcision)!***

*1 John 4: 1 Beloved, **do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world.***

*1 Peter 4: 3 **For we have spent enough of our past lifetime in doing the will of the Gentiles, when we walked in lewdness, lusts, drunkenness, revelries, drinking parties, and abominable idolatries.***
4 In regard to these, they think it strange that you do not run with them in the same flood of dissipation, speaking evil of you.
5 They will give an account to Him who is ready to judge the living and the dead.

Differently than in the Scriptures on the Gospel of God, and despite the high relevance that the processes of choices and decisions represent in people's lives, it is interesting to note that this topic is rarely dealt with or approached broadly, directly and objectively by a large part of the world's education systems.

In general, there are not many elementary, intermediate or high school curriculum that project a specific subject with a title on “life decision-making” or like it. Even in many higher education courses, there is no a conceptual and practical approach to the parameters involved in the contexts of the processes of choosing offers. Many higher education courses teach knowledge, techniques, and practices of high quality on handling information, equipment, and skills, but many do not dare to advance to direct training of people on decision-making criteria in relation to the many vital offers of life that are presented to them daily.

Thus, considering the aspects mentioned in this chapter and the aspect mentioned in the previous chapter that the motivation by which an offeror generated an offer is a distinct aspect of the purposes for which an offer is presented, although both complement each other, we would like to move forward here a little more about the need to consider also the appropriate discernment of purposes as a crucial point for a

person to be able to evaluate or check properly the propositions that are presented to him or her.

Although the discernment of the motivation by which an offeror presents an offer can be very useful and decisive to evaluate whether a proposition aims or not the good of the recipient of the offer, the discernment of the motivation of the offerors will not always be possible to be carried out directly. A situation in which, then, the need to discern also the purposes that are associated with an offer arises so that an appropriate evaluation may be achieved.

Still recalling the previous chapter, it was commented in it that the motivation or motivations for an offeror to present an offer precede the purpose or purposes that are intended to be reached through the offer presented to the aimed recipients. On the other hand, if the purposes are regarded as the consequence of the motivations, it is also reasonable to consider that **the purposes, ultimately or in their essence, will end up reflecting the motivations that generated them.**

While direct recognition of motivations may be more challenging to achieve if the offerors try to conceal them inside themselves, this possibility of recognition, even if indirectly, becomes broader or facilitated when individuals, groups or organizations begin to expose their goals, because through the purposes they also end up disclosing in part the motivations that gave rise to their offers.

If, on the one hand, the purposes are conceptually distinct from the motivations, on the other hand, they cannot be dissociated from the motivations, because when the purposes are expressed by words and, mainly, by the acts that aim to reach the proposed targets, the purposes also make the motivations of the offerors more visible and tangible.

Following still in the same reasoning, once the manifestation of a purpose occurs, the possibility of pointing to the motivation that originated the objective also, in principle, becomes broader, since, in general, the purpose is more tangible and measurable than the motivation. The motivation is set in terms less measurable by natural human metrics, which probably makes the understanding and assessment of motivation more challenging than purpose.

Therefore, **while the motivations play a crucial role in the creation of an offer or a purpose, on the other hand, the discernment of the real purposes that accompany an offer plays a crucial role in disclosing the motivations that led this offer to be generated or presented to the recipients.**

In verse 16, of chapter 3 of the book of John, used in the preceding chapter to exemplify the identification of the origin of the offer of the Gospel and the motivation that led God to do so, it can also be found a clear description of a specific and firm purpose for which God has granted His Gospel.

Let us see below, then, once again the above-quoted text:

*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.***

Thus, if the “*for God*” shows the origin of God's offer to the world and the “*so loved the world*” shows God's motivation to manifest His offer, the “*that whoever*” begins to show the purpose for which the offer was presented to the world.

The purpose manifests the objective or goal associated with an offer and shows what the offeror wants to achieve or accomplish through that offer.

If the purpose for which God gave His Only Begotten Son to the world did not objectify the good of the people to whom the Son was and continues to be manifested, the purpose would denounce that also the motivation of love, declared in the same text of John 3, would not actually be present in this offer presented by the Lord to human beings.

The gospel of God, as a perfect offer, therefore, only holds this characteristic by the fact of being grounded in a perfect origin, in a perfect motivation, but also in a purpose perfectly aligned with its origin and with the motivation by which it was generated.

If people would pay more attention to the origin, motivations, and purposes that are associated with the Gospel of God or the Eternal Creator, they would also be better prepared and supported to evaluate and discern the real purposes of the visions and missions of other offers that are presented to them in the world.

Considering that the Gospel of God is the most important offer of the Universe and of all time already presented to human beings, this Gospel and the deepening in the knowledge of it should also be in the place of the highest esteem in the life of each person and have the primacy before all the other offers in the world.

If people would devote more attention to realize, in the light of the Gospel of God, the real purposes behind the many propositions of visions and missions in the world, in order to detect the origin and motivations associated with the offers presented to them, they would not be so caught up in visions and missions that are contrary to the will of God and that, therefore, are also contrary to their own lives.

The attempt to suppress the need for knowledge of the actual purposes of the offerors and which are associated with their offers, so that the origin and the real motivation of an offer remain obscured, often have the objective, even intentionally, to produce a reduction of the fuller understanding of the real surroundings that there are associated with a particular proposition so that people do not reject what should be rejected by them or do not accept what should be accepted by them.

While the motivation of an offeror points to the aspects that led to generate or present an offer, the real purposes that are associated with an offer point to the destination that is intended to be achieved by presenting an offer to the people. That is why it is so crucial to discern, in the light of the heavenly will, the main aspects of the propositions to which a person is exposed.

The need for people to have a sober discernment granted by God is vital, for in the world, there are many visions and missions being presented to people who are incompatible with the will of God because they were not born of a motivation aligned with the will of God and which, therefore, also do not have the purpose for people to remain in the fellowship with Christ, the only One who was established by God to be the

Head of every individual in the body of Christ, according to one more example exposed below:

*Colossians 2: 18 **Let no one cheat you of your reward, taking delight in false humility and worship of angels, intruding into those things which he has not seen, vainly puffed up by his fleshly mind,**
19 **and not holding fast to the Head, from whom all the body, nourished and knit together by joints and ligaments, grows with the increase that is from God.***

The Scriptures on the Gospel of God themselves contain innumerable narratives about a diversity of propositions that are made to people, both those which are according to the will of God and those which are not in conformity to His will, but the Scriptures about the Gospel of God also contain precious instruction in how, through the Gospel, a person can positioning oneself in relation to each type of offer presented to him or her.

However, if people on Earth do not know the purposes for which God has sent them His Gospel, how can they discern, through the Gospel, the other propositions that are offered to them?

Considering that the Gospel is God's main offer for a person's life, if one does not apply to know more in details the purposes of the Gospel of God and the Scriptures about it, how, then, can an individual be prepared to discern the many other offers that are daily around him or her?

If people do not know the central purposes of God for their life, how can they discern which visions and missions have their origin from motivations aligned with the will of God and which are the visions and missions that are created in a way dissociated from the will of God?

And how will people learn to differentiate God's purposes for their life if they do not care about knowing that each offer has behind it a source, motivations, and purposes?

Highlighting this point once again, **knowing and practicing the recognition of the real purposes of the offers are aspects that play a vital role in people's lives, for the knowledge of the purposes also cooperates to reveal in advance the harvest that is to come to the recipient of the offer if one welcomes it into his or her life.**

The motivations, in a way, are the desires that a person shelters in his or her life. And the desires, when nourished, become the generators of plans, goals or purposes, which, in turn, when contrary to the will of God, also pave the ways that lead to results very harmful to those who follow them, as described, for example, in the text below:

*James 4: 1 **Where do wars and fights come from among you? Do they not come from your desires for pleasure that war in your members?**
2 **You lust and do not have. You murder and covet and cannot obtain. You fight and war. Yet you do not have because you do not ask.**
3 **You ask and do not receive, because you ask amiss, that you may spend it on your pleasures.***

4 Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God.

In the universe, there are motivations and purposes of peace. However, in the world, there are also motivations that have the appearance of peace, but which in their purposes are aimed at the satisfaction of ambitions and desires of the flesh that are contrary to the will of God. Goals these, which have as a consequence the harvest of disputes and destructive conflicts for those who surrender to this kind of propositions.

When the Lord Jesus Christ was tempted by the devil with the propositions that he presented, the Lord vehemently refuted the devil's proposals, because He knew that a "healthy offer" and a true and beneficial purpose could not come from a source of bitter motivations. However, Christ also refuted the propositions that the devil presented to Him because He did not aim at any of the purposes that the devil was showing Him. The Lord Jesus Christ was not deceived by the devil's offers because the purposes of the Lord always were in conformity with the purposes of God and His Gospel.

The Lord Jesus Christ, also in His position as the Son of Man, was aware of the Gospel of God and knew that the purpose of His coming into the world was not to accumulate material wealth or reach a power of oppressive domination over people, as was the purpose of so many individuals, kings, priests and rulers of the world. The Lord Jesus Christ knew that the purpose of the Gospel of God was that the way of redemption and salvation for all people should be announced, revealed and firmly established among human beings once and for all through His humiliation and crucifixion on the cross of Calvary.

The humility in the heart of Christ, as well as the knowledge and the fidelity to the purposes of the Gospel of God, cooperated with the Lord Jesus in His condition of the Son of Man to protect Him in the moments of such strong temptation. And so, through His example and the Scriptures on the Gospel of God, Christ tells us to learn from Him to equally trust in the Gospel of God to also know and follow God's purposes for our life.

Matthew 11: 29 Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls.

Hebrews 2: 17 Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people.

18 For in that He Himself has suffered, being tempted, He is able to aid those who are tempted.

Hebrews 3:1 Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Christ Jesus,

2 who was faithful to Him who appointed Him, as Moses also was faithful in all His house.

The Lord Jesus Christ came into the world to announce and manifest, in a living way, the Gospel of God and its purposes, but the Lord Jesus Christ also taught and demonstrated in His own life, in the condition of the Son of Man, the importance of discerning the purposes of the Gospel and of the fidelity to them to discern and resist, in turn, so many propositions that are opposed to the will of the Lord.

If we return to a more detailed description of the texts in which the Lord Jesus Christ admonishes people to be attentive to the false announcers of propositions for their life, it can be verified that in them the Lord does not just warn about false announcers of offers, but He also calls the attention of the people to observe the purposes that these false announcers aim to achieve, so that these may be discerned in their condition contrary to the will of God, as described, for example, in the following text:

- Matthew 7: 15 Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves.*
- 16 You will know them by their fruits. Do men gather grapes from thornbushes or figs from thistles?*
- 17 Even so, every good tree bears good fruit, but a bad tree bears bad fruit.*
- 18 A good tree cannot bear bad fruit, nor can a bad tree bear good fruit.*
- 19 Every tree that does not bear good fruit is cut down and thrown into the fire.*
- 20 Therefore by their fruits you will know them.*
- 21 Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven.*
- 22 Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?'*
- 23 And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness (or iniquity)!'*

In the last text presented above, the Lord Jesus Christ exposes a situation that at first may seem not very enlightening, but which is finally revealed by the purpose of those who intend to present their works to God to be recognized by the Lord, showing the importance of identifying the purposes for the discernment of the origin and motivations of a proposition.

A subject such as that which is being dealt with in the last paragraphs will hardly be adequately understood by a person if one remains only in the superficiality of the knowledge of the Gospel of God, because for a more accurate discernment of some propositions that seek to conceal the evil that is inserted in them, it is also necessary a deeper understanding of the fundamental characteristics of the Gospel of the Lord, as mentioned in the text below:

- Hebrews 5: 13 For everyone who partakes only of milk is unskilled in the word of righteousness, for he is a babe.*
- 14 But solid food belongs to those who are of full age, that is, those who by reason of use have their senses exercised to discern both good and evil.*

In the daily context of human beings, there are a variety of motivations that lead offerors to present offers or proposals to people. Reason why, it is also so necessary to have a broader knowledge of the Gospel of the Creator so that they may be discerned with a proper sobriety, for among these multiple offers there are also propositions that derive from greed, selfishness, fear, jealousy, envy, and human indignation, noting that many of these offers are presented, inclusively, with subtle deceits and falsehoods.

In the world, there are many propositions that are presented under the appearance or makeup that they are associated with useful purposes, but in the light of the Gospel of God, the real motivations cannot be kept hidden all the time, because the words and the actions of the people end up showing the purposes that they have set in their hearts and that conflict with the fundamental characteristics of the Gospel of the Lord.

Christ directly exhorted His disciples not just listening to what people want them to hear but instructed His disciples also to observe what people indeed aim for and how they behave in their life to achieve what they desire.

Many people, in each generation, became and still may become unduly impressed by the so-called “great oratories,” “eloquent speeches,” or by the “ostentation of the words of men or women,” whose practice was even more emphasized in history by remarkable speakers of ancient Greece and then incorporated into the culture of many peoples. Christ, however, at several times, warned His disciples that they should pay more attention to the fruits that people were aiming to achieve through their deeds than just to their works and speeches themselves, and should do so even or especially when the offerors claim that they are acting in the name of the Lord.

The Lord Jesus Christ said that many would try to deceive even God Himself, who, obviously, demonstrated that He is not impressed by what people say and what they want to distort in order to try to ensnare the Lord Himself.

The purpose, therefore, is a very important fruit to be observed. Some words and even some acts or works may be masked, but sooner or later the purposes for which the actions are performed come to the surface, the fruit appears, for a motivation of the heart, if cultivated and nourished by a person, will also cause that the purposes generated from this motivation become the target to which this person will apply his or her time or dedication.

The point described above is a motive why we consider it very significant to also remember here the following text from the book of Proverbs:

- Proverbs 4: 20 **My son, give attention to my words; Incline your ear to my sayings.***
*21 **Do not let them depart from your eyes; Keep them in the midst of your heart;***
*22 **For they are life to those who find them, And health to all their flesh.***
*23 **Keep your heart with all diligence, For out of it spring the issues of life.***
*24 **Put away from you a deceitful mouth, And put perverse lips far from you.***
*25 **Let your eyes look straight ahead, And your eyelids look right before you.***

26 Ponder the path of your feet, And let all your ways be established.

Thus, to understand the words of the Lord Jesus Christ, such as those mentioned above in the book of Matthew, chapter 7, is very representative and can be crucial in discerning propositions that are truly in line with God's will, as well as those which oppose the Heavenly Father's will even in a veiled way.

In principle, the text of Matthew 7 in reference, may even seem intriguing by the fact that people who uttered words and performed acts in the name of the Lord Jesus Christ were considered to be persons practicing iniquity precisely in relation to these acts. However, when the focus of the discernment is placed more specifically on the purpose for which the mentioned actions were performed, it becomes more evident what those people were aiming for and how much that what was objectified was contrary to the purposes of the Gospel of God.

Although false prophets or the announcers of false propositions of life may manifest themselves in large numbers, as the Lord foretold, and may even come to manifest themselves with the appearance of piety or devotion to God, the falsehood that is in their hearts cannot subsist to the exposition of their purposes in the light of the Lord and His Gospel.

In other words, **the fruit that disqualified the group of people to whom the Lord Jesus Christ referred in the text of Matthew 7 was not, necessarily, the acts they practiced, the works they performed or the words they uttered, but it was the purpose of their hearts, it was that for which they performed the acts they practiced and spoke the words they uttered.**

The real motivations and purposes associated with a proposition of life are not always those that appear on the surfaces, speeches, works, statements of visions, missions, and values, but are those that are often submerged and that only become disclosed in the face of the perception of a more specific objective that is intended to be achieved and which can only be known in the light of the truth of the Lord and His Gospel.

There are many texts of the Scriptures themselves that may even be interpreted erroneously or highly distorted when the Gospel of God is not known in a more detailed or profound way.

Therefore, **in the text of Matthew 7, the mention of the Lord to the fruits that serve for the discernment of false offerors was not necessarily the fact that they use the words “Lord, Lord,” and also was not necessarily the mention to the works they did in the Lord's name, but it was the perverse purpose of trying to justify themselves before God through the works they did.**

By not deepening in the knowledge of the characteristics of the Gospel of God or by despising what is revealed by the Lord about His Gospel, many false prophets are manifested by the error of trying to justify themselves before God through their works and not by the justification offered by God through His Gospel, returning by this back to precepts similar to the law of Moses or the Old Covenant, by which “no one” can be justified before the Eternal Lord to obtain the eternal life that is in the Lord.

*Galatians 2: 16 ... **knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified.***

The motivation to do works in the name of God or in the name of the Lord Jesus Christ to achieve the purpose of being accepted by God, or of being recognized as worthy of attention by the Lord or of the fellowship with God because of the performed works, is directly opposed to the Gospel of God by the fact that this positioning is an attempt to obscure the justification provided entirely and exclusively by the grace of the Lord and by the work of Christ on the cross of Calvary.

The real purpose of an offer should always be seen primarily in the light of the fundamental aspects of the Gospel of the Lord, rather than just in the view of how people would like the propositions or offers to be seen or what the advertisers of the offers narrate about them.

Since Christ, according to the Gospel of God, was manifested by the Heavenly Father as the offer of justification for all human beings, any person who, before God, wants to obtain justification through human works, submits oneself to iniquity that directly confronts the will of the Heavenly Father.

The search for works, even those called “works made to God,” or the offering of sacrifices to God for the purpose of justification before the Lord, are acts of iniquity that are opposed to the Gospel of the crucifixion of Christ and of the justification provided exclusively by the life of the Christ who was crucified and buried but also resurrected on the third day.

That is why Paul was also so insistent about the subject of the crucifixion of the Lord Jesus, His resurrection and the righteousness that proceeds from God, as follows:

*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.***

*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."***

Without the knowledge of the Gospel of God, the knowledge of God's righteousness is also obscured, and for this reason, so many people stumble on the essential things of life.

Without the understanding of the righteousness of God, revealed in the Gospel of God from faith to faith, a person stays under a very limited senses to discern the real fruits or purposes of those who propose them offers, as described in the text repeated once again below:

*Hebrews 5: 13 For everyone who partakes only of milk is unskilled in the word of righteousness, for he is a babe.
14 But solid food belongs to those who are of full age, that is, those who by reason of use have their senses exercised to discern both good and evil.*

If a person wants to cease to be immature in the understanding and discernment of the choices and decisions regarding the offers exposed to him or her, one will need to stop being a child in the understanding of the word of righteousness, for, ultimately, the comprehension that a person has about the righteousness of the Lord will also permeate the purposes that one will seek to achieve, or for which one will be attracted.

The righteousness of God, in turn, is revealed by God mainly through His Gospel. Thus, if one wants to be an adult in the understanding, one will inevitably need to know more closely the Gospel of God, in which everyone who believes in the Lord is also called to know it in an increasing way.

The challenge to grow in the subject of righteousness is a theme repeatedly emphasized in the Scriptures that refer to the Gospel of God, for it is also by the growth in God's righteousness that a person's discernment about the purposes of other propositions becomes more widely exposed in the light of the Lord.

Romans 4: 6(a) ...just as David also describes the blessedness of the man to whom God imputes righteousness apart from works.

1 Corinthians 14: 20 Brethren, do not be children in understanding; however, in malice be babes, but in understanding be mature.

*Ephesians 5: 14 Therefore He says:
"Awake, you who sleep, Arise from the dead, And Christ will give you light."*

C5. The Plural Purposes of the Gospel of God

In view of the approach, in the preceding chapter, to the principle that the discernment of the purposes of the Gospel of God serves as a firm, precious and essential reference point for the examination of the most diverse propositions to which people are exposed in the world, it seems that the most pertinent topic to be dealt with in the sequence would be, then, about a broader picture of which are some central or supreme purposes of the Gospel of the Creator itself.

As has also been seen previously, knowing facts about the origin of the Gospel and the motivation of love that is in God so that this Gospel has been revealed to the world, are already aspects that manifest its immeasurable greatness, but **the Gospel, as an offer of a set of good and perfect gifts of God to human beings, has its greatness evidenced in a very distinct way also by the noble purposes for which it was revealed to the world.**

Understanding the purposes of an offer is to understand the objectives of an offer, it is to understand what is intended to be achieved through the presented offer.

Therefore, to consider that the Gospel of God is a revelation, exposition, or clear presentation of an offer, also implies that the Gospel of God is accompanied by specific purposes in being presented as an offer.

Although the historical facts associated with the revelation of the Gospel serve as references to the foundation of the Gospel and are worthy of an extensive contemplation, to remain just in the contemplation of the narratives of historical facts, without actually acknowledging and advancing for the purposes of the Gospel, still keeps a person only on the condition of a spectator of the Gospel, and not as a receiver of what is offered to him or her through this same Gospel.

Nevertheless, **once the theme of the purposes of the Gospel of God is viewed more closely or more objectively, it can also be perceived better why the recognition of the purposes of the Gospel is so crucial and precious for each person.**

Seeking to understand the purposes of the Gospel of God is also to recognize the sublimity, meaning, or value of what the Lord has established as goals to be achieved through His Gospel.

Continuing in the consideration that the Gospel is presented by God to the world not just to be contemplated by the people, but also that the purposes of the Gospel may be recognized and objectified, when this is the case, it can be observed in the descriptions of the Scriptures that this theme of the purposes of the Gospel consists of some sets that encompass a wide diversity or multiple purposes that are associated with it.

The Gospel of the Creator, concerning the purposes that are associated with it, or regarding the purposes for which it was manifested to the world, presents an extensive scope, for through the Gospel:

- ⇒ 1) **Many purposes of God have already been fulfilled;**
- ⇒ 2) **Many purposes of God continue to be carried out every day;**
- ⇒ 3) **Many purposes of God will still be accomplished or fulfilled in the future.**

Thus, starting from the first group of purposes quoted in the preceding paragraph, the Scriptures teach us that the Gospel of God was granted to the world primarily for the purpose of manifesting the Lord Jesus Christ as the Redeemer and Savior of humankind through His presence on Earth also as the Son of Man, a purpose that has already been fully fulfilled and declared by the Lord Jesus as already “finished.”

The purpose of God which has manifested to the world that Christ is the eternal and unique Redeemer of humankind, was entirely fulfilled and disclosed (1) by the deeds and works of Christ performed before the world while He was in the flesh among humans, (2) by His crucifixion on the cross of Calvary to provide the forgiveness of the sins of all people and (3) through His resurrection from the dead to also manifest the way to the newness of life or eternal life that is in the Lord, as exemplified in some texts below:

*1 Timothy 1: 15 **This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.***

*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.***

*1 Peter 3: 18 **For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit.***

*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?”***

Therefore, regarding the purposes of the Gospel, a portion of them has already been completed or fulfilled, and nothing that a person does or does not can affect what has already been accomplished.

The “new and living way that Christ has consecrated for us” through His crucifixion on the cross of Calvary and by His resurrection from the dead, having also been foretold for centuries, has always been a primordial and a central purpose of the Gospel of God, which, however, has already been manifested and is already established in an unwavering or eternal way, regardless of what people do, will do, or will not do.

Similarly, there is also an extensive series of other purposes that God has already fulfilled through the Heavenly Gospel, such as the manifestation of the weakness and

unprofitableness of living under the law of Moses, the Law of the Old Covenant or of the priesthood according to the order of Aaron, the manifestation of the firm announcement of the position of Christ as the Eternal High Priest according to the Order of Melchizedek for all those who believe in Him, and so many other immeasurably precious aspects.

On the other hand, and **despite the immeasurable greatness and preciousness of the purposes that have already been fulfilled by God through the Gospel, it is crucial for a person, also in relation to them, not just staying in a position of contemplation or admiration of them without recognizing the purposes “for which” a series of primordial or supreme purposes of the Gospel has already been fulfilled.**

Advancing, therefore, to the second and third groups of purposes that are associated with the Gospel of God, it can be seen in the Scriptures that **a series of objectives serve as a basis, foundation, requirement, or precondition for yet other purposes to be accomplished, showing that, in addition to knowing the primary purposes of the Gospel, it may also be of great benefit for a person to come to know what we call here as “chain of purposes,” “succession of purposes,” or “purposes of purposes.”**

Thus, if, for instance, we look at the aspect of the sequence or chain of purposes from the perspective of the primary purpose of the Gospel in establishing the provision for the way of salvation through Christ Jesus, it can clearly be seen in the Scriptures that this purpose did not have an end in itself, but it has the objective to pave the way for a second purpose, and which is that people may also receive the salvation presented to them as an offer to be received voluntarily.

Many people even acknowledge that Christ came into the world to manifest the way of eternal salvation, but by not recognizing also the fact that the goal of the provision of salvation was fulfilled in order to fulfill in them the purpose that they also receive by faith this salvation in their life, these people stay in admiration only of the first layer or group of purposes of the Gospel, thus depriving themselves of what would in fact connect them to the other purposes of the Gospel of the Lord.

*John 1: 10 **He was in the world, and the world was made through Him, and the world did not know Him.***

*11 **He came to His own, and His own did not receive Him.***

*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.***

Something similar to the point described in the previous paragraph may also occur in the next sequence of purposes, where a person may even advance to believe and receive the salvation presented to him or her by the Gospel of God, but does not advance to the third group of purposes which is to live and walk in the salvation that was granted to him or her from heaven.

Therefore, **to realize that there are purposes that have already been fulfilled in historical terms and that there are purposes that may have already been fulfilled in personal life as prior purposes for yet other**

objectives to be achieved, may also be of inestimable value to those who perceive this plurality or sequence of purposes that cooperate with each other.

Let us see two more examples that show that God wants people (1) to recognize the purposes that have already been fulfilled through the Gospel, (2) to receive what is already available to them in this same Gospel, and (3) to also advance to the purposes that may be achieved precisely by what has already been accomplished by the Lord and recognized or received by an individual:

*Titus 2: 11 **For the grace of God that brings salvation has appeared to all men,**
12 teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age,
13 looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ,
14 who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works.*

*Colossians 2: 5 **For though I am absent in the flesh, yet I am with you in spirit, rejoicing to see your good order and the steadfastness of your faith in Christ.**
6 As you have therefore received Christ Jesus the Lord, so walk in Him,
7 rooted and built up in Him and established in the faith, as you have been taught, abounding in it with thanksgiving.*

In the first group of purposes of the Gospel, God made provision so that in the second set of purposes people may receive the Gospel in their lives so that, also through the Gospel, they may reach the third group of purposes which is to live and walk according to what was, is, and still will be offered to them through this same Gospel.

Due to the provision of salvation already manifested through the Gospel, a person can advance for the purpose of receiving the salvation offered to him or her so that one may also experience and grow in the salvation that is conferred by God through the same and unique Gospel, applying this same principle, plurality, or chain of purposes also in relation to the peace, justice, grace, power, and love of God for each person who believes in the Lord and His Gospel.

In the first group of purposes, for instance, the justice of God has already been manifested so that a person may come to be reconciled with God. Thus, considering the second set of purposes of the Gospel, one can already be graced with a reconciliation with the Lord by receiving this righteousness by faith in Christ. Reconciliation which, in turn, aims at the person also advancing to the third group of purposes, which contemplates to live and walk in the righteousness of God received through the same heavenly Gospel, according to two more examples:

2 Corinthians 5: 18-21 **Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, that is, that (1) God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.**

Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, (2) be reconciled to God.

For He made Him who knew no sin to be sin for us, that we might (3) become the righteousness of God in Him.

Romans 5: 17 **For if by the one man's offense death reigned through the one, much more those who (2) receive abundance of grace and of the (1) gift of righteousness (3) will reign in life through the One, Jesus Christ.**

Thus, in the first place, through the public proclamation of the Scriptures about the purposes already fulfilled through the Gospel, God announces that everything that was necessary to be done in conjunction with the revelation of the Gospel has already been done.

Secondly, by the public proclamation of the Scriptures that the Heavenly Father's purpose is for all to receive the Gospel, the Lord announces and describes how a person can receive what is offered to him or her by the heavenly grace.

And in the third place, by the public proclamation of the Scriptures on the other purposes associated with the Gospel and which God longs for the people after receiving the Gospel itself, the Lord announces and describes that the purposes already fulfilled and the receiving of the Gospel are not the end of the living experience of a person with this same Gospel, but only the beginning of a relationship with the life and the eternal gifts that are in the Lord.

While many people want to hide the real purposes that lead them to elaborate and present propositions, so that their motivations are not clearly visible, this does not happen with God. God, through His Gospel, reveals both His motivations and His various groups of purposes because the Lord is perfect, and also because in God, there is no incompatibility between who the Lord is, what the Lord has done, what He does and what He promises that He will do.

Hebrews 13: 8 ***Jesus Christ is the same yesterday, today, and forever.***

Revelation 15: 3 ***They sing the song of Moses, the servant of God, and the song of the Lamb, saying: "Great and marvelous are Your works, Lord God Almighty! Just and true are Your ways, O King of the saints!"***

When the Gospel of God is observed from the standpoint of its plurality or multiplicity of purposes already fulfilled, but also available to be acknowledged and received in the personal life in order that another wide

range of purposes may be attained, it can be seen notoriously that the Gospel of God is an inexhaustible source of revelations about God and of good purposes that the Lord has established to be offered to humankind.

For the objective that people may drink eternally from the source of the newness of life or eternal life that God, in His Gospel, presents such a comprehensive, perfect, and precious plurality or extension of purposes.

The love, goodness, and mercies of God, which ground the entire Eternal Gospel, are aspects of the same source of life that generated, generates and will continue to generate benefits eternally and that will never cease.

John 7: 37 On the last day, that great day of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink. 38 He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water."

John 4: 14 "But whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life."

C6. The Divine Purpose of the Gospel of Exalting the Eternal Creator and Offeror of the Gospel

After approaching the aspect of the purposes of the Gospel in its great groups as to what has already been fulfilled, and as to the gifts that the Lord offers so that a person may relate to the endless source of newness of life, we would still like to address some purposes that God established in the Gospel regarding Himself, but which, in the end, also cooperate with those who perceive these purposes that the Lord has settled in relation to Himself.

Although the purposes of the Gospel always have in view the benefit of the recipients of it, God has also established that the purposes associated with the Gospel cooperate for the proclamation and the exaltation of the Name and the Glory of the Offeror of this Gospel.

When God offers His Gospel, He does it because He seeks for the good of all people, as we have seen previously, but God also does it for purposes related to Himself, as can be seen in several descriptions of the Scriptures.

In this way, we exemplify, below, some texts in which are included, simultaneously, (1) the description of purposes aimed at the benefit of the recipients of the gifts of the Lord, as well as (2) the description of specific purposes regarding the Offeror of the referred gifts, as follows:

Romans 3: 21-26 **But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, even the righteousness of God, through faith in Jesus Christ, to all and on all who believe.**

For there is no difference; for all have sinned and fall short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus, whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.

Jeremiah 32: 39 **Then I will give them one heart and one way, that they may fear Me forever, for the good of them and their children after them.**

Isaiah 42: 6-8 **I, the LORD, have called You in righteousness, And will hold Your hand; I will keep You and give You as a covenant to the people, As a light to the Gentiles, to open blind eyes, to bring out prisoners from the prison, those who sit in darkness from the prison house.**

I am the LORD, that is My name; And My glory I will not give to another, nor My praise to carved images.

When God pre-announced, then manifested and continues to proclaim and offer His Gospel to the world, He certainly did it, and continues to do, to directly benefit human beings in an immeasurable way. However, the Lord has also done this, and continues to do so, for the sake of His Name and His Glory, and this too, so that human beings know that it is in the Lord that the benefits of the Gospel are found or that there is no possibility of the existence of a true and beneficial Gospel dissociated from the Lord.

The Gospel of God was also introduced into the world to announce to human beings many of the facets of God's glory and to make the glory of the Lord mainly known throughout the universe by what the Lord has been made available in Christ Jesus to all people.

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.

...
18 No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him.

The Gospel of God is powerful because it is an offer motivated from the profoundness of God's love for every human being, but the Gospel of the Creator is also an unparalleled manifestation of power and love so that all people in the universe can come to know that the unique Creator of the Heavens and Earth is the Lord and that He alone is God.

The Gospel of God is the presentation of an offer of incalculable and eternal benefits that God offers to each person. However, the Gospel of God is also a testimony to all nations and peoples about God Himself and how He acts, to the point that the predicted end of the present age is also directly associated with a broad announcement of this Eternal Gospel of the Creator of the Heavens and Earth.

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.

God's revelation about Himself, through His Gospel, is so sublime and perfect that once the testimony of this Gospel has been duly and truly extended to all nations, there is no other higher testimony that God can give about Himself so that people can be instructed to believe in Him for receiving the salvation and the newness of life that is in the Lord.

As mentioned in the previous chapter, the Gospel of God was and continues to be presented to the world for countless purposes. God does not offer only one purpose through His Gospel. God offers innumerable purposes through the Gospel, to the point that the Gospel needs to be presented by multiple compound names, such as the Gospel of the Heavenly Kingdom, the Gospel of God's Grace, the Gospel of God's Righteousness, the Gospel of the Salvation, the Gospel of the Peace of the Lord, the Gospel of the Power of God, and finally the Gospel of the Glory of God, of Christ, and of

the unfathomable riches of God in Christ Jesus, aspects that will be approached particularly in the subjects ahead.

Nevertheless, **all the diversity or plurality of purposes of the Gospel of God is directly and inseparably linked to the divine purpose that the glory of the Lord be revealed to the world through each part of the Gospel, the glory of which people have distanced themselves so much because of their posture of rejection of God through sin.**

The multiplicity, plurality or chaining of purposes, subjected to even more central or supreme purposes, as mentioned in the previous paragraph, is a vital aspect of the functioning of life in general, as can also be seen in the following text:

*Isaiah 28: 23 Give ear and hear my voice, Listen and hear my speech.
 24 Does the plowman keep plowing all day to sow? Does he keep turning his soil and breaking the clods?
 25 When he has leveled its surface, Does he not sow the black cummin And scatter the cummin, Plant the wheat in rows, The barley in the appointed place, And the spelt in its place?
 26 For He instructs him in right judgment, His God teaches him.
 27 For the black cummin is not threshed with a threshing sledge, Nor is a cartwheel rolled over the cummin; But the black cummin is beaten out with a stick, And the cummin with a rod.
 28 Bread flour must be ground; Therefore he does not thresh it forever, Break it with his cartwheel, Or crush it with his horsemen.
 29 This also comes from the LORD of hosts, Who is wonderful in counsel and excellent in guidance.*

Following yet the example of the text of Isaiah above, **it can be seen in it that in life there are several purposes that are crucial in some moments and that are dispensable in others, but there are also purposes that will always remain indispensable or that should be present in all moments of an individual's life.**

A person, for example, can plow and clean the land to plant grain in it, but one does so because one also longs for a multiplied production or harvest of the seeded grains. The grains harvested, in turn, can be associated with multiple purposes, since part of the grains can be used for various processes of consumption or distribution with their respective purposes, while still another part of the grains should be stored to serve as seeds for new sowing and harvesting. In the end, however, looking from the perspective of more central or supreme purposes than others, the process of sowing grains aims to produce food for the sustenance of physical life, which, in turn, should not only aim at earthly and material objectives, for the soul is eternal.

Some specific activities of the productive chain exemplified in the writings of the prophet Isaiah receive a greater or less importance according to the time pertinent to each of them, but it can also be observed in the same writings that there is an activity that should be present in the life of a human being continually and in all of his or her affairs, namely, **“the constant instruction of God”** that gives life and support to every good purpose that a person may have.

Thus, **given the vast diversity of processes and more temporal objectives, human beings need to be very careful not to become excessively involved with some of these purposes so that they do not distance themselves from the perception of the glory of God and the Lord's more central or supreme purposes for them.**

- John 6: 27 Do not labor for the food which perishes, but for the food which endures to everlasting life, which the Son of Man will give you, because God the Father has set His seal on Him.*
- 28 Then they said to Him, "What shall we do, that we may work the works of God?"*
- 29 Jesus answered and said to them, "This is the work of God, that you believe in Him whom He sent."*

The creation of God, in every way, is amazing and wonderful. And when God offered the created things for the human being so that one can benefit from them, God put the human being in a peculiar or highly favorable position, as expressed in the following Psalm:

- Psalms 8: 1 O LORD, our Lord, How excellent is Your name in all the earth, Who have set Your glory above the heavens!*
- 2 Out of the mouth of babes and nursing infants You have ordained strength, Because of Your enemies, That You may silence the enemy and the avenger.*
- 3 When I consider Your heavens, the work of Your fingers, The moon and the stars, which You have ordained,*
- 4 What is man that You are mindful of him, And the son of man that You visit him?*
- 5 For You have made him a little lower than the angels, And You have crowned him with glory and honor.*
- 6 You have made him to have dominion over the works of Your hands; You have put all things under his feet,*
- 7 All sheep and oxen, Even the beasts of the field,*
- 8 The birds of the air, And the fish of the sea That pass through the paths of the seas.*
- 9 O LORD, our Lord, How excellent is Your name in all the earth!*

God's creation is hugely wonderful in all directions that a person can look. If one looks at the sky, one can realize that it is amazing every new day. If one looks at the fields and the mountains and observes their beauties, one sees that they are immeasurable. If one observes the living species on the planet, one can see that its beauty shows new facets every moment. If someone examines the depths of the earth or the microorganisms that are everywhere on the planet, one can see that also in the deep or the smaller things there is an unfathomable "universe."

God has always allowed and continues to permit the human being to have broad access to countless aspects of what He has created and for people to benefit from the created things. However, there is a central aspect in the relationship of the human being with the creation that opposes the essence of what was established by God, because this aspect

opposes the principle of the truth of the facts and the eternal glory of the Lord.

When the human being begins to disregard the unique and sovereign position of the Creator of his or her life regarding other aspects of the creation, one begins to follow the path of lies and begins to spread distorted facts about the Creator, about oneself and about all creation, moving away from what is due to the name of God and His everlasting glory.

The sin that led Adam and Eve to fall and that continues to tempt people on Earth, always had and continues to have its root in the questioning or confrontation of the unique position and glory of God in relation to the whole creation. Root that, invariably, is also expressed by the attempts to place the creation in a “godlike” position, or at least by the attempts to set the creation in a position where it no longer needs to be as dependent on God as it should be. Through Adam, the sin that confronts the glory of the Creator came to enter humankind, also extending throughout all generations that followed.

*Romans 5: 12 Therefore, **just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned.***

Both the attempts to place the creation in a position equivalent to the position of the Creator, as the attempts to set the creation in a position of independence of God, aim to obtain an autonomy of the creation regarding its Creator, even if partial.

In other words, the root of sin that leads human beings to their downfall is the positioning, posture or action of opposition and resistance precisely against the One who created them, a position which, in turn, and as already mentioned, expresses a set of attempts against the truth of how the creation was conceived and established.

As stated in Psalm 8, God, in creating man, established him in a remarkably noble and sublime position, crowned him with glory, but at no time did God instruct the human being to try, by any means or reasons, to put aside his Creator. Psalm 8 declares the noble position of the human being, but this Psalm begins by stating that it was God who did it, as well as it ends by announcing that it is to God that belongs the glory and honor of having created the human being and having placed him in the noble position in which he was placed regarding other aspects of the creation.

God granted the human being access to a large part of the creation so that, under the instruction of the Creator, one would benefit from it, and not so that, out of passion or attraction to the creation, the human being would turn away from God.

The human being was not conceived by God to manage the creation just by humans themselves or to surrender to the creation to be managed by it.

A tree or any other aspect of nature was not created to manage a person's life. No animal was created by God to be constituted as an idol that instructs or guides a person's life. Humans were not created to be the guides, idols, or gods in the lives of

their fellow men. And even angels do not receive from God a position to be the guides, idols, gods or “the head” of people's lives.

Every human being needs God's personal instruction to live the life according to God's will for him or her. And even the angels need the instruction of God to act for the people in accordance with the will of the Lord, as it is taught in the following Psalm:

Psalms 91: 1 He who dwells in the secret place of the Most High Shall abide under the shadow of the Almighty.
2 I will say of the LORD, "He is my refuge and my fortress; My God, in Him I will trust."

...

11 For He shall give His angels charge over you, To keep you in all your ways.

...

14 Because he has set his love upon Me, therefore I will deliver him; I will set him on high, because he has known My name.
15 He shall call upon Me, and I will answer him; I will be with him in trouble; I will deliver him and honor him.
16 With long life I will satisfy him, And show him My salvation.

God did not create the human being for independence from the Creator, nor created the human beings so that they seek wisdom only in the created things. God created the human being to live and walk in continual fellowship with the Lord and the dependence on the Creator.

It can be concluded, then, looking at the above considerations also from another angle, that the worst loss a human being can suffer is not the loss of items of the creation, such as goods and resources. The worst loss of a human being is also not the loss of a loved one or even the loss of his or her life on Earth. The worst loss a human being can suffer is the loss of the personal relationship with the Creator.

1 John 2: 17 And the world is passing away, and the lust of it; but he who does the will of God abides forever.

Any loss that a human being may have, no matter how painful, sad or difficult it may be, is in no way comparable to the loss of the relationship with the Creator of one's life. Many losses of the human beings can be restored by God in this life or the eternal life, except the loss of the relationship with their Creator if a person insists on rejecting the One who created him or her.

The human being, dissociated from the Creator, does not have the proper light to see how one should see the aspects that are most vital to his or her life.

Matthew 16: 26 For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul?

The human being, dissociated from the Creator, has the ability to soberly reason about the will of God and what is indeed important corrupted, not only about the present life but also regarding the life that comes after one's time in the present world.

Therefore, if we say that one of the supreme purposes of God through the Gospel is to save the human being, and indeed it is, we also need to know from what the human being needs to be saved.

And the principal aspect of which every human being needs salvation is the lack of a living, personal, and intense relationship with the Eternal Creator.

The human being without the instruction of God does not understand “the things of God,” for he obscures himself when he only depends on the information that is available under heaven and does not comprehend that every thought effectively good he had in life, he only had it because God granted it to him.

If some really good idea has been put into practice or if some work performed was, in fact, good, this could only be achieved because God has granted and bestows good things on human beings. Moreover, God often grants “good things” even to those who insist on rejecting the Lord, so that they, even in opposition to Him, may come to see the manifestation of the grace and mercy of God in order that they also may achieve repentance.

*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.***

*1 Corinthians 2: 14 **But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned.***

*2 Peter 3: 9 **The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.***

The reason for human miseries is not primarily in the absence of any item or resource of the creation. It is not the addition of more creation items to the human being that saves people from their worst perdition.

The cause of the tortuous ways of the human beings is that they fail to relate to their Creator. The root of the central reason that leads humans to deprive themselves of the life according to the heavenly will, however rich some of them may be in the material aspect, has always been and continues to be in the abandonment of reverence and respect to the Eternal Lord, to His Name and to His Glory, as well as in the separation from the fellowship with the Creator.

No matter how beautiful or grandiose is God's creation, including especially the human being, the creation of God was not created to be

worshiped, to seek to rise to the status of the Creator or to dispute the place or position that belongs exclusively to the Lord.

In making a more detailed observation of the text of Romans below, for which we suggest particular attention, it may be observed that in essence the sin or improper positioning of the human being passes through a central or convergent point, from which derive the other thoughts, positions, and actions that are contrary to the will of God and which, consequently, are also contrary to the human being and his fellow men.

The surrender of a person to the distortion of understanding of how a human being should see oneself and the creation in relation to the Creator, that is, the subjection of a person to the distortion of truth about the glory due to God, and respectively glory due to the creation, compromises or corrupts the sobriety of thought and understanding of this person about God, about oneself and about all the creation, as described below:

Romans 1: 20-32 For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse, because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened.

Professing to be wise, they became fools, and changed the glory of the incorruptible God into an image made like corruptible man, and birds and four-footed animals and creeping things.

Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves, who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature.

Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due.

And even as they did not like to retain God in their knowledge, God gave them over to a debased mind, to do those things which are not fitting; being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil-mindedness; they are whisperers, backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents, undiscerning, untrustworthy, unloving, unforgiving, unmerciful;

who, knowing the righteous judgment of God, that those who practice such things are deserving of death, not only do the same but also approve of those who practice them.

When people try (1) to equate God with the creature or (2) equate the creature with God, “a god” or “gods,” they also begin to stop distinguishing God from the creature as they should distinguish, as well as they turn away from the sober understanding about whom they should fear, to give due glory and honor, or whom they should not fear.

The roots of the mistakes or sins of humankind always have some connection with the detachment of people from the proper condition of the creature in relation to their Creator.

When people, in their hearts and attitudes, accept the distortion of understanding about who they are and who is the Unique Creator of the universe, they begin to become corrupted in their own thoughts and inclined to the path of foolishness or opposition to the divine will for their lives.

When the understanding that the creature's life depends on the Creator becomes confused in the minds and hearts of the people, they also become more susceptible to the possibility of creating imaginings and widely bizarre and absurd confusions, surrendering themselves more and more to the path that results in dense and profound darkness.

The Bible, very explicitly, narrates that there is only one Living God and that there is only one God Creator of the Heavens and the Earth. Any variation of the principle that there is a Unique Creator is a factor that causes darkness to those who accept it, for, according to the Scriptures, it is an attempt to change the truth into a lie. Moreover, where space is given for the lie to act, there also are all sorts of madness, strife, and confusion, according to the text already mentioned above, and of which a part is repeated once more following:

*Romans 1: 22 **Professing to be wise, they became fools,
23 and changed the glory of the incorruptible God into an image made like corruptible man, and birds and four-footed animals and creeping things.***

*...
25 **who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever.
Amen.***

When the human being, as a creature, tries (1) to reduce the glory of God in resemblance to the image of corruptible man or of birds, quadrupeds and reptiles, as well as (2) tries to raise the glory of the creature to the level at which it passes to be revered and worshiped in place of the Creator or a position equivalent to Him, the human being acts in the simultaneous attempt to transform truth into a lie and lie into truth, under the mistaken idea that an insistence on a thought or a creed could cause the human being to become what one longs to be in one's distorted and corrupted thoughts.

When the creature thinks that it can adequately live its life independently of its Creator, it simultaneously (1) proposes a disqualification of the Creator's attributes and (2) proposes elevating the creation to an undue status, trying to convince itself of the madness or folly that the creation, by means of a pretended evolution, has or may have a position with the power to control all the events of life.

The last text of Romans referred to above and described in the context of the proclamation of the Gospel of God, is of singular or special richness and objectivity, for it unveils clearly and precisely the root of the major problem of all human beings.

which, as already mentioned, is the recurrent attempt to live a life without depending on the Creator.

Nevertheless, **although people have been so expressive and direct in opposition to their Creator, God has not forgotten them and has not abandoned them to self-government, pre-announcing, manifesting, offering and proclaiming to all peoples His eternal Gospel of salvation, as well as of the revelation of His everlasting glory.**

Thus, **the Gospel of God, together with the characteristic of being the Gospel of Salvation, is also the Gospel that contemplates the possibility or the way for people to be able to see the glory due to God according to the truth. And this, so that people also may, then, abandon the deceptive path in which they thought they could live a victorious life dissociated or partially dissociated from the Eternal Creator.**

Considering that the basis of the problems of human beings lies in the undue glorification of God and themselves, causing the estrangement of the relationship of the people with the Lord, it is necessary that the Gospel that offers the salvation for all people also contemplates the solution of the central problem that caused the rupture of fellowship between the human being and the Creator.

In this way, **the Gospel of God is also a gift offered by God to people so that they, in their mind and heart, can reposition themselves on the understanding of the correct order of the functioning of life so that they may repent of their corrupted ways and find the path that the Lord has always intended for all people.**

The Gospel of God, along with an offer of salvation, is the offer of the path of God so that the disorder in which the creature chose to place itself may become aligned with the order established by God.

Knowing that God, through His Gospel, offers many benefits to be delivered to human beings is crucial, but equally vital or even more important, is to know the central or supreme purposes for which the Lord grants His Gospel, being the knowledge of the glory of God, His Name, and His instructions, through a living relationship with Him, one of these supreme and indispensable purposes that the Lord desires for all people to perceive and reach.

On the other hand, it should also be emphasized here that the Gospel of God, born from the love and grace of God, was not generated by chance and was not generated in response to human behavior. Before even creating the human being, the Gospel was already available in God to be manifested and made available to humankind in case people would incur the rejection of their Eternal Creator.

The Gospel, since the foundation of the world, was associated with the purpose of manifesting, in the opportune time, the glory of God to people also in their condition of withdrawnness from the Lord in the event of incurring it. The Gospel, existing since before the creation of man, has always been associated with God's purpose of manifesting, ***“in the fullness of the time,”*** His glory also through the provision that enables human beings to repent and return to eternal life in God and to the knowledge of the eternal condition of the glory of the Lord even though they have turned away from their Eternal Creator.

Therefore, the Gospel was also given to demonstrate the glory and sovereignty of God in providing in advance the redemption and rescue of the creation of the consequences that could come to it if people chose the path of moving away from the Lord, that is, if people decided to follow the path of sin.

Through the Gospel, God amply manifested, and continues to demonstrate, to the world His virtues of righteousness, mercy, and forgiveness that already beforehand or eternally were, and continue to be, in God, but which were not so widely known by people before the Heavenly Father offered them the redemption in Christ Jesus.

The Eternal Gospel, already beforehand, was kept in God so that, in due time, it would be manifest to the world that the Lord is also sovereign over everything that is opposed to His creation and, even, that the Lord is indeed mighty to provide forgiveness, remission, redemption, and the way for human beings to repent of their evil paths, an aspect exposed by several texts of the Scriptures and of which follows a list below:

Isaiah 55: 3 Incline your ear, and come to Me. Hear, and your soul shall live; And I will make an everlasting covenant with you, The sure mercies of David.

4 Indeed I have given him as a witness to the people, A leader and commander for the people.

5 Surely you shall call a nation you do not know, And nations who do not know you shall run to you, Because of the LORD your God, And the Holy One of Israel; For He has glorified you.

6 Seek the LORD while He may be found, Call upon Him while He is near.

7 Let the wicked forsake his way, And the unrighteous man his thoughts; Let him return to the LORD, And He will have mercy on him; And to our God, For He will abundantly pardon.

Galatians 4: 3 Even so we, when we were children, were in bondage under the elements of the world.

4 But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law,

5 to redeem those who were under the law, that we might receive the adoption as sons.

Hebrews 9: 26(b) ... but now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself.

1 Peter 1: 17 And if you call on the Father, who without partiality judges according to each one's work, conduct yourselves throughout the time of your stay here in fear;

*18 knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers,
19 but with the precious blood of Christ, as of a lamb without blemish and without spot.
20 He indeed was foreordained before the foundation of the world, but was manifest in these last times for you
21 who through Him believe in God, who raised Him from the dead and gave Him glory, so that your faith and hope may be in God.*

*1 Corinthians 2: 7 But we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory,
8 which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory.*

John 17: 24 Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world.

*Romans 16: 25 Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery kept secret since the world began,
26 but now has been made manifest, and by the prophetic Scriptures has been made known to all nations, according to the commandment of the everlasting God, for obedience to the faith,
27 to God, alone wise, be glory through Jesus Christ forever. Amen.*

The Gospel of God was manifested to the world to save the human being from the condition of subjection to the lie, falsehood, corrupted beliefs and distorted understandings that led to a rupture of the fellowship with the Creator, so that, having been redeemed, people may live and walk in accordance with the instruction and the newness of life of God shared with them by means of a restored relationship with the Lord.

God is everywhere, and it is impossible for a person to be entirely absent from the presence of God, and neither God is wholly absent from the life of a person on Earth, for if He did so, the person would cease to breathe and exist. However, **even though God is everywhere, the relationship of reciprocal love between a person and the Lord is only established, in both directions, if the loved one also accepts to love God with the love offered to him or her by God Himself through His Gospel.**

Recalling the subject on Colligated Words and Riddles of Antiquity, we would like to highlight that the very Scriptures clarify the key points they mention. Therefore, **the salvation of God mentioned in John 3, verse 16, is also explained in John 17, verse 3, showing that the salvation offered by God through the Gospel is also, inseparably, the invitation to the knowledge of the glory of the Heavenly Father and the glory of the Lord Jesus Christ.**

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.**

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

Repeating, therefore, in summarized form, and despite the many benefits that God offers people through His Gospel, the divine purpose associated with this same Gospel will always include:

- ⇒ 1) The offer of the restoration of the understanding that the Lord is the Creator God of the Heavens and the Earth and all that is in them;
- ⇒ 2) The offer of the restoration of the understanding that every human being is very special to God and that God loves a person with the depths of His love, but also that, in no way, the human being is called to place oneself in the position of God or seek to lower the glory of God to the status of the mere creature;
- ⇒ 3) The offer of the restoration of the creature's relationship with the Creator through the reconciliation provided by Christ Jesus and based on the truth about the glory that is due to God as the Unique Eternal Creator.

The love of God, offered through His Gospel, is always associated with the purpose of redeeming all people from the sin, the law, and the condemnation, so that they may enjoy a living relationship with the Lord, but all this is also associated with the purpose that the understanding of people about the glory of God and His Name may be in conformity with the truth of the unique and sovereign position of the Creator and Lord over all creation.

Isaiah 45: 22 **Look to Me, and be saved, All you ends of the earth! For I am God, and there is no other.**

23 ***I have sworn by Myself; The word has gone out of My mouth in righteousness, And shall not return, That to Me every knee shall bow, Every tongue shall take an oath.***

24 ***He shall say, 'Surely in the LORD I have righteousness and strength. To Him men shall come, And all shall be ashamed Who are incensed against Him.***

25 ***In the LORD all the descendants of Israel Shall be justified, and shall glory.'***

Isaiah 43: 11 **I, even I, am the LORD, And besides Me there is no savior.**

Revelation 14:6-7 **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, 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."

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.

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.

C7. The Sufficiency Contained in the Gospel of God for the Fulfillment of Its Purposes

Up to the present point of this subject, it was considered that an offer also needs to be surrounded with several aspects so that the whole process, from its generation to its actual delivery, is possible to be accomplished or completed.

Moreover, among the aspects that make up the context of the offers, the topics about the origin, motivations, and purposes that are associated with the offers have also been addressed so far.

Following up the matter, however, it should be noted and understood that an offer is not the very origin, source, motivations, and purposes of it. An offer is distinct from all these items, even though these aspects are the basis of its constitution.

A motivation and a purpose need a way for its goals to be fulfilled. If an offer has a good origin or source, a perfect motivation, and a worthy objective, it still can only achieve the purposes for which it was conceived if the conditions of what was proposed can also be carried out in accordance with the established purposes.

Thus, the offer, in itself, is the set of aspects that are indeed offered to the recipients of the offer so that, through these aspects, the purposes associated with the offer can be achieved and, in fact, completed.

And once the very offer is brought into focus, it is interesting to note how much space is dedicated in the Scriptures to describe also the aspects that make up the offer itself named Gospel. Although it seems, in principle, that the Offeror is greater than the offer He presents, the space occupied in the Scriptures to describe what the Gospel contains is as much as or even broader than the space dedicated to describing the Offeror Himself and His motivation in presenting His offer to human beings.

As already quoted above, when God's highest offer is placed in the foreground of observation, it can be seen in the Scriptures that its amplitude is so extensive that it needs several compound names to be described more fully, which, in turn, serve as a reference to large groups of aspects contained in the Gospel and which, for this reason, will also be addressed in specific subjects.

The offer in itself, therefore, is the means by which the offeror and recipients of the offer can actually enter into an agreement in order to give or receive, or in the sense of what is indeed offered and what can actually be received.

The offer needs to be composed of substantial elements that aim to fulfill what is promised in order that the proposed proposition may be legitimate and so that the recipients of the offer can also receive what is necessary for the announced purposes.

Therefore, the very Gospel of God receives a particular prominence in the Scriptures, for it is in the Gospel and through it that God, as the Offeror, actually makes available what He offers to human beings.

In this way, just as the origin and motivations of an offeror are disclosed by the purposes of an offer, the offer itself is revealed mainly by what is contained therein, which, in the end, also adds to the revelation of who the offeror is, and which are his or her motivations and purposes.

In practical life, it may often occur that a person does not quite understand an offeror and one's purposes until he or she sees more tangibly what is actually contained

in what was offered to him or her. The contact with the offer and what is contained in it, therefore, is the point that confirms or attests if what was being announced or promised can also, indeed, be made available and delivered.

The offer is the point where all previously announced conceptions are expressed and demonstrated in concrete, tangible or real terms, so that they can also be evaluated and, if it is the case, accessed or received.

The Gospel of God, being also an offer, manifested and made truly accessible what had been foretold and pre-announced long before.

The Scriptures, several or repeated times, testify about the practical and tangible manifestation of what constitutes the Gospel of God, as described, for instance, in the following series of texts, to which we would like to suggest particular attention to the matter of revelation and manifestation with possibility also to access or receive what is offered by God to people:

John 1: 11-17 **He came to His own, and His own did not receive Him. But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.**

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.

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.'"

And of His fullness we have all received, and grace for grace. For the law was given through Moses, but grace and truth came through Jesus Christ.

John 2: 11 **This beginning of signs Jesus did in Cana of Galilee, and manifested His glory; and His disciples believed in Him.**

Acts 10: 37-40 ... **that word you know, which was proclaimed throughout all Judea, and began from Galilee after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him. And we are witnesses of all things which He did both in the land of the Jews and in Jerusalem, whom they killed by hanging on a tree. Him God raised up on the third day, and showed Him openly.**

Romans 3: 21-26 **But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference; for all have sinned and fall short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus, whom God set forth as a**

propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.

2 Corinthians 1: 5 For as the sufferings of Christ abound (or manifest in great measure) in us, so our consolation also abounds through Christ.

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.

2 Timothy 1: 8-10 Therefore do not be ashamed of the testimony of our Lord, nor of me His prisoner, but share with me in the sufferings for the gospel according to the power of God, who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began, but has now been revealed by the appearing of our Savior Jesus Christ, who has abolished death and brought life and immortality to light through the gospel.

Titus 2: 11 For the grace of God that brings salvation has appeared to all men.

Hebrews 9: 26(b) ... but now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself.

Titus 3: 4-7 But when the kindness and the love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, whom He poured out on us abundantly through Jesus Christ our Savior, that having been justified by His grace we should become heirs according to the hope of eternal life.

1 Peter 1: 17-21 And if you call on the Father, who without partiality judges according to each one's work, conduct yourselves throughout the time of your stay here in fear; knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot.

He indeed was foreordained before the foundation of the world, but was manifest in these last times for you who through Him believe in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God.

The Gospel of the Creator, the Gospel of the Love of God, was granted or introduced into the world so that God's supreme purpose of saving people and reconciling them with Himself became a practical and accessible reality, rather than being just a promised purpose.

Romans 5: 11 And not only that, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

2 Corinthians 5: 18 Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation,

19 that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.

20 Now then, ... we implore you on Christ's behalf, be reconciled to God.

Colossians 1: 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.

The gospel of God, in a part of its practical provisions, has been given to offer a real and true way for human beings to depart from the big error of thinking that they can search their own heart or the hearts of their fellow men, or even, that they can provide everything they need to walk toward the plans they design for themselves.

The human being's need to relate in humility with the Creator is the most important necessity that needs to be met because, without the relationship with God, the human being cannot even know himself. And yet, something that all people should be aware of, is that the motivations and purposes that need most to be exposed to light are those that each person proposes for him or herself, as exemplified below:

Mark 7: 21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

**22 thefts, covetousness, wickedness, deceit, lewdness, an evil eye,
blasphemy, pride, foolishness.
23 All these evil things come from within and defile a man.**

**Romans 7: 18 For I know that in me (that is, in my flesh) nothing good
dwells; for to will is present with me, but how to perform what is
good I do not find.**

The Lord can instruct the human being in all areas of life, including those that are in the deepest of every heart, because as the Creator, the Lord knows the most intimate of every human being, as He stated in the following text:

**John 2: 24 But Jesus did not commit Himself to them, because He knew
all men,
25 and had no need that anyone should testify of man, for He knew
what was in man.**

So, if a person does not understand what makes it impossible for one to do something, it also becomes more challenging to show him or her the solution for his or her life.

In this way, **through the Gospel, God evidences to human beings, how critical is their lack of a relationship with the Lord, but at the same time, the Lord also reveals and offers everything that supplies indeed what people need to reach or experience the relationship with God.**

The Gospel of the Creator is a concession of real and true help from God so that people can be free from the “deification of the creation” in order that they also can be free from the wickedness or illness of their own heart and sins. However, or on the other hand, the Gospel is also an offer that extends to people the instruction and the provision they need to be able to live and walk in the path of true freedom that is found in the Lord.

**John 8: 31 Then Jesus said to those Jews who believed Him, “If you
abide in My word, you are My disciples indeed.
32 And you shall know the truth, and the truth shall make you free. ...
36 Therefore if the Son makes you free, you shall be free indeed.”**

The Gospel of God is not the proposition of something abstract or merely conceptual, nor is it only the proposition of granting more natural knowledge. The Gospel is the granting of the possibility of a relationship with the very divine newness of life that proceeds from the Lord and that exposes the lie, instructs in truth, and strengthens a person to live and walk in the path of the truth that sets free.

The Gospel of God is an offer of a living and practical relationship between the Offeror and the recipient of the offer, through the Lord Jesus Christ. Therefore,

receiving the Gospel is to receive the living and personal relationship with God, just as not accepting the Gospel of God is also to reject the living and personal relationship with God.

Through the Gospel, the human being can exchange curse for blessing as long as one switches the confidence in oneself, in one's fellow men or in the creation to the trust in the Creator, to the relationship with God and to the dependence on the Eternal Lord.

Jeremiah 17: 5 Thus says the LORD: "Cursed is the man who trusts in man And makes flesh his strength, Whose heart departs from the LORD."

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Jeremiah 17: 7 Blessed is the man who trusts in the LORD, And whose hope is the LORD.

8 For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf will be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit.

9 The heart is deceitful above all things, And desperately wicked; Who can know it?

10 I, the LORD, search the heart, I test the mind, Even to give every man according to his ways, According to the fruit of his doings.

2 Corinthians 3: 4 And we have such trust through Christ toward God.

5 Not that we are sufficient of ourselves to think of anything as being from ourselves, but our sufficiency is from God,

6 who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

The Gospel of God very clearly distinguishes the Creator of the creature, the Creator of the creation, but, on the other hand, it presents an offer of a real approximation between the Creator and the creature in an intimate and personal way as was not yet known until the Gospel was revealed.

The Gospel of God came to make clear and tangible that mystery that the creature, estranged from its understanding of God, could no longer see, that is, the mystery that every human being has the need of practical and daily fellowship with the Creator to be able to live and walk, in a practical way, in accordance with the will of the Lord for him or her.

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.

28 Him we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.

*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.*

Still, in other words, **the Gospel of the God is also the provision and sharing of the heavenly Light very present in the heart of the believer so that one can be helped by Christ to return to the understanding of the way of the Lord and to order one's life according to the practical direction of the Creator to him or her.**

*Luke 2: 29 Lord, now You are letting Your servant depart in peace,
 According to Your word;
 30 For my eyes have seen Your salvation,
 31 Which You have prepared before the face of all peoples,
 32 A light to bring revelation to the Gentiles, And the glory of Your people Israel.*

*Isaiah 42: 6 I, the LORD, have called You in righteousness, And will hold Your hand; I will keep You and give You as a covenant to the people, As a light to the Gentiles,
 7 To open blind eyes, To bring out prisoners from the prison, Those who sit in darkness from the prison house.
 8 I am the LORD, that is My name; And My glory I will not give to another, Nor My praise to carved images.
 9 Behold, the former things have come to pass, And new things I declare; Before they spring forth I tell you of them.
 10 Sing to the LORD a new song, And His praise from the ends of the earth, You who go down to the sea, and all that is in it, You coastlands and you inhabitants of them!*

John 8: 12 Then Jesus spoke to them again, saying, "I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life."

The one who receives Christ receives, inclusive, the LIGHT to understand also the other aspects that are in the Gospel of God. On the other hand, the one who rejects Christ, also objectively rejects the "God with us," the "Savior" and the "Heavenly Light," inclusive to indeed understand the Gospel of God.

All the Scriptures about the Gospel of God, its Offeror, its motivations and its purposes go unnoticed and are not visible to people when they reject the practical presence of “God with us” or the “Light of God” in their life, which, in a practical way, is the presence of Christ Jesus in the heart of the one who receives Him.

The one who does not accept or does not indeed receive Christ Jesus as Lord also deprives oneself of adequately understanding the practical aspects of the Gospel of God, for he or she rejects the practical Light of the Gospel. And since a person does not understand the Gospel of God, one either does not understand the practical condition of the salvation of the Lord and Eternal Creator toward him or her.

- 2 Corinthians 4: 3* **But even if our gospel is veiled, it is veiled to those who are perishing,**
4 whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them.
5 For we do not preach ourselves, but Christ Jesus the Lord, and ourselves your bondservants for Jesus' sake.
6 For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Many confusions and many distorted preaching about the Gospel of God have been produced from a multitude of concepts arising from what people themselves think that the Gospel of God should be, but who are deprived of the Light of the Gospel because they do not consider that the Gospel offers them the Light through the real, living and working presence of the Lord Jesus in their lives, not being the Gospel just a set of theoretical messages or words without power that was written down through the centuries.

- John 1: 1* **In the beginning was the Word, and the Word was with God, and the Word was God.**
2 He was in the beginning with God.
3 All things were made through Him, and without Him nothing was made that was made.
4 In Him was life, and the life was the light of men.
5 And the light shines in the darkness, and the darkness did not comprehend it.
 ...
9 That was the true Light which gives light to every man coming into the world.

Thus, when a person receives Christ as the practical heavenly Light of his or her life also for the present time on Earth, instead of rejecting it, one may see or understand how God, through the Gospel, does not only call people to turn away from sin, but He also offers them the way and provision they need to be able to turn from the path of sin and to live and walk in the new way that the Lord points to them, offering people of all nations the possibility to also experiencing what is announced in the following text:

Psalms 23: 1 A Psalm of David.

The LORD is my shepherd; I shall not want.

2 He makes me to lie down in green pastures; He leads me beside the still waters.

3 He restores my soul; He leads me in the paths of righteousness For His name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil; For You are with me; Your rod and Your staff, they comfort me.

5 You prepare a table before me in the presence of my enemies; You anoint my head with oil; My cup runs over.

6 Surely goodness and mercy shall follow me All the days of my life; And I will dwell in the house of the LORD Forever.

The Gospel of God has been revealed to provide heavenly Light so that people can see their need to be redeemed and saved, but the Gospel also continues to be manifested so that people, in a practical way, can experience salvation and can live and walk as individuals who have found in the Lord a true and practical newness of life.

When God, in the Scriptures, announces the purposes of His Gospel, the Lord expresses His intent to meet the need for human beings to be guided by the Creator of their lives, but through the granting of the offer or the Gospel, the Lord also confers, to those who believe in it, all the supply or provision for a life according to the heavenly will announced by the Scriptures.

Believing in Christ and believing in the Heavenly Father, that is, entrusting the personal life to Christ and to the Heavenly Father, is the practical work that God expects people to adopt in relation to His Gospel, because He also offers in a practical way, through His Gospel, all other instructions and provisions to be given, in due time, to those who receive and remain in Christ Jesus.

Christ, the Eternal Son of God, Who is God and was already with God before that any human being existed, took the form of the creation, the form of the Son of Man, to manifest practically all the provision for remission, redemption, and salvation of humankind, but also to manifest what is the provision of God for that those who receive the Gospel of the Lord can experience, in fact, the life and the benefit of being instructed and strengthened by the relationship with the Lord.

The Gospel of the Creator is an offer, accompanied by all necessary provision, so that the very presence of God, Emmanuel, God with us, may dwell in the heart of the human being, and in such a way that God Himself helps each person to live and walk according to the truth and the good, perfect and pleasing heavenly will.

*Matthew 1: 21 And she will bring forth a Son, and **you shall call His name JESUS, for He will save His people from their sins.***

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."

Finally, in this chapter, we would like to reiterate once more that **the granting of God of the Lord Jesus Christ to the heart of the recipient, is the most practical essence of the heavenly provision for the newness of life or eternal life.**

On the other hand, **the acceptance of Christ in the heart, as the Lord, is the most practical response that a person can give to God to receive the heavenly offer so that one may also, by the Lord, increasingly experience so many other provisions that are part of the Gospel of the Creator.**

Christ is the perfect or entirely sufficient offer from the Heavenly Father so that the purposes of God's Gospel could be carried out, in a practical way, in the past and so that they continue to be fulfilled in the present as well as in the future and throughout eternity.

*Hebrews 13: 8 **Jesus Christ is the same yesterday, today, and forever.***

*1 John 5: 10 **He who believes in the Son of God has the witness in himself; he who does not believe God has made Him a liar, because he has not believed the testimony that God has given of His Son.***

*11 **And this is the testimony: that God has given us eternal life, and this life is in His Son.***

*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.***

*14 **Now this is the confidence that we have in Him, that if we ask anything according to His will, He hears us.***

The Gospel of God has already been manifested by the Lord with a complete and perfect provision for the forgiveness and remission of the sin of humankind, but it is also an offer of practical provision of newness of life for the present moment and for the future, because when people allow the Creator to dwell in their heart and be God in their life, the Gospel continues to manifest itself in a living form through the very operation of God in their behalf, both in wanting and realizing.

*Philippians 2: 12 **Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling;***

*13 **for it is God who works in you both to will and to do for His good pleasure.***

In Christ is all the provision that every human being needs to be redeemed and saved from sin, eternal condemnation and eternal death, but in Christ there is also the sufficiency of instruction, righteousness,

grace, power, mercy, and love for a person to live and walk in the condition of the saved or redeemed of 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."**

1 Corinthians 1: 30 **But of Him you are in Christ Jesus, who became for us wisdom from God, and righteousness and sanctification and redemption,**

31 **that, as it is written, "He who glories, let him glory in the LORD."**

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.**

Colossians 2: 6 **As you have therefore received Christ Jesus the Lord, so walk in Him,**

7 **rooted and built up in Him and established in the faith, as you have been taught, abounding in it with thanksgiving.**

8 **Beware lest anyone cheat you through philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ.**

9 **For in Him dwells all the fullness of the Godhead bodily;**

10 **and you are complete in Him, who is the head of all principality and power.**

11 **In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ,**

12 **buried with Him in baptism, in which you also were raised with Him through faith in the working of God, who raised Him from the dead.**

C8. The Terms of Presentation, Acceptance, and Delivery of an Offer

One of the aspects that sponsor the media in general in contemporary times is the publicity or advertising, that is, the announcements of the offers of the offerors to possible recipients of the propositions.

However, even if people acquire many products and services offered to them, most of the offers presented to people end not advancing indeed to an agreement of acceptance between the offerors and the recipients of these offers.

Many offers presented in the world do not materialize, in fact, in acceptance and delivery because the recipients do not understand them or do not want them, but many offers also do not advance to an actual delivery because the recipients of the propositions do not meet the requirements established by the offerors.

Offeror and recipient of the offers need to reach a minimum agreement for an offer to advance from the stage of a proposition to the step of a real delivery of the content of the offer.

A person, for instance, can dream of acquiring a particular asset, one can imagine oneself using or occupying the desired asset, but still be very far from being able to reach the minimum terms to acquire or receive what is desired.

Moreover, even that what is offered for free to people is associated with terms of how it is granted, accepted and delivered. The fact that the offeror declares that an offer is granted for free does not mean that it is offered without any term or that it should or will be accepted by the recipient of the offer. The recipient, for instance, may reject a presented offer precisely because it has no cost and price for him or her. The recipient may reject the proposition offered to him or her for free for thinking that something that is offered for free is probably also of little value.

Therefore, still about the aspects mentioned in the above paragraphs, we understand that it is very relevant to point out here that the Gospel of God also presents specific terms to be offered, accepted and delivered, and which knowledge and understanding can be vital regarding the acceptance or rejection of what is being offered.

Considering that the Gospel is the expression of an offer, it is also unavoidable that the Offeror of it must state what the terms are so that it may be received by the recipient of the Gospel, even if this Gospel is offered to be received for free or according to the grace of God.

Furthermore, the fact that the Gospel of God can be freely received by the recipients is precisely one of the points that characterize one of the most explicit, fundamental, vital and immutable terms that are associated with the offer, acceptance, and delivery of this Gospel.

The Gospel of God is offered by the grace of God, and only by this way it can be received!

The Gospel of God is not “buyable,” exchangeable, or achievable by human efforts. The Gospel of the Lord can only be accepted as a gift from God to those to whom it is addressed.

Although the Gospel is the best and most significant offer that a human being can receive in all his or her life, it is offered under the non-negotiable

condition or term of being able to be received only by way of a gift and without the need to pay for it.

The fact that the Gospel is granted by grace is not a point that seeks to benefit only those who do not have the resources or who have few resources in the world, but it is a term applicable to all people who want to receive it, because, in the face of the magnitude and sublimity of the Gospel, absolutely no one in the world would be able to offer something that could even come close to the value of what is offered by God through the Gospel.

If someone wants to pay a price, offer sacrifices, do penances or do works for God or the Gospel to merit receiving or acquiring it, one places oneself in a position contrary to the irrevocable terms of God for the granting of the Gospel and disqualifies oneself from the condition of an acceptable recipient of the Gospel.

The Gospel is a heavenly gift presented by God to reveal and offer the love of the Lord to all people, and the heavenly love does not require or accept it to be purchased. The love of the Lord is given freely and for free to all those who want to receive it.

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.

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 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.

On the other hand, as mentioned earlier, although the Gospel is presented as an offer that can only be received by heavenly grace and not by price, effort or human sacrifice to deserve it or to buy it, the offer, acceptance and the receiving of the gifts of the Gospel of God are not entirely devoid of terms for a person to come to access or receive them in his or her life.

Although the Gospel is offered by grace and without the need for payment by the recipient, a condition that is unchangeable, the acceptance and the receiving of the Gospel specifically in the life of an individual are associated with the recipient's acknowledgment and invocation of Christ as

the Lord and God as the Only Eternal Creator, actions that are carried out respectively in the heart of a person and by the confession of one's mouth.

Romans 10: 8 **But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith which we preach):**

9 that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.

10 For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.

11 For the Scripture says, "Whoever believes on Him will not be put to shame."

12 For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him.

13 For "whoever calls on the name of the LORD shall be saved."

Acts 8: 37 **Then Philip said, "If you believe with all your heart, you may." And he answered and said, "I believe that Jesus Christ is the Son of God."**

The Gospel of God is an offer presented by God by His grace to all human beings. However, considering that the Gospel is an offer, receiving it in the personal life of the recipient is inevitably associated with the terms of this offer, which basically are to believe in God, in His redemptive work through Christ Jesus, and by the verbalization of the acceptance of Christ as the Lord of one's life.

In the text of John 3, verse 16, and other texts of the Scriptures, God's statement about what motivated Him to reveal the Gospel to the world can be clearly seen, but these texts also show the functioning of the process of acceptance of the offer presented by God to the world.

God loved the world in such a way that He gave Christ on behalf of all human beings, but it is by the condition of believing in the Lord and in the gift of God that everyone who believes is enabled to receive this gift of eternal life in his or her personal life.

Despite the immeasurable greatness of the Gospel and the incalculably beneficial consequences it provides, the terms of receiving the Gospel of God are very simple, but they are by no means disposable or despicable.

John 6: 29 **Jesus answered and said to them, "This is the work of God, that you believe in Him whom He sent."**

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.**

*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?"*

*John 20: 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 perfect and most important gift a person can receive is granted in the simplest way that can exist, but, still, it is part of this same context, the non-negotiable condition that the recipient of the Gospel agrees to receive it or receives it in conformity with the way the Lord has established for that a person can welcome it.

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

*John 3: 17 For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.
18 He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.*

Hebrews 11: 6 But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.

*1 Corinthians 1: 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, Christ the power of God and the wisdom of God.
25 Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.
26 For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, are called.
27 But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty;
28 and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are,
29 that no flesh should glory in His presence.*

The Gospel of God is offered by the grace of God to everyone, but it is conferred only to those who also accept to receive this grace of the Lord in their life.

*Romans 3: 21 But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets,
22 even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference;
23 for all have sinned and fall short of the glory of God,
24 being justified freely by His grace through the redemption that is in Christ Jesus.*

*Romans 5: 17 For if by the one man's offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.
18 Therefore, as through one man's offense judgment came to all men, resulting in condemnation, even so through one Man's righteous act the free gift came to all men, resulting in justification of life.*

And although the granting of the offer of salvation and eternal life, which is the Gospel of the Creator, is associated with terms so simple and that are the same for all, with no partiality or “respect of persons,” it is precisely this simplicity by which God offers the Gospel that also represents a difficulty or stumbling block for many.

Many people in the world are accustomed to trying to circumvent the terms of how many propositions are offered, accepted, and received in order to get what they want, but the terms of the granting and receiving defined by God in relation to the Gospel cannot be circumvented and nor subjected to manipulations, bribes or corruptions.

The terms of salvation by grace are terms also opposed to the terms of the attempts of salvation by works, and God does not, under any circumstances, accept the attempts of merging some endeavors of salvation by works with the salvation by grace and by faith in the Lord.

A person cannot work or perform works to deserve or conquer the heavenly grace. The grace offered by God for salvation and newness of life is not something that one conquers by his or her own efforts or merits, but it is something that is accepted or rejected.

*Ephesians 2: 8 For by grace you have been saved through faith, and that not of yourselves; it is the gift of God,
9 not of works, lest anyone should boast.*

Romans 11: 6 And if by grace, then it is no longer of works; otherwise grace is no longer grace. But if it is of works, it is no longer grace; otherwise work is no longer work.

Galatians 2: 16 ... knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified.

Romans 4: 6 ... just as David also describes the blessedness of the man to whom God imputes righteousness apart from works.

Thus, similarly to the previous chapters, once again we would like to point out that:

- ⇒ 1) **Whatever God grants through His Gospel, He grants it through the Lord Jesus Christ;**
- ⇒ 2) **The acceptance of the grace of God also passes through the acceptance of the Lord Jesus Christ.**

Being God the Offeror of His Gospel, God Himself established that if one receives Christ in one's heart as the Lord, he or she also receives the saving grace of God. On the other hand, if one rejects Christ, he or she also rejects the saving grace of God.

The acceptance, in the heart, of Christ Jesus as the Lord, is a term or condition that is present in the whole process of offering, acceptance and receiving the Gospel of God and the gifts that accompany it.

Acts 4: 11 This Jesus is the 'stone which was rejected by you builders, which has become the chief cornerstone.'

12 Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.

Hebrews 1: 1 God, who at various times and in various ways spoke in time past to the fathers by the prophets,
2 has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds;
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.

*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 1: 17 For the law was given through Moses, but grace and truth came through Jesus Christ.

1 John 5: 9 If we receive the witness of men, the witness of God is greater; for this is the witness of God which He has testified of His Son.

10 He who believes in the Son of God has the witness in himself; he who does not believe God has made Him a liar, because he has not believed the testimony that God has given of His Son.

11 And this is the testimony: that God has given us eternal life, and this life is in His Son.

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.

Finally, considering that the topic of this chapter also contains a more detailed approach in the various specific subjects on each of the compound names of the Gospel of God, such as the Gospel of God's Righteousness, the Gospel of Salvation, and the Gospel of God's Grace, we do not intend here to extend ourselves further on this point so that we may also, in the present subject, keep the focus of addressing the list of the group of topics that are associated with the presentation of the Gospel when it is seen as an offer from the Lord to the world.

C9. The Definition of the Target Population of an Offer

Continuing the list of the large groups of aspects that constitute an offer and its surroundings, mentioned in the first chapter, we can clearly see that a proposition or gift is characterized as an offer just if there is a target population or audience to whom the offeror intends to present his or her proposition.

Similarly, **the Gospel of God, in the condition of a proposition or an offer, can only be characterized as such because there are also intended recipients or a target population for it.**

Moreover, **the Gospel of God is not only directed to a target population, but it is also the offer officially announced throughout human history that aimed and still aims at the largest or most comprehensive target population that may exist, because:**

- ⇒ 1) **The Gospel of God is directed to all human beings;**
- ⇒ 2) **The Gospel of God is directed to all nations and within each nation to all the people in them;**
- ⇒ 3) **The Gospel of God is not presented in a discriminatory or selective way, that is, God offers the Gospel to everyone, without partiality or “respect of persons;”**
- ⇒ 4) **The Gospel of God, in its pre-announcement, manifestation, and continuity of proclamation, is the only offer that has crossed and will cross all the centuries of human history and that, with every new generation that emerges on Earth, continues to be offered with the same primordial, fundamental and living characteristics.**

Here, again, we could also not just go further without mentioning the text of John 3, verse 16, which also defines God's target population or audience in addition to all that we have already seen about this same text.

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.**

The point of understanding the definition of the target population of the Gospel is of paramount importance, for people have repeatedly sought to present inappropriate claims that the gospel of God is not addressed to some subgroups of people or that it is not directed to people of all ages, races, peoples, languages or nations.

In the world, there are indeed many people who despise the Gospel and who choose not to accept or receive it, who passively or actively reject the Gospel of God. However, this occurs from the positioning of the people themselves, since God, as Offeror, has not established any criteria of selection or partiality regarding people to announce or offer to them the Heavenly Gospel, as it can also be seen in the following texts:

Romans 2: 11 **For there is no partiality with God.**

or

For there is no respect of persons with God. (AV)

Titus 2: 11 For the grace of God that brings salvation has appeared to all men.

1 John 2: 1 My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.

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

***1 Timothy 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.***

The Gospel of God is global in the sense that God wants people everywhere to know it, but the Gospel is also global in the sense that the Lord wants that everywhere every person may come to know it.

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

The target population or audience of God's offer is the population whom God loved so much at the point of giving His Only Begotten Son, and God loved all human beings without exception. God gave His beloved Son for all, even for those who insist on standing in the position of denying, not acknowledging or not receiving Christ Jesus in the heart as their Lord and Savior.

Any allegation that seeks to segregate some parts of the target population of the Gospel, whatever the characteristics of some individuals or groups of individuals are, is a distorted or false claim, and, therefore, it is opposed to the breadth of the target audience that God, as Offeror, established for His Gospel.

On the part of God, in presenting and offering His Eternal Gospel, there is no discrimination of persons. However, as mentioned above, people can discriminate the Gospel of God, and the love of God offered in it, because the Gospel, in its characteristic of an offer, can be accepted or received, just as it can be despised or rejected.

The Gospel of God was not manifested by God to call good people or that perfectly fulfill the law to receive salvation. The Gospel of the Creator has been presented to call sinners to repentance and salvation, for if this were not so, no one would be able to choose to receive the Gospel, since all have sinned and, apart from the Gospel, lack the glory and light of God to live

and walk in conformity with the way of the Lord, an aspect also broadly exposed in the Scriptures as follows:

Matthew 9: 13 **But go and learn what this means: 'I desire mercy and not sacrifice.' For I did not come to call the righteous, but sinners, to repentance.**

Mark 2: 17 **When Jesus heard it, He said to them, "Those who are well have no need of a physician, but those who are sick. I did not come to call the righteous, but sinners, to repentance."**

Luke 5: 32 **I have not come to call the righteous, but sinners, to repentance.**

Romans 3: 10 **As it is written: "There is none righteous, no, not one;
11 There is none who understands; There is none who seeks after God.
12 They have all turned aside; They have together become unprofitable; There is none who does good, no, not one.**

...
23 **for all have sinned and fall short of the glory of God,
24 being justified freely by His grace through the redemption that is in Christ Jesus."**

Finally, regarding this point, we emphasize that this theme, undoubtedly, is worthy of a special exhibition and an exposition that would require more than one chapter to be explained. However, given the focus of more briefly addressing the topics objectified since the first chapter of the present subject, we will limit ourselves here only in the introduction of this matter, so that its expansion may be done more broadly in other materials on the Gospel of the Lord, as well as more objectively in the subject on the theme "To Whom Is the Gospel of God Designed or Addressed."

C10. The Communication of the Availability of the Offer of God to the Target Population

When the Gospel of God is observed more closely, it can be seen that there is, in each of the aspects related to it, a vast or broad wealth to be explored. The Gospel of God is surprising in all angles in which it can be known.

The gospel of God is marvelous since its origin, as to the motivations and purposes by which and for which it was conceived, it is magnificent in every aspect of what is offered, as well as it is outstanding in the matter of the target population to which it is offered in order to benefit the recipients of it.

However, **for an offer to be known by the target population to whom it is directed, which also applies to the Gospel, it is necessary that an appropriate communication of the proposition occurs to those to whom the offeror wishes to present what is being offered or proposed.**

However good or beneficial an offered proposition may be to the recipients, this does not exempt it from the fact that it should also be clearly announced or have its terms adequately exposed, as it is also mentioned in the following texts about the communication of the Gospel and the word of God:

Romans 10: 13 **For "whoever calls on the name of the LORD shall be saved."**

**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?**

1 Corinthians 14:6 **But now, brethren, if I come to you speaking with tongues, what shall I profit you unless I speak to you either by revelation, by knowledge, by prophesying, or by teaching?**

7 Even things without life, whether flute or harp, when they make a sound, unless they make a distinction in the sounds, how will it be known what is piped or played?

8 For if the trumpet makes an uncertain sound, who will prepare himself for battle?

9 So likewise you, unless you utter by the tongue words easy to understand, how will it be known what is spoken? For you will be speaking into the air.

On the other hand, advancing particularly to the aspect of the communication itself of an offer to its target population, it can be observed that this communication can be carried out in several ways, such as:

- ⇒ 1) The direct communication from the offeror to the target population or audience;
- ⇒ 2) The communication through those who have already received the offer, that is, the communication through propagators or witnesses who have already been exposed to the announcement of the offer;

- ⇒ 3) A written or recorded communication on some media that may repeatedly be accessed over the years;
- ⇒ 4) The communication through communicators specially assigned to communicate more intensely the offer that is made available by the offeror.

Still looking at the list presented above, it may be seen that each of the forms mentioned in it is of great breadth and deserves a particular analysis, exposing the fact that also the topic on “communication of an offer” encompasses a whole specific set of the surroundings of the offers.

However, aiming at not to distract from the objective of covering the list of topics related to the context of the offers, mentioned in chapter one, we will seek to focus here on the first aspect listed above, considering that already through this first point we may observe several distinctive characteristics of the marvelous and sublime ways that God has established to communicate His Gospel to people.

So, following the aspect of the communication of an offer, we would like to highlight here, firstly, **that the Gospel of God is also the offer that presents the highest or most prominent exposure that an offer could have before humanity, besides being the most significant and essential offer of all time exposed to human beings.**

The communication of the purposes and availability of the Gospel of God is the project that has been revealed incomparably or more widely on the face of the Earth, for the communication of the Gospel is:

- ⇒ 1) The communication that covers the longest exposure time of an offer, that is, the most enduring communication of an offer presented to humankind;
- ⇒ 2) The most repeated communication at all times;
- ⇒ 3) The most persistent communication that has ever existed throughout the centuries;
- ⇒ 4) The communication with the most extensive diversity of content already offered to human beings;
- ⇒ 5) The communication that used the most extensive diversity of means to be exposed over the centuries;
- ⇒ 6) The communication that presents the most valuable offer of all times, not just in the present world but also in eternity.

That which is contained in the Gospel of God has been foretold since Eden and will continue to be proclaimed till the end of the ages, and even for eternity.

As for the proclaimers of the Gospel of God, no other announcement of an offer can come close to the breadth that the Gospel of God has achieved. Besides having been pre-announced and proclaimed by the most varied men, women, and children throughout human history, the Gospel of God was also pre-announced and announced by myriads of angels.

And not only that, **God did not just delegate to others the task of pre-announcing and proclaiming His Gospel. The Lord Himself also exposed**

directly and widely to the recipients what He has offered, and continues to offer, to the world through His Gospel.

Considering that the acceptance of an offer is one of the crucial points for a relationship with it, God did not omit Himself and still does not abstain Himself to expose the Gospel that was carried out from His love.

Despite the high relevance that there is in the many testimonies of the people about the Gospel that they received, the testimony of the Offeror Himself about His offer is always superior to the testimony of those who communicate what was given to them to proclaim.

The point discussed in the previous paragraphs can also be seen described in the following text, which, even, has already been mentioned previously in this subject:

1 John 5: 9 If we receive the witness of men, the witness of God is greater; for this is the witness of God which He has testified of His Son.

10 He who believes in the Son of God has the witness in himself; he who does not believe God has made Him a liar, because he has not believed the testimony that God has given of His Son.

11 And this is the testimony: that God has given us eternal life, and this life is in His Son.

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.

How excellent and how enlightening are the words of God that are outlined in the first letter of John.

Since the testimony of the Heavenly Father is higher than any other testimony, it is also the testimony of the Lord Himself who sets all the points of reference for any other proclamation or communication of the Gospel of God.

The communication of the Gospel of God, according to the testimony of the Heavenly Father, defines all the guidelines of content that can or should be used to spread this Gospel.

Moreover, the communication of the Gospel of God that is in accordance with the testimony of the Heavenly Father, always converges to the communication that announces that the life offered by God is in Christ Jesus, as well as that the acceptance of Christ is the unique way by which a person can have access to the life that is in conformity with the will of God.

Thus, if people around the world speak or announce something about the Gospel of God that is different from the superior testimony of the Offeror Himself, what they say is not the proclamation of the truth about the unique Gospel of the Lord.

Through the Gospel, God also manifested Himself directly to the world by introducing His own Eternal Son as the Son of Man among human beings. In Christ, God became flesh so that His offer of salvation,

reconciliation, and eternal life became presented directly and tangibly before the people, as it can be seen in many texts of the Scriptures, of which some are exemplified below:

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.**

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.'"**

16 **And of His fullness we have all received, and grace for grace.**

17 **For the law was given through Moses, but grace and truth came through Jesus Christ.**

18 **No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him.**

John 14: 8 **Philip said to Him, "Lord, show us the Father, and it is sufficient for us."**

9 **Jesus said to him, "Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, 'Show us the Father'?"**

John 8: 12 **Then Jesus spoke to them again, saying, "I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life."**

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.**

In all these last verses above, it can be observed what has already been said about the Gospel, that **Christ is the essence of God's offer and that it is in Christ that the whole Gospel is fulfilled.**

The Gospel of God, the good news provided by God for the people, has its characteristic of an offer for the remission of humanity and of heavenly life all centered on the revelation of the Lord Jesus Christ, but here we still highlight, that also the communication of the essential aspects of the Gospel is equally centered on what Christ Himself came to reveal to the world.

What we would like, therefore, to point out here once again, is that the One Who declares and bears witness that the essence of the Gospel is Christ, is God Himself.

The God of the Scriptures, the God Creator of the Heavens and the Earth and all that is in them, cannot be dissociated in any way from the pre-announcement, presentation, and revelation of Christ Jesus as the

foundation and essence of the Gospel or the heavenly offer of salvation and eternal life.

There is no Gospel of God without the living offer of the Lord Jesus Christ, and the first to witness and declare how His own Gospel is God Himself, whether through the Heavenly Father, the Lord Jesus Christ or the Spirit of the Lord.

The direct testimony of God is the best testimony about His own Gospel. The testimony of men and women can cooperate significantly with the testimony of the Gospel, however, as already seen above in the text of 1John, the testimony of God is superior to the testimonies of human beings.

In this way, before people hear many considerations that their fellow men have to make about the person of the Lord Jesus Christ, offered by God to human beings through the Gospel so that they also receive the newness of life and the other gifts that accompany it, they should seek to know what God has already manifested, announced or declared about the essence of the Gospel, which is the life in the Beloved Son of the Heavenly Father.

If people would pay more attention to God's testimony about the Lord Jesus Christ, they could avoid an enormous amount of distorted considerations that they make about the Gospel of God or the Lord Jesus Christ.

From ancient times the Lord God has promised His Gospel or Christ Jesus as the heavenly offer to the world for salvation and newness of life, doing it directly as, for instance, in the case of Abraham, or doing it through His prophets or messengers who spoke about Christ inspired by the Holy Spirit, as mentioned also in the texts below:

*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."***

*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.*

Later, closer to the most evident manifestation of His Gospel to the world, God separated a prophet from the womb of the mother to be His witness and to foretell and also announce the very arrival of the Heavenly Gospel before humankind, according to the texts that follow:

Luke 1: 63 And he asked for a writing tablet, and wrote, saying, "His name is
 John." So they all marveled.
 64 Immediately his mouth was opened and his tongue loosed, and he spoke,
 praising God.
 65 Then fear came on all who dwelt around them; and all these sayings were
 discussed throughout all the hill country of Judea.
 66 And all those who heard them kept them in their hearts, saying, "What kind
 of child will this be?" And the hand of the Lord was with him.
 67 Now his father Zacharias was filled with the Holy Spirit, and prophesied,
 saying:
 68 "Blessed is the Lord God of Israel, For He has visited and redeemed His
 people,
 69 And has raised up a horn of salvation for us In the house of His servant
 David,
 70 As He spoke by the mouth of His holy prophets, Who have been since the
 world began,
 71 That we should be saved from our enemies And from the hand of all who hate
 us,
 72 To perform the mercy promised to our fathers And to remember His holy
 covenant,
 73 The oath which He swore to our father Abraham:
 74 To grant us that we, Being delivered from the hand of our enemies, Might
 serve Him without fear,
 75 In holiness and righteousness before Him all the days of our life.
 76 "And you, child, will be called the prophet of the Highest; For you will go
 before the face of the Lord to prepare His ways,
 77 To give knowledge of salvation to His people By the remission of their sins,
 78 Through the tender mercy of our God, With which the Dayspring from on
 high has visited us;
 79 To give light to those who sit in darkness and the shadow of death, To guide
 our feet into the way of peace."
 80 So the child grew and became strong in spirit, and was in the deserts till the
 day of his manifestation to Israel.

John 1: 6 There was a man sent from God, whose name was John.
 7 This man came for a witness, to bear witness of the Light, that all through him
 might believe.
 8 He was not that Light, but was sent to bear witness of that Light.
 9 That was the true Light which gives light to every man coming into the world.
 10 He was in the world, and the world was made through Him, and the world
 did not know Him.
 11 He came to His own, and His own did not receive Him.
 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.
 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.
 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.'"
 16 And of His fullness we have all received, and grace for grace.
 17 For the law was given through Moses, but grace and truth came through
 Jesus Christ.

- 18 *No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him.*
- 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!"*
-

John the Baptist was separated by God to tell people how and who was the One who is the very expression of the good news of God, the One who is the very expression of the offer of God.

The testimony of God about Jesus Christ, through John the Baptist, is evident as to the origin of Christ and that Christ was already with God from eternity and that Christ was one with God. And still more, that through Christ, God was coming to humans to manifest His glory and offer them reconciliation with the Creator of their lives.

John the Baptist, as a prophet of the Almighty God, declared truths of who Christ was from eternity, and what Christ would manifest to humankind as the Lamb of God, the perfect offer, without spot and without sin. John the Baptist declared that the Lord Jesus was the Christ sent by God, the anointed of God, the Messiah expected for centuries.

Nevertheless, **despite all the pre-announcements about the coming of God's offer to the world and despite the official presentation that John the Baptist made of Christ Himself to the people of the world, the Heavenly**

Father and the Lord Jesus Christ themselves were also direct participants in all the announcement and presentation of Christ or the Gospel to the world.

From the proclamation of the coming of Christ in the form of a newborn child until the days of being taken up into heaven as the Christ who overcame death by the resurrection from the dead, the Heavenly Father, although sometimes also by means of angels, did not silence His own testimony about the life of His Son in the world, nor did Christ refrain from announcing the Gospel that He had come to manifest in such an explicit and tangible way.

Moreover, when God's testimony about the coming of His Son into the world is closely watched, it can be seen, for instance, that in the Scriptures there is no such a thing that God was sending Jesus Christ to the Earth to be the "baby or child Jesus" that would save humans, as it is customarily considered by some people who unduly insist on wanting to announce the Lord Jesus in this condition.

God Himself, in making mention of His own Son before and shortly after His birth as the Son of Man, though born as a "child" or "boy," presents Christ by what is associated with His name, with what He has always been and with what He came to manifest by His coming in the flesh on Earth.

The aspects mentioned in the last paragraphs can also be observed in the following texts:

Luke 1: 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.**"*

Luke 2: 6 So it was, that while they were there, the days were completed for her to be delivered.

7 And she brought forth her firstborn Son, and wrapped Him in swaddling cloths, and laid Him in a manger, because there was no room for them in the inn.

8 Now there were in the same country shepherds living out in the fields, keeping watch over their flock by night.

*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."*
 13 *And suddenly there was with the angel a multitude of the heavenly host praising God and saying:*
 14 *"Glory to God in the highest, And on earth peace, goodwill toward men!"*
-

God, in the testimony presented by Himself, declared that the birth of Christ as a "child" was a sign, but God did not introduce His own Son, now also born of woman, as the "Boy God" or the "Baby Jesus."

Heavenly Father at all times presented His Beloved Son as the Savior, the Christ, the Lord of Lords, the King of Kings, for the childhood phase was just transitory so that God's purpose could be fulfilled through Christ also as "the matured and perfect Son of Man."

It is crucial that the content of God's communication, proclamation, or witness about Christ be known above other considerations so that people do not follow thoughts or fantasies that are divergent from what God has established and communicated concerning Christ and His Gospel.

The Lord Jesus Christ was only a boy or a child at the same standard time as any other person is a child, it was a temporary period, a brief moment in the life of Christ, but the "baby or child Jesus" no longer exist and will never exist again.

Christ carried out the work of salvation of humankind as a mature man, who was tempted in all things and who had the faculties fully matured to make a sober and voluntary decision to lay down His life in favor of all sinners, as can be seen in several biblical texts and of which we expose some more below:

Luke 2: 52 And Jesus increased in wisdom and stature, and in favor with God and men.

Isaiah 53: 3 He is despised and rejected by men, A Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him.

Hebrews 5: 7 He (Jesus), in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear,

8 though He was a Son, yet He learned obedience by the things which He suffered.

9 And having been perfected, He became the author of eternal salvation to all who obey Him,

10 called by God as High Priest "according to the order of Melchizedek,"

- John 10: 14 I am the good shepherd; and I know My sheep, and am known by My own.*
- 15 As the Father knows Me, even so I know the Father; and I lay down My life for the sheep.*
- 16 And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd.*
- 17 Therefore My Father loves Me, because I lay down My life that I may take it again.*
- 18 No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This command I have received from My Father.*
-

Although Christ's coming into the world passed through the birth as a child and his childhood period, there was never, in the eyes of God, a "child God" to be followed and worshiped for centuries, for this "baby or child Jesus" ceased to exist when Christ grew as the Son of Man and fulfilled the will of God in a conscious and voluntary way.

- Matthew 3: 16 When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him.*
- 17 And suddenly a voice came from heaven, saying, "This is My beloved Son, in whom I am well pleased."*

- Matthew 17: 1 Now after six days Jesus took Peter, James, and John his brother, led them up on a high mountain by themselves;*
- 2 and He was transfigured before them. His face shone like the sun, and His clothes became as white as the light.*
- 3 And behold, Moses and Elijah appeared to them, talking with Him.*
- 4 Then Peter answered and said to Jesus, "Lord, it is good for us to be here; if You wish, let us make here three tabernacles: one for You, one for Moses, and one for Elijah."*
- 5 While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, "This is My beloved Son, in whom I am well pleased. Hear Him!"*

- 2 Peter 1: 16 For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty.*
- 17 For He received from God the Father honor and glory when such a voice came to Him from the Excellent Glory: "This is My beloved Son, in whom I am well pleased."*
- 18 And we heard this voice which came from heaven when we were with Him on the holy mountain.*
-

And besides the foregoing in the last paragraphs, we emphasize here yet that **just as Christ no longer exists as a child, so also, according to the Gospel and the testimony of God Himself, there is no way for a person to worship in Spirit and in truth a “Christ” still hanging on the cross of Calvary, for the Eternal Lord Jesus Christ is no longer hanging on it or on any other cross on which people place a statue or image called “Christ” as if He would be in it.**

The work of God on the cross of Calvary is eternal and has eternal effects. Christ has always been, is, and will ever be the Lamb who was slain for the provision of the remission of the sins of humankind, but **He is also the Lamb who has been raised by the power of God and who at this moment is alive and sitting at the Heavenly Father's right hand.** It is this what the Gospel of God, according to the testimony of God, announces about the Living and Eternal Lord Jesus Christ, the Lion of the Tribe of Judah.

The Scriptures texts about the Gospel of God, including the texts of the book of Revelation, present and acknowledge all the conditions by which Christ manifested Himself in the flesh on Earth, but they also recognize and clearly communicate a testimony about Christ in the position He obtained before the Heavenly Father after his birth as a child and after being crucified, resurrected, and having been seated at the Heavenly Father's right hand as High Priest and Eternal King according to the Order of Melchizedek.

When people, then, seek to worship a supposed “Christ” who is not according to the Gospel of God, who is not according to the testimony of God Himself, even though they may present a so-called “Christ” according to the situations or conditions by which the Lord Jesus manifested Himself in the past, they are not inclined to worship the Christ of the Gospel of God and in conformity with the testimony of God, but are inclined to worship some kind of figures, images, or even positions that Christ has assumed in the past, but in which He is no longer.

The testimony of God, which is higher than the testimony of human beings, is a complete testimony, reflecting the past condition of Christ, but also the present and eternal alive condition of the Lord Jesus.

When God announces that in Christ is the eternal life for everyone who also believes in the testimony of the Lord, it is about the living and eternal condition of the Only Begotten Son of the Heavenly Father that God Himself gives His testimony, as already seen in the text of 1John 5 and some more that follow:

Luke 24: 1 Now on the first day of the week, very early in the morning, they, and certain other women with them, came to the tomb bringing the spices which they had prepared.

2 But they found the stone rolled away from the tomb.

3 Then they went in and did not find the body of the Lord Jesus.

4 And it happened, as they were greatly perplexed about this, that behold, two men stood by them in shining garments.

5 Then, as they were afraid and bowed their faces to the earth, they said to them, "Why do you seek the living among the dead?"

- 6 *He is not here, but is risen! Remember how He spoke to you when He was still in Galilee,*
 7 *saying, "The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again."*

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.

- Revelation 1: 10 I was in the Spirit on the Lord's Day, and I heard behind me a loud voice, as of a trumpet,*
 11 *saying, "I am the Alpha and the Omega, the First and the Last," and, "What you see, write in a book and send it to the seven churches which are in Asia: to Ephesus, to Smyrna, to Pergamos, to Thyatira, to Sardis, to Philadelphia, and to Laodicea."*
 12 *Then I turned to see the voice that spoke with me. And having turned I saw seven golden lampstands,*
 13 *and in the midst of the seven lampstands One like the Son of Man, clothed with a garment down to the feet and girded about the chest with a golden band.*
 14 *His head and hair were white like wool, as white as snow, and His eyes like a flame of fire;*
 15 *His feet were like fine brass, as if refined in a furnace, and His voice as the sound of many waters;*
 16 *He had in His right hand seven stars, out of His mouth went a sharp two-edged sword, and His countenance was like the sun shining in its strength.*
 17 *And when I saw Him, I fell at His feet as dead. But He laid His right hand on me, saying to me, "Do not be afraid; I am the First and the Last.*
 18 *I am He who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of Hades and of Death."*
-

According to the Scriptures of the Lord, it is a fact that Christ entered the world as a child born of a woman, it is a fact that Christ was killed on a cross, it is a fact that Christ was placed dead in a grave. However, according to the same Scriptures about the Gospel of God, Christ is no longer a child, Christ is no longer on a cross and neither is Christ in a sepulcher, for after going through all these conditions, in order to manifest the provision for the remission and salvation of all people, Christ was resurrected and placed at the right hand of the Heavenly Father, the Almighty God, and with Him Christ already reigns as King of Kings and Lord of Lords for all eternity.

In the biblical accounts, we can see that there were people who saw Christ physically still in the form of a child, but who also saw that He was much more than a boy because they accepted God's testimony about that child, according to the following example:

Matthew 2: 1 Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem,
2 saying, "Where is He who has been born King of the Jews? For we have seen His star in the East and have come to worship Him."

On the other hand, just as there were in the old days, there are also in the present days, many people who do not look at Christ according to God's testimony about Him, because they prefer to look to Christ through the distorted testimonies of men. And for this, many still see Christ as a child, as a man who might even have some prominent characteristics or as the Christ who is still suffering on a cross, when, however, He indeed, and already for a long time, is no longer in these conditions.

Faith in Christ Jesus that is according to the truth or the will of God, is also established in the life of an individual when a person sees Christ according to the Gospel of God, according to God's demonstration of His offer of love already manifested by the cross of Calvary, but also by the testimony disclosed and proclaimed by the resurrection of Christ from the dead and by His ascension into the heavens to be seated at the right hand of the Heavenly Father. The position of which, the Lord Jesus Christ continues to manifest and eternally will manifest the attributes of His glory, as well as from which He shares and will forever share His newness of life with those who believe in the testimony of God.

1 Peter 1: 3 Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead,
4 to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you,
5 who are kept by the power of God through faith for salvation ready to be revealed in the last time.

Romans 6: 4 Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.
5 For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection,
6 knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin.
7 For he who has died has been freed from sin.
8 Now if we died with Christ, we believe that we shall also live with Him,
9 knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him.

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

Notice that the text of Romans 10, verse 17, does not say that faith comes by hearing the word of God, but comes by hearing “by” the word of God, that is, by hearing all things through the very testimony and communication of God about Christ.

God's communication about His Gospel is not the communication of a Gospel about a very gifted man who was born and became king.

The Gospel of God is the coming of Him who was already the Son of God and who entered into the world as a child. The Lord did this, however, to achieve the condition of the Son of Man perfected by the constant dependence on the Heavenly Father, so that He could also provide the unique and living offer of salvation, reconciliation with God and eternal life for human beings, which, however, is a living and everlasting offer only because the Son of Man has also risen from the dead by the power of God.

The Gospel of God is the offer of newness of life in Christ to all who receive Him in the heart as the “forever alive” or Eternal Lord, as well as it is the offer of the newness of life that is in the Heavenly Father, and that is granted to everyone who receives the “living and eternal” Christ as the Heavenly Father presents and offers Him.

The Gospel of the Creator, in all its forms by which it was announced and communicated by God, always reveals the purpose of God's love which is His relationship with those who receive it through the living, very present and eternal Christ, as God also made known to Joseph to comfort him concerning the fact that the child Mary carried in her womb was the Eternal Lord granted by God so that His presence may eternally be with those who believed in Him.

Matthew 1: 20 But while he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take to you Mary your wife, for that which is conceived in her is of the Holy Spirit.

*21 "And she will bring forth a Son, **and you shall call His name JESUS, for He will save His people from their sins.**"*

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."**"*

God testified of Christ, as the essence of His Gospel, in a loud voice, through the Scriptures, through many signs and miracles, through the surrender of Christ to the cross of Calvary, through His resurrection, through the ascension of Christ to the heavens, through His Holy Spirit, and continue to do so even in our days and He will do it forever.

*John 15: 26 **But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me.***

There is a special place in God's plan for that human beings may cooperate significantly with God in the proclamation of His Gospel, an aspect that will be dealt with more broadly in other subjects, but the primacy of the communication of the Gospel of God has always belonged, belongs and will always belong to the Heavenly Father, to the Lord Jesus Christ and to the Spirit of the Lord.

Anyone who wants to genuinely participate in the multiplication of the communication of the Gospel of God should, therefore, seek to solidify oneself in the fellowship with the source of the Gospel and of all genuine testimony of it in order to be also able to share a true testimony of the Gospel through the One who is the Lord and the Offeror of this Gospel.

*John 15: 26 **But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me.***

*27 **And you also will bear witness, because you have been with Me from the beginning.***

*1 John 4: 9 **In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him.***

C11. The Target Population Itself

At first, it may seem that the theme of this new chapter has already been addressed in the chapter about the definition of the target population or audience of the Gospel, but it should be noted that the two present distinctions.

Defining the target population of an offer refers to a definition of which recipients the offeror who has created an offer wants to reach. The definition of the target population can be made by the offeror even regardless of the opinion, desire and behavior of the recipients of the offer.

Nevertheless, **the aspect of the target population itself, properly speaking, considers the subject from the practical point of view of the recipients of the offer, since the context of an offer must also take into account, distinctly, the side of the offeror and the side of the recipients of the offer.**

We recall here also that a large part of the position of the recipients of an offer has already been explained in more detail in the subject “The Limit of the Unlimited Gospel,” and for this reason, we do not intend to address here all the same considerations already mentioned in that material.

On the other hand, although it has already been commented by the subject mentioned above that the recipients of an offer play a decisive role in accepting or rejecting an offer presented to them, a particular approach has not been made in that material about the existence of difficulties that try to prevent the recipients of God's Gospel from making a free choice for it.

The word “Gospel,” as seen in the subjects referred to above, basically means the offer of “a Good News,” “a set of Good Gifts,” or the “Announcement and Offer of the Good News Announced.”

In this way, considering that the Gospel is the offer of a set of “Good News,” why, then, could the proclamation of it arouse discomfort to people or even resistance? Since the Gospel is a set of “good gifts,” should not it be greeted always with joy and without attempts of impediments?

At first, one may think, yes, that something “new and good” will always be welcomed, but since the new is new, it brings propositions of change. Moreover, if something called new does not bring with it propositions of change, it is not indeed new.

In the subject “History Told by the Unique Father of All Sons and Daughters” it was commented about the resistant posture of the people of a group of Athens who said they were eager for news, but when they heard the unusual, something which was entirely new, they dodged, in its majority, from the encounter with the new. When they saw the new, they rejected it because the newness exposed could come to affect their cultural or traditional ways of believing and positioning themselves regarding the fundamental aspects of human existence, the present life, as well as the eternal life.

Innumerable propositions of newness presented to people in the world may be more challenging than they initially appear, for if a proposition presents something that is indeed new, it also, in a more detailed analysis, will turn out to be a proposition that contrasts some aspects previously known, established or practiced. The presentation of something new may even include propositions for reviewing and changing the deepest convictions and beliefs in which a person has deposit trust, even if unconsciously.

Although it may seem contradictory, often the offers or propositions that give people more freedom of choice for something new, are also the ones that most challenge and even frighten people because they do not know how to deal with the novelty when it contrasts with their previous conceptions and practices, something that can happen in a very intense way or especially also in relation to the Gospel of the Creator.

The Gospel, having the characteristic of an offer of a set of “good news,” proposes many “new aspects” that enable those who receive it to live and walk in conformity with the “newness of life” offered to them by the Lord. However, the addition of “new things” may also conflict with some “old or previous things” with which people were associated.

The Gospel of God, by presenting “newness of life,” simultaneously or inevitably also exposes many earlier aspects that people followed or practiced and that may, even, have been practiced during a long time by them or in the society in which they live.

The Gospel of God is a set of gifts and conditions that can have a huge impact on the lives of those to whom it is directed, which is why the offer of the Gospel of the Creator also faces the most diverse kinds of reactions of human beings.

By entering the distinct aspects of the Gospel of God, several different positions contrary to what a person practices or thinks about the essential aspects of life may arise, but not only this, also sharp oppositions against the dedication of a person to the precious and unique Gospel may be raised by others against it, as it is also clearly mentioned in the Scriptures:

John 15: 20 Remember the word that I said to you, ‘A servant is not greater than his master.’ If they persecuted Me, they will also persecute you. If they kept My word, they will keep yours also.

2 Timothy 3: 12 Yes, and all who desire to live godly in Christ Jesus will suffer persecution.

Considering that the Gospel is a proposition grounded in the righteousness of God, in eternal truth, and also because it is an offer distinct from every other proposition in the world, it may even be avoided by some people because of the sense of shame about what is offered by it, as directly warned by the Lord Jesus Christ to the people in the world:

Mark 8: 35 For whoever desires to save his life will lose it, but whoever loses his life for My sake and the gospel’s will save it.

36 For what will it profit a man if he gains the whole world, and loses his own soul?

37 Or what will a man give in exchange for his soul?

38 For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels.

Still regarding shame, as a cause of people's resistance to the Gospel of God, Paul, an apostle of Christ, explains his position against shame about the Gospel and why he did not let shame keep him from continuing to follow the Gospel of 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."

2 Timothy 1: 8 Therefore do not be ashamed of the testimony of our Lord, nor of me His prisoner, but share with me in the sufferings for the gospel according to the power of God,

9 who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began,

10 but has now been revealed by the appearing of our Savior Jesus Christ, who has abolished death and brought life and immortality to light through the gospel.

Since the Gospel of God is an instrument that manifests the glory of the Eternal Creator, so that people may repent of the depreciation of the glory they confer upon the Lord and of the improper or excessive glory they confer upon themselves or upon the creation, it is inevitable that, in the face of the Gospel, people are also exposed to the point that deals with the question of "from whom a person seeks to be glorified or exalted."

In turn, **the search for inappropriate glorification, acknowledgments, or exaltation can also generate strong resistance from people to the Gospel of the Creator, and even cause multitudes to deprive themselves or turn away from the central heavenly gift that God offers to humanity,** exemplified by two more texts below:

John 5: 39 You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me.

40 But you are not willing to come to Me that you may have life.

41 I do not receive honor from men.

42 But I know you, that you do not have the love of God in you.

43 I have come in My Father's name, and you do not receive Me; if another comes in his own name, him you will receive.

44 How can you believe, who receive honor from one another, and do not seek the honor that comes from the only God?

John 12: 42 Nevertheless even among the rulers many believed in Him, but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue;

- 43 for they loved the praise of men more than the praise of God.*
44 Then Jesus cried out and said, "He who believes in Me, believes not in Me but in Him who sent Me.
45 And he who sees Me sees Him who sent Me.
46 I have come as a light into the world, that whoever believes in Me should not abide in darkness.

Yet another factor that can generate resistance from the recipients of God's offer, as to accepting and receiving it, is their sense of insecurity concerning the Gospel of the Lord.

The feeling of insecurity is a factor that may represent a significant influence on people's decisions, which, on the one hand, is not necessarily bad or harmful if it serves as a prevention against hasty decisions, but which, on the other hand, may become harmful if people are confident in something that is not really as safe as they think it is or if this feeling leads people to avoid what would actually be beneficial to them.

Therefore, **the offers that contrast sharply and clearly with points that serve as a safety parameter in people's understanding, as it is the case with the announcement of the Gospel of God, are offers that may find significant resistance because many people are firmly attached to aspects that until then have caused a sense of security, even if what they trust is not really safe.**

In the face of something new, people may adopt a posture of resistance to what is exposed to them merely by being in a position of fear of being dissuaded or coerced to leave what until that moment seemed safe to them, avoiding even to evaluate what the Gospel of the Lord proposes to them.

As discussed above, resistance to what causes a sense of insecurity in many cases can be highly beneficial and serve as special protection to a person. On the other hand, often, also what can lead a person to true freedom in the Lord may be resisted or rejected, and this, because a person does not know or trust the fundamental aspects that are precisely those that one most needs to be positioned in the condition of true security for his or her life.

- 1 Thessalonians 5: 3 For when they say, "Peace and safety!" then sudden destruction comes upon them, as labor pains upon a pregnant woman. And they shall not escape.*
4 But you, brethren, are not in darkness, so that this Day should overtake you as a thief.
5 You are all sons of light and sons of the day. We are not of the night nor of darkness.
6 Therefore let us not sleep, as others do, but let us watch and be sober.
7 For those who sleep, sleep at night, and those who get drunk are drunk at night.
8 But let us who are of the day be sober, putting on the breastplate of faith and love, and as a helmet the hope of salvation.
9 For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ,

10 who died for us, that whether we wake or sleep, we should live together with Him.

Furthermore, when some people come across with the proposition of the Gospel of God, which in fact gives them freedom of choice, it may also occur that they resist or reject what is proposed to them by thinking that by getting more information they become more responsible for their decisions and that they, therefore, cannot continue to hide behind a pretext of blaming or accusing others because of the decisions that they really need to make in their lives.

Thus, although it has been commented in the subject “The Limit of the Unlimited Gospel” that the recipients of the Gospel have a determining role in the recognition and acceptance of the Gospel, **the understanding that there is in the world a diversity of subtle postures that lead people to position themselves contrary to the Gospel, can also be very significant so that people do not allow themselves to be overcome by what seeks to interpose between them and the Gospel of Love offered to them by the Lord.**

Lastly, in this chapter, we would like to point out that although resistance to the Gospel of God is often expressed by the fact that people actively or passively reject the Lord's light because they prefer darkness, the glory of men, or because they do not want to give up some aspects in which they feel secure, **the resistance to the Lord's gift may also occur, in an expressive part of cases, because people are unaware that the Gospel of God is an offer that is also based on the mercy, kindness and long-suffering of the Lord for each human being.**

God presents His Gospel in such a way that its recipients may accept Christ in the condition and the place they find themselves when they hear its announcement.

God does not require a person to be perfect and free from sin to receive His Gospel, for it is precisely through His Gospel that the Lord offers help to people to become victorious over sin.

The Gospel of God does not require that the recipients of it beforehand become able to walk in righteousness to receive this Gospel, for it is through the Gospel that God helps people to walk in righteousness and to stand up again when they eventually stumble.

Life in conformity with the Gospel of God is not like the proposition of life under the law of Moses or of the Old Covenant, under which a person would first have to fulfill all the law, which is impossible, so that, through the works of the law, one could obtain a condition of justification before the condemnation of sin and before the Lord.

Acceptance of the Gospel of God is something that starts in the heart. It is something that begins with an inner trust in God expressed in words directed by a person to God so that this person, from the receiving of the Gospel, also receives the newness of the heavenly life to be guided and strengthened by the Spirit of the Lord.

The difficulties or resistances that people present to accept the Gospel of God are difficulties that the people themselves, the world or the power of darkness try to interpose regarding the receiving of the Gospel of God.

That is why it can also be so meaningful have knowledge about the ways people resist the Lord's offer to them, so that each person may distinguish that it is not the Gospel that is complex to be received and neither is God who does not want people to accept this Gospel. On the contrary, God broadly declares His longing that all may come to know the truth and be saved in Christ Jesus, as well as He declares the simplicity with which the Gospel may be received into the heart of the one who wants to receive it.

1 Timothy 2: 1 **Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men,**
2 for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence.
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.
5 For there is one God and one Mediator between God and men, the Man Christ Jesus,
6 who gave Himself a ransom for all, to be testified in due time.

Romans 10:8 **But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith which we preach):**
9 that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.
10 For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.
11 For the Scripture says, "Whoever believes on Him will not be put to shame."
12 For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him.
13 For "whoever calls on the name of the LORD shall be saved."

The Lord Jesus Christ made no objection to extending the Gospel of Salvation to the thief who was hanged on a cross beside Him, on the contrary, at the precise moment when the thief cried out to the Lord for salvation, he also received it from the Lord, even in the deplorable state in which he was crucified beside Christ.

Paul, an apostle of the Lord Jesus Christ, when he still used the name Saul more frequently, was a persecutor of Christ and the true Christians, and even this was not an impediment to his ready acceptance of the Gospel of God when the Lord offered it to him.

Paul testifies about himself saying that if God extended grace to him even when he was still a devoted persecutor of Christ and oppressor of the Christians, God will surely also extend the grace of His Gospel to all other recipients who want to receive it in their heart.

1 Timothy 1: 15 **This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.**

16 However, for this reason I obtained mercy, that in me first Jesus Christ might show all longsuffering, as a pattern to those who are going to believe on Him for everlasting life.

The Lord Jesus Christ, Paul and the other writers of the Scriptures repeatedly affirm that the Lord granted His Gospel for the salvation of people in their worst and most obscure circumstances, exemplified by a few more texts below:

Mark 2: 17 When Jesus heard it, He said to them, "Those who are well have no need of a physician, but those who are sick. I did not come to call the righteous, but sinners, to repentance."

Luke 5: 32 "I have not come to call the righteous, but sinners, to repentance."

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.

Although human beings are the recipients of the Gospel of God, and that to them is also extended a power to choose to accept or to reject it, they do not have the capability, in themselves, to first freed themselves from their prisons and chains in order to become some sort of “good people” that could come to have an appropriate merit to receive this Gospel.

Human beings, as recipients of the Gospel of God, make a great mistake when they think that they can free themselves from their weakness, transgressions, and sins to only then deserve or to be able to receive the Gospel of God.

Therefore, to realize that it is impossible to present oneself perfect before God to only then receive the Gospel, can be a crucial insight for a person to know that one does not need to wait any more minutes to open the heart to receive the Gospel of the Lord.

Luke 23: 39 Then one of the criminals who were hanged blasphemed Him, saying, "If You are the Christ, save Yourself and us."
40 But the other, answering, rebuked him, saying, "Do you not even fear God, seeing you are under the same condemnation?"

- 41 *"And we indeed justly, for we receive the due reward of our deeds; but this Man has done nothing wrong."*
- 42 *Then he said to Jesus, "Lord, remember me when You come into Your kingdom."*
- 43 *And Jesus said to him, "Assuredly, I say to you, today you will be with Me in Paradise."*
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The Gospel of God is offered by the grace of the Lord to all people. However, if a person does not understand that heavenly grace also extends the mercy of God so that one may receive the Gospel even in his or her sinful condition, and that everyone needs the Lord to reach repentance and newness of life, this person may encounter hard difficulties or resistance to understand that he or she has always been and remains to be a recipient to whom the Gospel of God is already available to be received.

Finally, to conclude this chapter, we would like to mention that although God confers the opportunity to people so that they can choose to receive or resist His Gospel, the period in which there are favorable conditions for an individual to make a choice for the Gospel is not under the control of a person for the time that one may eventually imagine it is, in the sense of thinking that one can indefinitely delay what should be done on the day called "Today."

God, through His mercies, is mighty to intervene on behalf of people in the darkest circumstances in which they may find themselves. Nevertheless, it is also for this reason that the recipients of the Gospel should never despise the goodness of God when it is offered to them, for the fact of postponing the acceptance of the offer of kindness and mercy towards them also implies that they are distancing themselves more and more, in their heart, from the only gifts that can lead them to repentance and salvation in the Lord.

Although God's mercy can save people in their worst condition, if a person rejects the mercy of God, also found in the very Gospel of God, there is nothing left for him or her to attain repentance from his or her wicked ways.

*Romans 2: 4 **Or do you despise the riches of His goodness, forbearance, and longsuffering, not knowing that the goodness of God leads you to repentance?***

God's mercy is another wonderful aspect of the Gospel of the Creator and should never be taken lightly by anyone to whom the heavenly Gospel is offered.

If, on the part of God, the definition of the target population of the Gospel encompasses all people in the world, the recipients of this Gospel should never regard God's mercy lightly and contemptuously, for it is the means that gives them the possibility to respond appropriately to the invitation that God extends to them to receive the salvation and newness of life of His Gospel.

And yet due to its vital importance, the subject of God's mercy for the benefit of the recipients will be dealt with many times in other titles on the Gospel of God, as well as

in a very specific way in the subject “The Great Mercy of the Heavenly Father” of the series on “The Life of the Christian in the World.”

Lamentations 3: 21 This I recall to my mind, Therefore I have hope.

22 Through the LORD’S mercies we are not consumed, Because His compassions fail not.

23 They are new every morning; Great is Your faithfulness.

24 "The LORD is my portion," says my soul, "Therefore I hope in Him!"

25 The LORD is good to those who wait for Him, To the soul who seeks Him.

C12. The Accomplishment of the Delivery and Support of the Aspects Offered by God through His Gospel

One of the moments of great joy for many people who place an order is the moment of delivery of the item they ordered, since a person may have been exposed to an offer, have entered into an agreement to accept this offer, but still not have received the delivery of what was offered.

If a person, for instance, buys a car, one usually goes to the store to pick up the ordered car. The delivery of the vehicle, in this case, may occur in the place indicated by the offeror.

If a person buys something over the internet, usually the purchased items are sent to the place of delivery requested by the buyer.

If a person has accepted a job offer, usually one gets paid for the service in a bank account.

If a person has accepted an offer where another person offers him or her the provision of a service, that service is performed in the place agreed upon by both parties, but, on the other hand, it can only be carried out where the service provider can perform it.

What we conclude from the above, then, is that just as there is a diversity of offers, there is also a diversity of forms of delivery of what is offered by the offerors.

Therefore, **the actual delivery of something that has been offered is also a singular, determinant, crucial and vital aspect in the whole process that involves the surroundings of the offers, not being this different also in what refers to the Gospel of God.**

Throughout the present subject, the Gospel of God was considered as an offer that also delivers what it promises, but the question that has not yet been explored more widely, so far, is what happens regarding the delivery of the Gospel offered by the Lord.

Moreover, another point to be highlighted here is that the fact that an agreement has been established between the offeror and the recipient of an offer does not guarantee that what was proposed always comes to be delivered indeed. Depending on what is offered and agreed, many things can happen between the agreement and the actual delivery, and it might even occur a mistaken or unexpected delivery of some items.

If the moment of acceptance of an offer establishes an agreement between the offeror and the recipient, the moment of delivery serves as a ratification point of what was agreed.

The moment of delivery of what was offered or what the recipient hopes to receive may be a point of great joy, but it may also be a point of great disappointment and frustration.

Often when people agree to accept some offers that are presented to them, they do not evaluate indeed what is going to be delivered to them and what are the consequences of receiving what will be delivered to them.

Thus, **surely, one of the ways of evaluating an offer presented to the recipient is also the exercise of thinking about what will indeed be delivered and what will be the effect of receiving what will be delivered.**

A person, for example, may be attracted to an offer of some furniture presented by some proponent, make the agreement to buy this furniture, but realize that the purchased item, after the delivery, has brought more discomfort to the environment for which it was planned than a real utility or comfort.

And the points mentioned in the above paragraphs are also of great importance regarding the Gospel of God.

Considering that the Gospel of God is an offer, it is also accompanied by the delivery of the aspects that are offered through it, but, on the other hand, it should be noted that God only delivers what is encompassed by this Gospel.

Many people expect to receive from the Gospel of God some things that are not truly part of the Gospel of God and express the desire to receive the Gospel under the thought that it is a means by which they can achieve just what they aim to achieve. Some people are disappointed with God's Gospel because they do not really objectify what God offers through the gospel or because they keep in mind that the Gospel is a means to attain the set of gifts that a person could define and present to God to be attended by Him.

The Gospel of God is not just a message, but it is also not a set of works that God performs according to the most diverse desires of those who claim that they have accepted this Gospel.

Through the Gospel, God does provide countless gifts and benefits for those who receive it. However, the Gospel of God is not just the fulfillment of God's works and benefits for the sake of the human beings according to what people think they need.

God, through the Gospel, grants or confers fundamental, vital, and substantial aspects necessary for people to live and walk in the path of the truth and salvation of God through a relationship with the Lord. God, through the Gospel, does not give people what they think they need to achieve what they, by themselves, understand by salvation, satisfaction, or happiness.

If a person has approached the Gospel of God with some appreciation but did not come to experience the delivery of some fundamental aspects that characterize the receiving of the Gospel in his or her life, one may still be in a condition of lack of the Gospel despite having expressed admiration for it.

Let's see below, then, some examples of aspects that God gives to those who receive His Gospel, which is also a reference to the so-called "New Covenant in Christ:"

*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.***

*Acts 2: 17 **And it shall come to pass in the last days, says God, That I will pour out of My Spirit on all flesh; Your sons and your daughters shall prophesy, Your young men shall see visions, Your old men shall dream dreams.***

*18 **And on My menservants and on My maidservants I will pour out My Spirit in those days; And they shall prophesy.***

Galatians 4: 6 **And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!"**

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.**

Jeremiah 32: 39 **Then I will give them one heart and one way, that they may fear Me forever, for the good of them and their children after them.**

40 **And I will make an everlasting covenant with them, that I will not turn away from doing them good; but I will put My fear in their hearts so that they will not depart from Me.**

Ephesians 4: 30 **And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.**

Through the Gospel, God gives a diversity of benefits to those who receive it, but because of this, it is also vital that people not only look for the most peripheral gifts and be careful not to distance themselves from the central gifts that the Lord gives them through this same Gospel.

To receive the Gospel of God, primarily, is to receive the salvation and newness of life from the Heavenly Father and Christ through the Holy Spirit bestowed on the heart of the recipient. And this newness of life is granted to be experienced according to the will of the Eternal Creator, and not according to the will of the passions of humankind.

Receiving the Gospel of God also contemplates the delivery of a condition by which a person can have peace with God and can have continuous access to the grace of the Lord, but none of these aspects are delivered through the Gospel of God to an individual in a manner dissociated from the delivery, also at the same time, of Christ Jesus into the heart of the recipient of the Gospel of the Lord.

Romans 5: 1 **Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,**
2 **through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God.**

Thus, if one thinks of receiving the Gospel of God without wanting Christ to be delivered to him or her or to be in his or her heart, this person is not

really looking for the very Gospel of the Lord for not objectifying what the Gospel gives primarily and as a pre-condition for the other gifts that accompanies it.

Although many people who receive the Gospel of God do not make use of various aspects that are available to all, and yet are not prevented from receiving other items that the Gospel offers, there is in relation to this same Gospel a series of aspects that, when not accepted, represent impediments to its delivery. If a person does not want the fundamental aspects of the Gospel to be handed over to him or her in conjunction with the Gospel itself, one can put oneself in a position where no part of the Gospel can be given to him or her.

If a person wants some gifts of the Gospel, such as salvation, but does not want to receive the light of the Gospel, one raises impediments that refrain him or her from enjoying what the Gospel delivers, since everything that the Gospel provides is permeated by heavenly light and by the truth.

John 3: 20 **For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed.**
21 **But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God.**

Continuing yet in the example above, if a person wants to receive the Gospel to receive the delivery of resources in order to grow in their practices of evil, this person is not able to see the delivery of the Gospel in his or her life, not because God does not want that one receives the true Gospel, but because what the person wants to obtain is not indeed the Gospel of the Lord.

Yet another point to be seen about what God gives through His Gospel to those who receive it, is the fact that what God delivers as fundamental aspects of the Gospel to a person's life may also cause effects of contrariety or conflict with some other aspects in the life of the one who receives the Gospel of the Lord.

When a person receives Christ, one receives the peace of Christ, one receives the Spirit of Peace, but when one receives the Spirit of God, as the result of the delivery of what has been promised by the Gospel, a conflict of this person with the flesh and with the world may also intensify in some respects, as exemplified below:

Galatians 5: 16 **I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh.**
17 **For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish.**

Besides the works of God in behalf of those who receive His Gospel, the presence of what is delivered by the Heavenly Gospel also brings great effects in the life and over the life of the recipient of this Gospel.

If a person thinks that he or she has received the Gospel of God, and absolutely nothing changes in his or her life, especially in the heart, one should check with God if

he or she indeed has already received what the Lord has promised to grant through His Gospel.

And knowing that people have difficulty in validating whether they have indeed received the Gospel of God, the Lord Himself has established several checkpoints to confirm the actual delivery of His Gospel to a person, as mentioned in various texts of the Scriptures and of which we recall some below:

*Romans 8: 16 **The Spirit Himself bears witness with our spirit that we are children of God.***

*Romans 8: 14 **For as many as are led by the Spirit of God, these are sons of God.***

*1 John 2: 1 **My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.***
*2 **And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.***

*Colossians 3: 15 **And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful.***

The acceptance of the Gospel of the Lord implies God's actions in favor of the one who receives it, implies in facts that record the actual receiving, such as having the name listed in the heavenly list of members of the family of God. However, the acceptance of the Gospel also implies that virtues of God are deposited in the heart of those who receive it, so that a new way of living and walking in the world may be put into practice through the instruction, strengthening and help of what has been delivered to the one who did believe in the offer of God.

*Ephesians 5: 8 **For you were once darkness, but now you are light in the Lord. Walk as children of light***
*9 **(for the fruit of the Spirit is in all goodness, righteousness, and truth),***
*10 **finding out what is acceptable to the Lord.***

And finally, in this chapter, we want to emphasize once again that the Gospel of God also provides conditions for the newness of life in the Lord, which, without the Gospel, would not be possible in any way to be accessed.

*Hebrews 10: 19 Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus,
 20 by a new and living way which He consecrated for us, through the veil, that is, His flesh,
 21 and having a High Priest over the house of God,
 22 let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.*

Through Christ, the One who is the central aspect delivered to the person who receives the Gospel of God, an individual can present oneself before the Creator and can enjoy the fellowship that the Heavenly Father offers to all who accept His Gospel, something that would never be possible without receiving this same Eternal Gospel.

If a person truly receives the Gospel, one also receives Christ in his or her heart, and it is Christ who will guide him or her in the restoration of the fellowship with the Heavenly Father.

John 14: 6 Jesus said to him, “I am the way, the truth, and the life. No one comes to the Father except through Me.”

Soon after receiving the Gospel, it may be that a person does not yet know Christ in His various characteristics that have already been announced by God to the world through the Gospel. However, if a person has already received the Gospel of God, one has already received Christ with all the characteristics that are in Him.

Thus, in other subjects of the Gospel of God that follow, many characteristics of Christ are exposed so that the reader may be taught about what is already available in the Lord to those who receive the heavenly offer, for if anyone has already received Christ in the heart as the Eternal Lord, one has also received Christ with His manifold virtues.

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?

In Christ, a new condition of inner life is delivered by God to those who accept it, for in Christ a person receives the newness of life in the Lord to live and walk in the purposes of God for him or her.

2 Corinthians 5: 17 Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.

God, through His Gospel, grants the full conditions for a person to be placed in the position of “being in Christ.” And once a person learns what it is to be “in Christ,” one can also learn, by the same Gospel, how is this condition of New Creature that is delivered to him or her by receiving the Gospel of God.

Through the Gospel, God gave His Beloved Son into the world as an offer for the remission of sins. However, in the present time, God continues to give His Beloved Son to the hearts of those who believe in Him, so that they may live and walk in Christ and that Christ may live in those who receive Him. And this, also, so that those who accept Christ in their life may experience the life of the New Creature which is also given to them in conjunction with the Gospel of God.

Christ is the means by which God offers us His offer, Christ is the way by which God makes the delivery of His offer to us, and Christ is the means by which God sustains in a living and full way what is delivered to us by His offer. Christ is the offer that guarantees the delivery and sustenance of all other parts of God's offer presented to people through the Gospel of the Lord.

So, once again, we understand how relevant it is to recognize what is presented in the following texts:

*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.'"***

*16 **And of His fullness we have all received, and grace for grace.***

*Romans 5: 17 **For if by the one man's offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.***

C13. Competitions, Resistances, and Oppositions to the Gospel of God

A. The Unwavering Position of God's Gospel in the Face of Alternative Options Contrary to It

Concluding the list of topics that were cited in the first chapter of the present subject, we would like to briefly address here about the competitive environment that occurs in relation to offers that are presented to people and, more specifically, the competition that exists in the world regarding the offer of the Gospel of God.

Considering that this last topic of the list in reference is so intense in the daily life of the people, we understand that this subject could not be exempted from entering such a relevant topic, because if regarding the exposure of a proposition or offer there are no other options of propositions that are distinct, a proposition could not be equated with an offer, an aspect which also applies to the presentation of the Gospel of God to humanity.

Not addressing the environment or scenario of competitions, resistances, and oppression against the Gospel of God probably could be considered some lack in showing the context in which the Gospel of God is offered and in which it is also delivered to those who acknowledge and receive it in their life.

Despite being an offer of peace, the Gospel of God is not offered by the Lord to people in peaceful environments; on the contrary, the Gospel of God is an offer of peace for those who are in a context that opposes true peace.

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.***

Luke 1: 79 ***To give light to those who sit in darkness and the shadow of death, To guide our feet into the way of peace.***

On the other hand, evaluating or observing the offer of the Gospel of God from the angle of choices that are presented as alternatives to it can also elucidate and highlight even more the unique characteristics of the Gospel of the Creator.

Therefore, **although the Gospel of God, for the most part, may be understood by the knowledge of its own characteristics, in large part it can also be understood by what it is not and by what is evidenced by the differences that there are in relation to the options which are presented as alternatives to the Gospel of the Lord.**

The purpose of exposing considerations also in relation to the context of options that are presented as alternatives to the Gospel of God, is to make even more evident the unique benefits of the Eternal Gospel and to corroborate with them for that people may open their hearts to the

understanding that the Gospel of God is an unprecedented or an unparalleled gift presented to them by the Eternal Lord.

The fact that the Gospel of God is presented in a context in which other offers intend to compete with it, resist it or oppose it, does not lower in any way the Gospel of the Lord. On the contrary, the fact that the Gospel is exposed in the midst of the diversity of alternatives also makes its uniqueness even more exalted.

The Gospel of God was manifested to offer people righteousness, redemption, deliverance, salvation, and newness of life in the midst of innumerable other propositions also to let people know that the diversity or the multiplication of alternatives, however extensive it may be, cannot provide the way of salvation and support of what only the Gospel of the Lord can provide.

The manifestation of the Gospel of God to the world was granted in the midst of the diversity of alternatives so that those who receive it may discern the good or the unique offer that is really beneficial to their life, but also so that they may have discernment of evil in order to perceive and reject with heavenly understanding the propositions that are presented as alternatives to the Gospel and, therefore, contrary to the will of God.

*Hebrews 5: 14 **But solid food belongs to those who are of full age, that is, those who by reason of use have their senses exercised to discern both good and evil.***

The Gospel of God has nothing to fear regarding the alternatives that seek to oppose it or seek to offer alternative ways to human beings, for since only the Gospel has heavenly light, truth and perfect love as its foundation, it can never be shaken, equated and much less defeated or destroyed.

Light does not fear the darkness, for it prevails over them. Truth does not fear lies, for a lie is unveiled before the truth. And every time the lie is unveiled, the evidence of the unshakable position of truth becomes even more notorious.

What is perfect does not fear what is imperfect, for the imperfect also has an encounter scheduled with the shaking or exposure of its defective and corrupted foundations.

*John 1: 5 **And the light shines in the darkness, and the darkness did not comprehend it.***

*2 Corinthians 13: 8 **For we can do nothing against the truth, but for the truth.***

*1 Corinthians 3: 13 **Each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is.***

Throughout all the centuries of life on Earth, humans have sought alternative ways to God's path for their lives. However, also because they repeatedly have not found any way that is minimally satisfactory to their most significant challenges, their alternative propositions invariably reiterate that the creature alone cannot solve what only the Eternal Creator can provide for human beings.

In their search for propositions that are presented as possible alternatives to the Gospel of God, without actually finding a satisfactory solution, people end up demonstrating, time after time, that the Gospel of God is distinct from all the other propositions in the world.

Moreover, when people seek to propose alternative ways to the Gospel of God that even seek to reproduce aspects presented by the very Gospel of the Lord, the more they also make evident the distinct position and value that the Gospel of the Creator represents, doing it to the point of trying to copy it, imitate it or resemble it in some of its characteristics.

As much as people multiply the diversity of propositions that are presented as alternatives to the way of salvation and newness of life that God offers in Christ Jesus, the Gospel of God always had and will forever hold a unique or distinct position from any other proposition that may arise in the world, not being possible to be copied, imitated, equated, paired or replaced.

Psalms 146: 3 Do not put your trust in princes, Nor in a son of man, in whom there is no help.

4 His spirit departs, he returns to his earth; In that very day his plans perish.

5 Happy is he who has the God of Jacob for his help, Whose hope is in the LORD his God,

6 Who made heaven and earth, The sea, and all that is in them; Who keeps truth forever.

Isaiah 45: 21 Tell and bring forth your case; Yes, let them take counsel together. Who has declared this from ancient time? Who has told it from that time? Have not I, the LORD? And there is no other God besides Me, A just God and a Savior; There is none besides Me.

22 Look to Me, and be saved, All you ends of the earth! For I am God, and there is no other.

24 He shall say, 'Surely in the LORD I have righteousness and strength. To Him men shall come, And all shall be ashamed Who are incensed against Him.'

B. The Common Point of the Options That Are Presented as Alternatives to the Gospel of God

One of the characteristics of the contexts of offers, already mentioned previously, is the multiplicity of options that a person has regarding each proposition.

If something is offered to a person and, for instance, one can decide to accept it or to reject it, one already is in front of at least two alternatives.

Therefore, **any option of being able not to accept an exposed proposition already characterizes an alternative option to the presented offer.**

Applying, then, the consideration of the previous paragraph to the Gospel of God, we could say that any positioning of non-acceptance of the Gospel is also an alternative option to this Gospel.

Any suggestion of posture, action or path that signals to humans any alternative of not accepting this Gospel, or that indicates a possibility of postponing the acceptance of this Gospel, is, therefore, also an alternative option to the Gospel.

The recipients of the most diverse offers may also have various attitudes towards each of the propositions. A person may ignore an offer, may actively reject it, may accept it, or may postpone for a future time the decision to accept or reject the offer.

However, **the existence of alternative options to a particular offer does not imply that each of these alternative options is actually good and that it has as its objective the good of the one to whom the option is offered.**

The fact that a person has the possibility to choose the acceptance or the rejection of an offer does not mean that any choice that one makes will result in a good outcome or beneficial consequences. If an offer is presented to a person to benefit him or her indeed and the option of rejecting it implies damage to that person, the alternative option of not accepting the offer effectively is not good.

Therefore, **the simple fact that the Gospel of God is presented to human beings as an offer, and the fact that offers are, in turn, presented in contexts with a diversity of options, does not imply that there might be any other options of good or true alternatives for the salvation and newness of life in the Lord beyond the option of accepting the Gospel of God.**

Although the Gospel of God is presented as an offer and, therefore, exposed to people also in a manner where they can choose not to receive it, not accepting it is not beneficial to the individuals who decide for an alternative option to this Gospel.

Although many people make broad defenses in favor of open competitions and the diversity of offers, this should never be taken as absolute truth, for there are many competitions that are very bad, perverse and that multiply many damages among people.

An enormous part of the competitions among the human beings are born of wrong or evil desires or concerns and that are contrary to the will of God, exemplified by some texts following:

1 Corinthians 3: 3 For you are still carnal. For where there are envy, strife, and divisions among you, are you not carnal and behaving like mere men?

James 3: 13 Who is wise and understanding among you? Let him show by good conduct that his works are done in the meekness of wisdom.

14 But if you have bitter envy and self-seeking in your hearts, do not boast and lie against the truth.

15 This wisdom does not descend from above, but is earthly, sensual, demonic.

16 For where envy and self-seeking exist, confusion and every evil thing are there.

Ecclesiastes 4: 4 Again, I saw that for all toil and every skillful work a man is envied by his neighbor. This also is vanity and grasping for the wind.

Psalms 36: 1 An oracle within my heart concerning the transgression of the wicked: There is no fear of God before his eyes.

2 For he flatters himself in his own eyes, When he finds out his iniquity and when he hates.

3 The words of his mouth are wickedness and deceit; He has ceased to be wise and to do good.

4 He devises wickedness on his bed; He sets himself in a way that is not good; He does not abhor evil.

Considerations about the motivations and the purposes associated with competitions are very significant to be observed, primarily when they refer to the Gospel of God.

The matter of competition in relation to the Gospel of God is considerably different from the various competitions that exist in the world, for in the specific case of the Gospel, there is no opposition to it or competition with it that aims at the good of the people to whom the Gospel is addressed.

Since the Gospel offered by the Lord is presented as the only offer worthy to be received for eternal salvation and the reestablishment of the relationship and fellowship with the Creator according to the conditions which God intends for the people, any competition to the Gospel of God is a competition that is dishonest, disloyal to the purposes of the Gospel, and which, at the end, does not aim at the good of the recipients of this Gospel.

There is no way to try to compete with the Gospel of God without entering the field of competition that appeals for lying, deception, and to the attempt to distort the aspects presented by the Gospel of the Lord.

The fact that the aspects offered by the Gospel of God are unique, incomparable, irreplaceable and can never be surpassed, or even equaled, also implies the fact that no

other offer or proposition in the universe can offer what the Gospel of God offers, remaining to the other options that aim to compete with the Gospel only to propose ways that are contrary to the way offered by the Lord.

Therefore, as said by the Lord Jesus Christ, concerning the Gospel of God, there are only two positions that a person can adopt, namely:

Matthew 12: 30 **He who is not with Me is against Me, and he who does not gather with Me scatters abroad.**

Any offer that attempts to compete with the Gospel has no foundation, purposes, and motivations that come from a source that truly seeks the good of those to whom it is offered.

One aspect that is found in all the offers that try to compete with the Gospel of God is that they are propositions that aim to provoke resistance and opposition to this Gospel, even if somebody who presents them does it not being aware of the contrariety that some offers raise against the Gospel of the Lord.

Finally, in this topic, considering that the Gospel of God is the supreme “good news of God,” the only way for a person to attain God’s righteousness and salvation, and the only way for a person to return to God’s instruction for his or her life, the presentations of offers so-called beneficial, but that contradict the truths of the Gospel of God, are attempts to “call evil good and good evil.” They are attempts that try to raise up insurrections against the true wisdom and that aim to obstruct the only righteousness that really can redeem and reestablish the human being to the worthy condition that God desires for each person.

Isaiah 5: 20 **Woe to those who call evil good, and good evil; Who put darkness for light, and light for darkness; Who put bitter for sweet, and sweet for bitter!**

21 **Woe to those who are wise in their own eyes, And prudent in their own sight!**

22 **Woe to men mighty at drinking wine, Woe to men valiant for mixing intoxicating drink,**

23 **Who justify the wicked for a bribe, And take away justice from the righteous man!**

Thus, **still concerning the common point to all options that are presented as alternatives to the Gospel of God, they are not only opposed to this Gospel, but they are essentially opposed also to those to whom the Gospel of God is directed, even though they often hide behind an apparently good alternative or even with some appearances of similarity with the Gospel of the Lord.**

John 7: 24 **Do not judge according to appearance, but judge with righteous judgment.**

C. Crucial Reasons Why People Seek and Accept Alternative Options to the Gospel of God

In the various previous chapters of this subject, we sought to expose many reasons why the Gospel of God was introduced into the world as an offer and why a person should consider receiving it, but in this new topic we would also like to ponder about what might be some main reasons why there are so many alternative options in the world that are meant to keep people from receiving the Gospel of the Lord or staying in it.

Bearing in mind that the Gospel of the Lord is God's supreme offer to humankind and the most excellent “good news” of all time, the question of why people do not want to receive it may seem intriguing, but in fact, it can be significant.

Knowing that there are and what are some of the most expressive alternatives to the Gospel of God can be very helpful in discerning the options that are opposed to this Gospel, however, knowing the reasons why people seek and choose for these alternative options is to go further in the matter, it is to move towards more objective points in identifying the roots of these alternative options.

As also mentioned in previous chapters, to consider that every alternative option to the Gospel of God is contrary to the Gospel, does not imply that every alternative option to the Gospel was consciously or intentionally created by the offeror to be contrary to the Gospel. On the other hand, however, it also does not mean that every alternative to the Gospel was created just out of ignorance. For this, it may be so important to reflect and speak openly about the reasons behind the emergence of alternative options to the Gospel of God, whether they have arisen by ignorance, by plotted thought or by intentional action.

Thus, starting from the aspect of ignorance, **the Scriptures report that the fact that several people have not yet heard about the Christ of the Gospel, naturally also expresses one of the leading possibilities why the Gospel has not yet been received by many, as well as it can also be a contributing factor to the manifestation of many alternatives contrary to this same Gospel.**

There are several texts of the Scriptures that mention the action of ignorance also in the sense that people follow ways contrary to the will of God because of the lack of knowledge of the path of the Lord, as exemplified below:

*1 Corinthians 12: 2 **You know that you were Gentiles, carried away to these dumb idols, however you were led.***

*1 Peter 1: 13 **Therefore gird up the loins of your mind, be sober, and rest your hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ;***

*14 **as obedient children, not conforming yourselves to the former lusts, as in your ignorance.***

On the other hand, as already mentioned, the Scriptures also inform us that ignorance about the offer of the Gospel of God is not the only reason why it is not accepted. In the world, there are many people who prefer to choose the options that are presented as being alternatives to the Gospel even after they have already been exposed to the Gospel of God.

The Scriptures are clear in stating that not all people are willing to receive what is graciously offered to them from the heavens, an aspect also exemplified in the following text:

*Romans 10: 18 **But I say, have they not heard? Yes indeed: "Their sound has gone out to all the earth, And their words to the ends of the world."***

...
*16 **But they have not all obeyed the gospel. For Isaiah says, "Lord, who has believed our report?"***

The fact that a person chooses to remain ignorant about the Gospel, even if one has had the opportunity to hear the announcement of this offer of God, already puts an individual in a situation in which the allegation of ignorance is no longer reasonable. The choice of a person to avoid hearing about the announced Gospel puts this person in a position where one no longer fits in the cases where it has not been offered the opportunity to know at least some aspects of the Gospel, for when an individual has the possibility to approach the Gospel, the “time to stop being ignorant” about it also has already been offered to him or her.

Although the lack of knowledge that the Gospel of God is intended for all human beings may represent a significant portion of the reasons why the target population of the Gospel does not receive it, there are also other reasons why people resist the Gospel or look for other options even when they have heard already the announcement about it.

Thus, after noting that some people do not receive the Gospel of the Lord even after hearing its announcement, despite being the supreme and most precious “good news” of God for humans, it can also be seen that the Gospel does not please everyone and nor it is seen as a desirable gift by all people.

Although the Gospel of God is offered by the Lord through His grace, His love, and for the good of those to whom it is directed, it is not welcome or well accepted by all who hear about it, for not everyone wants what God Himself offers directly to them.

*2 Timothy 4: 3 **For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers;***
*4 **and they will turn their ears away from the truth, and be turned aside to fables.***

Nevertheless, knowing that the Gospel of God does not please everyone is not yet the heart of the matter.

The central point of the matter that leads people to the so-called alternative options to the Gospel, when they can no longer claim ignorance because they have had the opportunity to know the Gospel, is therefore in the reasons why the Gospel is not of interest to be received by those who have already had the opportunity to hear the announcement about it or who have even come to know more details about the Gospel.

Knowing the reasons why the gospel of God is not well-received by everyone for whom it is announced is more significant than just knowing that it is not accepted by many.

So, following a specific inquiry about some reasons why people are inclined to the options presented as alternatives to the Gospel of God, being the simple rejection of the Gospel also one of these options, it can be seen that the displeasure with the Gospel of God, among others, can also be caused by:

- ⇒ 1) The immutability of what the Gospel is;
- ⇒ 2) What the Gospel contains, offers and delivers;
- ⇒ 3) What the Gospel proposes to produce or cause in the life of the one who receives it.

Regarding the first item above, **many people in the world dislike the Gospel because they cannot add or suppress fundamental characteristics that they would like to see modified in the Gospel of the Lord.**

In the world, there are many people who, for instance, and as mentioned before, dislike the Gospel of God because it cannot be acquired by price or by works, for in this way, they also cannot demand from the Gospel what they would like in exchange of the payment they would want to do to get it.

In the world, there are also many people who dislike the Gospel of God because it is announced by the Lord as the unique path to eternal life, for many would prefer that the Lord presented the Gospel to them as one possible option or way, among many, for the eternal life, so that they could be spared from embarrassment because they would not have to reject other options that are proposed to them.

Regarding the second item above, **there are many people who dislike the Gospel for not wanting to receive some aspects that are given by it to their life.**

In the world, there are many people who would even like to receive various parts of God's Gospel, such as salvation, inner peace, possible material blessings, but who, at the same time, do not want to receive other aspects that would inevitably accompany the Gospel if they accepted it, such as the light and righteousness of the Lord to discern good and evil, the presence of the Holy Spirit calling them to walk as sons of the light, and so on, as already seen in the chapter on the target population of the Gospel.

Nevertheless, it may be in the third item mentioned above that the first and second aspects also become more notorious, since, **regarding the Gospel of God, many people dislike it because of what the Gospel may produce, cause or change in their life.**

Knowing that the Gospel of God is an offer accompanied by a proposition of profound changes in the life of those who welcome it, may be crucial to the decision to

receive the Gospel and remain in it or to the decision of rejecting it, choosing a person, in the latter case, passively or actively for the ways so-called as alternatives to the Gospel of the Lord.

In the light of what an offer may cause in a person's life, it becomes evident that the value of an offer is associated with what it is, what it contains and what it delivers, but also with what changes it may produce in the life of those who receive it.

God's intervention through His Gospel in the life of an individual is far from being weak, small, mediocre or not expressive. Receiving the Gospel of God opens the way for a person to experience facts and actions in one's life that can never be produced by any other offer in the Universe. Through the work of the Gospel, there are ruptures of chains, fetters, oppression, and domination in the deepest places of a person's soul, transforming the person from the inside out, from the heart and mind to the outside.

Romans 8: 15 **For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father."**

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

Hebrews 2: 15 **and release those who through fear of death were all their lifetime subject to bondage.**

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."**

Although the gospel of God was presented to the world in humility and in circumstances where God allowed it to be despised, it is very evident in the Scriptures that the Gospel never lacked firm purposes and a consistent foundation for each of its objectives to be and continue to be fulfilled. The fact that God presents Himself and His offer with humbleness does not in any way diminish at all His strength and His power.

1 Corinthians 1: 25 **Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.**

1 Corinthians 2: 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.**

Ephesians 1: 17 ... that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him,
18 the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints,
19 and what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power
20 which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places,
21 far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come.

The fact that God presents His Gospel cordially and with longsuffering should not be considered as lack of solidity, firmness of purpose, and consistency of the content or any part of the Gospel.

The fact that the Gospel is offered with simplicity, in a respectful way, and in humility should never be confused with the idea that there is a lack of power in the Gospel or that its manifestation in the life of an individual refers to a weak or inexpressive intervention.

The Gospel of God comprises an enormous set of real, mighty and practical factors that accompany its acceptance by a person. And it is not possible to dissociate the reception of the Gospel of God from the central items that compose it and that are determined to be delivered the moment an individual receives the Lord's Gospel.

The Gospel of God is not a theoretical concept, is not a simple message composed of beautiful words that aim to provide inspirational and encouraging effects of “self-help” for those who hear its announcement, nor it is a proposition that tries to induce people to seek positive thoughts about themselves or some positive thoughts about life.

The Gospel of God, among many other aspects, is:

- ⇒ 1) A substantial offer that causes a consistent and profound change;
- ⇒ 2) An offer of a new birth with a spirit renewed by God;
- ⇒ 3) An offer that gives a new heart to the one who receives it;
- ⇒ 4) An offer that grants the presence of the Lordship of Christ in the heart of those who believe in Him;
- ⇒ 5) An offer of a concession of the Holy Spirit in the hearts of people to act in them as a source of living waters that never cease;
- ⇒ 6) The offer of “God With Us” in the shortest possible distance, because it is “God With Us” within the very heart of the one who receives Him;
- ⇒ 7) The offer of receiving a new set of heavenly virtues, perceptions, and instructions about life that is also placed in the heart and which can be accessed by fellowship with the Lord Jesus Christ;

- ⇒ 8) The heavenly offer that enables a person to experience the passing from creature status to the condition of a Son of the Living God by the new birth through faith in Christ Jesus.

There are a vast number of texts in the Scriptures that explain what is being exposed above, of which a few are also presented following:

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.**

Ezekiel 36: 26 **I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh.**

Ephesians 3: 17 **... that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love.**

Colossians 1: 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.**

The thought of receiving the Gospel of God without waiting for great or highly significant changes is entirely contrary to what the very Gospel of the Lord proposes.

However, as strange as it may seem, **although the Gospel of God is a gift that comes from the love and grace of God, and despite that the Gospel is given by God for the good of all people, many individuals do not want to receive the gift that is offered to them precisely because of the effects that the good, the truth and the righteousness of God may come to represent in their life in the world.**

Although the Gospel of God is granted by the grace of God and not by price to be acquired, this does not mean that the acceptance of the Gospel does not imply significant consequences in the life of the one who accepts it, as well as in the relationship of this person with those who are around him or her, what, in turn, may also cause resistance to the receiving of the Gospel.

Something very relevant to be understood about gifts is that even if they are given not by price, if they are given freely, they may come to occupy a space in the life of the recipient, as well as they may come to compete with other things that are already occupying some spaces.

Therefore, **the competitions, resistances, and oppositions contrary to the Gospel of God are so broad in number for what the Gospel is worth, as well**

as also for what it produces, and not for what it is not worth or for what it does not produce.

The power of transformation granted by God through His Gospel is also one of the reasons that arouse such great competition, resistance, and opposition to the Gospel of the Creator.

What the transforming power of the Gospel is able to produce in a person's life, may conflict with other interests that are also desired by people, including also those who might even demonstrate some sympathy or interest in receiving some parts of the Gospel of the Lord.

The displeasure or disappointment with the Gospel often also occurs because the Gospel is not amenable or adaptable to everything that people would like to have, to maintain or to be together with the presence of the Gospel in their life.

One of the most vigorous resistance to the acceptance of the Gospel of God lies in the fact that the Gospel conflicts with many other things that many people also appreciate and which do not necessarily cooperate for the good of them.

We highlight here, then, that the Gospel of God is an offer of peace in a certain sense, but it is also an offer of confrontation to various positions that many people want to continue to adopt.

*John 14: 27 **Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid.***

*Matthew 10: 32 **Therefore whoever confesses Me before men, him I will also confess before My Father who is in heaven.***
*33 **But whoever denies Me before men, him I will also deny before My Father who is in heaven.***
*34 **Do not think that I came to bring peace on earth. I did not come to bring peace but a sword.***

The Gospel of God is an offer that expands the horizons that a person can reach, but it is also an offer that proposes reductions in some areas that many people want to preserve.

The Gospel of God is a gift that offers immeasurable benefits to those who receive it, but it is also an offer that proposes a restriction of the choices of the heart's inclinations regarding a series of practices or things that many people aim to achieve or continue to possess.

Although the Gospel of God is an offer that offers endless or eternal life in God, it also presents a proposal of life that has the characteristic of respecting a series of limits for the benefit of those who receive it.

*Matthew 7: 13 **Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it.***

14 Because strait is the gate and narrow is the way which leads unto life, and there are few who find it. (AV-NKJV)

Although the Gospel of God is a reconciliation offer, it also exposes many things that are opposed to it and that will never be harmonized with it.

There is no way to conciliate, for example, the search for a life dependent on God with the search for a life independent of God, just as there is no way to reconcile a choice for a manner of living and walking that seeks to fulfill the will of God with the paths that want to accomplish propositions that are contrary to the will of the Lord.

The Gospel of God was manifested to the world to expose new challenges to the will of human beings, and it was likewise granted to offer a new way for an individual to deal with his or her will and with regard to the will of those around him or her, an aspect which for many also causes such great displeasure or resistance to the Gospel of the Lord.

Therefore, the propositions presented as alternatives to the Gospel of God are, after all, linked in some way to the root of a conflict of interests between the will of the creation and the Creator.

An inevitable fact in the world is that many options cannot be conciliated with one another, and it is in this place of incompatibility that the so-called alternative options to the Gospel also find their space of manifestation and acceptance by many.

Choosing some things over others is an inseparable part of life, it is an integral part of the practical life. At the same time, however, the need to make choices or decisions may generate enormous conflicts of interests, which, in turn, in the attempt to accommodate people's desires or personal matters, may become the motivation or strength for creating the diversity of options that are presented as alternatives to the Gospel.

When a person begins to seek something that is not pertinent or appropriate to him or her in the eyes of the Lord, one begins to enter a very delicate sphere and begins to enter an area of high risk for one's own life, since not every desire of an individual is appropriate or will be beneficial for him or her if it is aimed, achieved or received, as one more example below:

*Proverbs 23: 4 **Do not overwork to be rich; Because of your own understanding, cease!***

5 Will you set your eyes on that which is not? For riches certainly make themselves wings; They fly away like an eagle toward heaven.

6 Do not eat the bread of a miser, Nor desire his delicacies.

There are many situations in life in which a person may simultaneously choose various aspects, but on the other hand, there also are several situations in life where a person is exposed to select only one aspect over the others.

Situations in which a person needs to choose one aspect over another may occur, for instance, because of some restriction of space, time, resources or because of the incompatibility that there is regarding the options presented to an individual.

A person cannot physically be in two places at the same time. A person does not have all the time in the world to be able to do all the things that are suggested to be done in one day. No matter how much material resources a person has, one cannot eat every day all the food that the abundance of riches would allow buying.

No matter how many resources a person possesses, one cannot have everything. No matter how much skill a person has in optimizing the personal time, one cannot do everything. No matter how much time a person has, one cannot go and be everywhere at the same time.

The human being, as a creature, is a limited being who does not have everything, who does not know everything and who cannot be at the same time everywhere one wants to be, and it is particularly also this limitation that often, and in all generations, has become a recurring point of temptation.

Despite that Adam and Eve had at their disposal a vast abundance, they were tempted and yielded to sin precisely in the field of their limitations.

Thus, an adequate positioning of a person regarding his or her limitations is one of the most crucial points of one's life and, especially, also about one's positioning regarding the Gospel of God.

If, on the one hand, there are many overcoming of limitations that are beneficial to the human being, on the other hand, there are several limitations regarding which the effort to try to overcome them is in vain.

God, as the Creator of human beings, is Almighty and offers inexhaustible riches and wonders to be explored and known. However, God is also holy, upright and just to all, being the Lord Himself respectful of many boundaries or limits without becoming a God devoid of sovereignty and immeasurable power, resources, and riches.

When a person longs to grow in the knowledge of God and in what God offers and makes available to him or her, one is getting in line with the will of God, for God also wants people to approach Him and to know more about the Lord of their lives and the abundances He has to offer them. There are a lot of aspects that God wants to share with people; there are countless benefits and good gifts that God wants to share with those who seek Him.

2 Corinthians 9: 8 And God is able to make all grace abound toward you, that you, always having all sufficiency in all things, may have an abundance for every good work.

Nevertheless, **an expressive conflict of the human being is manifested when a person is not pleased with what God wants to give him or her, with the conditions of righteousness by which the Lord intends to distribute His gifts or also when a person is not pleased with what God recommends him or her to give up for one's own good.**

The desires and actions that led human to lack the glory and the relationship with God remain the same desires and actions that resist the Gospel and that rival the aspects and purposes of God presented to human beings through His Gospel.

The inclination to a will that conflicts with or contradicts the will of God is one of the central reasons that motivate people to look with such a strong appeal for the options that are presented as alternatives to the Heavenly Gospel.

The root of the central reasons for the search for options presented as alternatives to the Gospel of God, except when people have not yet heard of it, is based, therefore, on a “conflict of wills.”

Matthew 7: 21 Not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of My Father in heaven.

One of the main conflicts of the human being, who is given the opportunity to choose to accept the Gospel of God through faith or to reject it passively or actively, has always been and continues to be the choice between the will of God and the will of a person or the creature.

There is a particular place in the life of every human being where one can choose whether it will be occupied by the Lord. Although this place is not, by creation, a space destined to be exclusively of the human being, it is given to people choosing whether God will have the primacy in it. That is why resistance to the primacy due to God in this precious place also becomes one of the central motives for which many people so highly appreciate the options considered as alternatives to the Gospel of God.

In a way, we might say, then, that accepting or rejecting the Gospel of God may occur even independently of the Gospel and what is contained therein. That is, if a person is not willing to allow one's own will to be confronted, one also will resist the Gospel no matter how precious is the content or benefit that the Gospel offers to him or her.

There is no way for a person wanting to love, glorify and worship God by sustaining, at the same time, one's own will in the first place or above the will of the Lord.

A central matter which the human being faces every day is the about who occupies the first place in his or her life or love. An extremely precious area of the human being is the place in which it is defined “who is the one” that a person loves above all and all other things.

The dispute over the first love of a heart is the territory of the most significant dispute and conflict that can exist for a person.

And true freedom is that which gives the freedom for a person to choose to love the One to whom the love is due above all and all things.

The Gospel of God, therefore, (1) is a manifestation of the motivation and action of God's love, which has resulted in (2) an offer of love, so that (3) people may also be free to choose to love God from the same source of love by which they are loved by the Lord.

1 John 4: 19 We love Him because He first loved us.

The freedom offered by God, through Christ Jesus, is the freedom that makes it possible for human beings to choose the One who should be the first love of every individual, who is the very Heavenly Lord.

On the other hand, some proposition of freedom that does not grant the heart of a person the possibility and conditions for him or her to choose to love God in the first place is not, in fact, true freedom.

John 8: 36 Therefore if the Son makes you free, you shall be free indeed.

Ultimately, **accepting or receiving the Gospel of God is very much associated with the choice that the human being makes to accept and receive in one's heart the Creator to love Him and to live and walk in His will, while the alternative options to the Gospel of God are very much associated with the position of not accepting and not receiving the Creator, His love, and His will.**

*John 1: 11 He came to His own, and His own did not receive Him.
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.*

1 John 2: 17 And the world is passing away, and the lust of it; but he who does the will of God abides forever.

To love God, then, encompasses (1) loving the God that the Gospel reveals, (2) loving what the Lord grants through the Gospel, as well as (3) loving what the Gospel accomplishes or produces in the life of the recipient.

On the other hand, mentioning it once again, **the options presented as alternatives to the Gospel, in one way or another, even if some of them might seem to be beneficial, always resist, from their root, the essential aspects associated with the Gospel of the Lord.**

James 3: 18 Now the fruit of righteousness is sown in peace by those who make peace.

*James 4:1 Where do wars and fights come from among you? Do they not come from your desires for pleasure that war in your members?
2 You lust and do not have. You murder and covet and cannot obtain. You fight and war. Yet you do not have because you do not ask.*

- 3 **You ask and do not receive, because you ask amiss, that you may spend it on your pleasures.**
- 4 **Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God.**
- 5 **Or do you think that the Scripture says in vain, "The Spirit who dwells in us yearns jealously"?**
- 6 **But He gives more grace. Therefore He says: "God resists the proud, But gives grace to the humble."**
- 7 **Therefore submit to God. Resist the devil and he will flee from you.**
- 8 **Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded.**
- 9 **Lament and mourn and weep! Let your laughter be turned to mourning and your joy to gloom.**
- 10 **Humble yourselves in the sight of the Lord, and He will lift you up.**

Jeremiah 29: 11 **For I know the thoughts that I think toward you, says the LORD, thoughts of peace and not of evil, to give you a future and a hope.**

- Ephesians 5: 14* **Therefore He says: "Awake, you who sleep, Arise from the dead, And Christ will give you light."**
- 15 **See then that you walk circumspectly, not as fools but as wise,**
- 16 **redeeming the time, because the days are evil.**
- 17 **Therefore do not be unwise, but understand what the will of the Lord is.**

C14. The Receiving of the Gospel of God Results in the Glorification of the Creator for the Good of the Creature

*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.
12 And this will be the sign to you: You will find a Babe wrapped in swaddling cloths, lying in a manger."
13 And suddenly there was with the angel a multitude of the heavenly host praising God and saying:
14 "Glory to God in the highest, And on earth peace, goodwill toward men!"*

*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, and to every nation, tribe, tongue, and people, 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."*

Although it has already been mentioned in previous chapters that the Gospel of the Lord was also manifested to the world with the divine purpose of exaltation of the Lord and His Name, we would like to return to this aspect once again because of its expressive importance and due to the fact that the present subject bears in its title precisely the name of the Creator who designated the manifestation of His Eternal Gospel to the world.

Furthermore, we believe that it is of great value to return to the point of the divine purpose of exalting the Lord and His Name to highlight, once again, that the Lord's purpose also in this particular objective is inseparably associated with the purpose of benefiting the recipients of the heavenly offer that He has manifested to the world.

Therefore, **when God associates the manifestation of His glory with the manifestation of His Gospel, and when God, through His Gospel, calls all human beings to recognize His glory or glorify the Creator of their lives, God does so because the glorification of the Lord is indispensable for the good of each person.**

In the text of Revelation in reference at the beginning of this chapter, the instruction of glorification and worship of God is presented in a very objective and practical way by the sovereign fact that God is the One who made the Heavens, the Earth, the Sea and the fountains of the waters. Already in the referenced text of Luke, the glorification of God is associated with the recognition of God as the One who is above all and of all things. However, all this instruction to glorify God in no way is dissociated from the fact that the Lord seeks the good of all people and that He, also for this, is worthy to receive honor and reverence from all.

The call to the glorification of the Eternal Creator does not refer to a will of God to want to be worshiped so that He may be established as God. God is God if people worship Him, but God is still God even though people do not want or do not volunteer to worship Him.

The purpose of the Lord's call for people to fear the Creator and to recognize His glory manifested through His Gospel is, ultimately, inseparable from the primordial fact that this calling is motivated by God's love for all people and for this love to be manifested with abundance in the life of those individuals who also attend to the call of God to glorify their Eternal Creator.

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 (or have glory) in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

God did not manifest His Gospel as if He needed something from the creation and did not do so as though needing the worship of people to manifest Himself as the Sovereign and Eternal Lord. On the contrary, as previously seen, God, from Himself, widely manifested His Gospel when people most sharply or strongly rejected their Creator, an aspect also witnessed in several other parts of the Scriptures, of which we recall a few more examples below:

Acts 17: 24 God, who made the world and everything in it, since He is Lord of heaven and earth, does not dwell in temples made with hands.
25 Nor is He worshiped with men's hands, as though He needed anything, since He gives to all life, breath, and all things.

Romans 3: 10 As it is written: "There is none righteous, no, not one;
11 There is none who understands; There is none who seeks after God.
12 They have all turned aside; They have together become unprofitable; There is none who does good, no, not one."
13 "Their throat is an open tomb; With their tongues they have practiced deceit"; "The poison of asps is under their lips";
14 "Whose mouth is full of cursing and bitterness."
15 "Their feet are swift to shed blood;
16 Destruction and misery are in their ways;
17 And the way of peace they have not known."
18 "There is no fear of God before their eyes."
23 ...for all have sinned and fall short of the glory of God,
24 being justified freely by His grace through the redemption that is in Christ Jesus.

Isaiah 59: 4 No one calls for justice, Nor does any plead for truth. They trust in empty words and speak lies; They conceive evil and bring forth iniquity.

14 ... Justice is turned back, And righteousness stands afar off; For truth is fallen in the street, And equity cannot enter.

15 So truth fails, And he who departs from evil makes himself a prey. Then the LORD saw it, and it displeased Him That there was no justice.

16 He saw that there was no man, And wondered that there was no intercessor; Therefore His own arm brought salvation for Him; And His own righteousness, it sustained Him.

Isaiah 53: 4 Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted.

5 But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed.

6 All we like sheep have gone astray; We have turned, every one, to his own way; And the LORD has laid on Him the iniquity of us all.

Thus, the fact that God calls all people to glorify His Creator for the benefit of themselves is amply demonstrated by the Scriptures, as well as it was also and continues to be demonstrated in so many moments of human history.

The “good news from God,” called the Gospel, offers people the way in which they can come to know and recognize the glory due to God in order to no longer be obscured about this glory and so that they may cease to be deprived of the instruction, the wisdom, and the newness of the heavenly life that proceeds from the Eternal Creator.

On the other hand, **both through the Scriptures and through the ages of human history, it is demonstrated time after time that the human being, in his lack of knowledge and recognition of the glory of God, repeatedly ends up in paths that are not propitious and beneficial, especially in concepts of eternal life.**

The human being, when he withdraws from sobriety about the glory of God and the correct position of the creature in relation to the Creator, ends up turning his thoughts to the most bizarre and irrational ways and actions that can be imagined.

A person who deviates from a due knowledge of the glory of God is also very vulnerable to think of oneself and the creation more than it is appropriate or, on the other hand, is very susceptible to think of oneself or the creation less than it should be considered.

When a person lacks the knowledge and recognition of the glory of God, on the one hand, one is vulnerable to entering the paths of vainglory and pride. On the other hand, when a person thinks of oneself less than one should, one becomes more susceptible to enter the ways of depreciation or contempt of oneself.

Furthermore, the human being who, in his thoughts and actions, departs from the recognition of the glory of God, who inclines his heart to not believe in the Lord or to believe in God according to contrary or so-called alternative propositions to the Gospel of God, also places himself in the path of futility and the way where the mind turns to temporal and earthly things or to the things that make allusions to the most amazing follies about the life that is to come after the time of an individual on Earth, also exemplified once again by some following texts:

Philippians 3: 18 **For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:**

19 whose end is destruction, whose god is their belly, and whose glory is in their shame; who set their mind on earthly things.

Romans 1: 21 **because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened.**

22 Professing to be wise, they became fools.

1 Corinthians 15: 32 **If, in the manner of men, I have fought with beasts at Ephesus, what advantage is it to me? If the dead do not rise, "Let us eat and drink, for tomorrow we die!"**

33 Do not be deceived: "Evil company corrupts good habits."

34 Awake to righteousness, and do not sin; for some do not have the knowledge of God. I speak this to your shame.

The consequences of what a person thinks about God and recognizes about the glory of the Creator are much broader than a person can imagine, because what people think, acknowledge or believe about the glory of God, or fail to recognize about it, affects them from the smallest detail to the most prominent aspects of their lives.

Many people may claim that they do not recognize the glory of God because they do not even believe in the existence of the One Creator God or because they prefer to rely on the power of the human or the creation. They may also say that they do not believe in the history told in the Bible or the statements the Bible presents. However, although what a person thinks about God cannot change who God is, what a person thinks about God may considerably alter what this person may become, as well as may significantly change one's attitude towards life in general.

When the human being enters the path of the lack of sobriety about the existence of God and the glory of the Creator, one subjects oneself to a condition where one may become an irreverent person and without fear of what would be appropriate to be feared and with fear of things that should not be feared.

Isaiah 51: 12 **"I, even I, am He who comforts you. Who are you that you should be afraid Of a man who will die, And of the son of a man who will be made like grass?"**

People who reject God and His Gospel stand in line with the paths that lead to the captivity of corruption and increasing degradation in which there is not even one exit alternative that could come from the solutions of human beings themselves.

*Romans 8: 20 For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope;
21 because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God.*

In this way, **the implications of the contempt for the due glory of God, which presents the Lord as the Supreme Creator, and the implications of the distortion of the human beings' position beyond or below the measure that is due to them, may result in devastating consequences for people both in the spiritual sphere as in the most diverse social areas of the humanity.**

Rulers without the proper fear of God are more vulnerable to indulging in the idea or attempt to dominate their fellow men. Judges without fear of the Creator may be more liable to judge with partiality and frivolity the cases that are presented to them and also become more susceptible to bribes. Parents who are dissociated from the knowledge of the glory of God may think that they can determine the whole life of their children or, at the other extreme, they can think and teach that life has no value at all. Husbands and wives who distance themselves from the fear of God are also more susceptible to dealing with their spouse in a derogatory or offensive way, and many other examples.

The Lord Jesus Christ, in teaching about people's need for a relationship with the Creator through prayer, also described, from the example of a judge who did not fear God, the behavior that often may occur when a person fails to acknowledge the Lord as one should do it, as follows:

*Luke 18: 1 Then He spoke a parable to them, that men always ought to pray and not lose heart,
2 saying: "There was in a certain city a judge who did not fear God nor regard man.
3 Now there was a widow in that city; and she came to him, saying, 'Get justice for me from my adversary.'
4 And he would not for a while; but afterward he said within himself, 'Though I do not fear God nor regard man,
5 yet because this widow troubles me I will avenge her, lest by her continual coming she weary me.'"*

In narrating the words of the above example related to an unjust judge, the Lord Jesus showed that the origin of that judge's distorted behavior was not necessarily in corrupt laws, but it was in the actions of that judge coming from the fact that he did not fear God.

The lack of fear of God, which is another way of expressing the non-recognition of the glory due to the Eternal Creator, is a very important aspect and should always be observed more closely, for the lack of fear of God, as in the case of the mentioned judge, affected a part of the life of all the people who depended on this judge.

The lack of the fear of God, as was the case of the exemplified judge, also collaborates to lead human beings to the disrespect of their fellow men, as well as themselves, for the judge in reference was not willing to advance in some cases that he should judge, and so, he did not even continue to respect his very profession and function in society.

The way of being and acting of a civil, judicial, political, military, or any other society, in much of its expression, is inevitably the direct result of the personal beliefs that its citizens carry in their hearts regarding the glory of the Eternal Lord.

*Galatians 6: 7 **Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap.***

*Psalms 50: 16 **But to the wicked God says: "What right have you to declare My statutes, Or take My covenant in your mouth,***
*17 **Seeing you hate instruction And cast My words behind you?***
*18 **When you saw a thief, you consented with him, And have been a partaker with adulterers.***
*19 **You give your mouth to evil, And your tongue frames deceit.***
*20 **You sit and speak against your brother; You slander your own mother's son.***
*21 **These things you have done, and I kept silent; You thought that I was altogether like you; But I will rebuke you, And set them in order before your eyes.***
*22 **"Now consider this, you who forget God, Lest I tear you in pieces, And there be none to deliver:***
*23 **Whoever offers praise glorifies Me; And to him who orders his conduct aright I will show the salvation of God."***

Many and sharp damages can be caused by a person who assumes the government of a city, state, country, nation or an organization if one has the mentality that the Eternal God is contemptible, that His glory is not worthy of all honor, that life is only material or that there is no future or judgment after death.

As already mentioned in this subject, God loves people and always wants the good for them, but God does not force them to walk in a personal relationship with Him. Therefore, the root of the infelicities of humankind is not in the fact of people walking close to God, but it is the result of people trying to live apart from God and His will.

And if in social and civil aspects the position of undue recognition of the glory of God causes so much nonsense and deplorable consequences, how much more significant is not the damage caused by this attitude in the spiritual sphere?

People dissociated from the due acknowledgment of the glory of the Unique Eternal God float from the extreme of God's denial, who is Spirit, to the extreme of creating their gods or material deities, their religions according to conceptions elaborated by the creation, including the religions denominated as Christian but that are dominated by humans, or even to the extreme of self-titling themselves as gods or comparable to them.

People that are away from the knowledge and recognition of the glory due to God create lifestyles and future projections entirely dissociated from the will of the Creator and which present many meaningless propositions even for a simple rational analysis.

If, for instance, people advocate that there is no life or judgment after natural death, why do they continue to worry about doing good for the next generations so that their names may be “remembered” or “immortalized” in the future?

Now, let's see, if after death an individual would cease to exist, if nothing would remain of him or her in the universe, what difference will it make what others will think or cease to think about him or her in the future? If an individual ceased utterly to exist after natural death, what anyone would think about him or her, including some supposed divinities, would never affect him or her, just as no one could offer him or her a single valid recognition, for as dead and extinct forever, an individual would not be able or exist to receive it, for he or she claims that one simply will not exist anymore.

If people will not exist after their temporal passage on Earth, why, then, even many of those who claim to believe in this hypothesis care so much about their legacies that they claim they intend to let for the world?

All attempts at denial that there is life after physical death, however subtle they may be, are attempts to deny the glory of God the Creator and His Gospel and vice versa, but the practical conduct of those who adopt these attempts at denial end up repeatedly contradicting the manner of thinking they claim to defend.

On the other hand, that is, on the opposite side to the denial of divinity, but when people still remain distant from the knowledge and the recognition of the glory due to the Unique Creator God and His Gospel, we can find another mentality in which people even come to create their own gods or images of gods to be worshiped.

When people try to equate the glory of God in the likeness of images of the “corruptible man” or try to elevate aspects of the creation to the condition of gods, they begin to weaken their understanding of the sober distinction between God and the creature, and so, in their thoughts, they come to the point of attributing divine powers to the most absurd aspects of the creation, which before God is clearly seen as a grave deviation of conduct, as exemplified once again also in the text below:

Isaiah 44: 8 Do not fear, nor be afraid; Have I not told you from that time, and declared it? You are My witnesses. Is there a God besides Me? Indeed there is no other Rock; I know not one.

9 Those who make an image, all of them are useless, And their precious things shall not profit; They are their own witnesses; They neither see nor know, that they may be ashamed.

10 Who would form a god or mold an image That profits him nothing?

11 Surely all his companions would be ashamed; And the workmen, they are mere men. Let them all be gathered together, Let them stand up; Yet they shall fear, They shall be ashamed together.

12 The blacksmith with the tongs works one in the coals, Fashions it with hammers, And works it with the strength of his arms. Even so, he is hungry, and his strength fails; He drinks no water and is faint.

13 The craftsman stretches out his rule, He marks one out with chalk; He fashions it with a plane, He marks it out with the compass, And makes it like the figure of a man, According to the beauty of a man, that it may remain in the house.

14 He cuts down cedars for himself, And takes the cypress and the oak; He secures it for himself among the trees of the forest. He plants a pine, and the rain nourishes it.

15 Then it shall be for a man to burn, For he will take some of it and warm himself; Yes, he kindles it and bakes bread; Indeed he makes a god and worships it; He makes it a carved image, and falls down to it.

16 He burns half of it in the fire; With this half he eats meat; He roasts a roast, and is satisfied. He even warms himself and says, "Ah! I am warm, I have seen the fire."

17 And the rest of it he makes into a god, His carved image. He falls down before it and worships it, Prays to it and says, "Deliver me, for you are my god!"

18 They do not know nor understand; For He has shut their eyes, so that they cannot see, And their hearts, so that they cannot understand.

19 And no one considers in his heart, Nor is there knowledge nor understanding to say, "I have burned half of it in the fire, Yes, I have also baked bread on its coals; I have roasted meat and eaten it; And shall I make the rest of it an abomination? Shall I fall down before a block of wood?"

20 He feeds on ashes; A deceived heart has turned him aside; And he cannot deliver his soul, Nor say, "Is there not a lie in my right hand?"

If the gods of humans, their images or their idols are created by the people, as mentioned in the text above, these gods or images are not gods indeed. As creatures made by human hands or as conceptions created in human minds, the imagined and created gods are inferior to their creators, that is, they are gods subject to the very human beings who created them, they are imaginary gods in conformity with the glory that the creature itself has put in its very creations.

And probably the saddest of all the conditions already cited above, is when the human beings begin to see themselves or their fellow men as gods.

Many human beings, after they get tired of the gods they have created according to their desires and imaginations, even dare to go forth to the point of beginning to think that they themselves may be or become gods.

Although many people do not directly call themselves gods and do not present themselves openly as such, they, because of not recognizing the glory of God, often try to act and teach one another as if they were gods.

In quoting the parable of the judge who did not fear God, the Lord Jesus Christ shows that that judge began to use his own unilateral criteria of conduct in his profession. That is, he started to find himself in the right to attend whom he wanted or who bothered him, leaving aside those who did not fit into these groups. The judge of the text referred to, began to do things according to his interest or desire, as if he was the keeper of full autonomy to decide whatever he wanted, and he did not longer subject himself to anything and anybody, not even to God or the fear of God.

The messages of an exacerbated exaltation of human beings and their powers, if allowed, enter into people's minds and hearts to the point of causing a wide-ranging inversion of mentality about the conception of the glory of God, the glory of the creation, and the order of justice and life support or fundament.

In the world, there are many propositions of improper elevation or attempts of "deification" of the creature, but it is obvious, as already mentioned, that many of these

proposals are not stated clearly and directly. They are often announced, inclusive, through declarations of “feigned humility” in an attempt to cover up their pretenses or deceptions.

The attempts made by the human beings of elevating the creature to the status of deity may be presented in very subtle ways with the objective to hide the idolatry that is in their root. They may be exposed in ways veiled by beautiful words and even practices that resemble the Christian life, but which, in essence, are not.

Many people, in contemporary days, have even said and repeated with a loud voice that they believe in the “power of faith.” However, many of these people do not define what they mean by faith and in what they claim to deposit their faith.

For example, the concept of positive thinking, self-confidence, self-help, self-putting some elevated title as if one could be equated with a deity or be greater than their fellows, and so many other similar propositions, are also attempts to distort the glory of God and the supreme purposes that the Lord reveals and offers to human beings through His Gospel.

Statements such as “trust in yourself, because you can,” “you know,” “you in yourself have the strength,” and many others like these, are also expressions that try to get the creature to think that it is possible for a person to attain capacity independently of God, which, therefore, in essence, seek to act to the detriment of people's trust in the Creator.

What, however, these propositions of self-help and expressions of trust in the creature fail to announce, are the fragile condition and weak foundation that the human being has in one's own thoughts estranged from the Lord and in one's own limited glory as a creature.

*Jeremiah 17: 5 **Thus says the LORD: "Cursed is the man who trusts in man And makes flesh his strength, Whose heart departs from the LORD."***

*James 4: 16 **But now you boast in your arrogance. All such boasting is evil.***

*Jeremiah 6: 18 **Therefore hear, you nations, And know, O congregation, what is among them.***

19 Hear, O earth! Behold, I will certainly bring calamity on this people, —The fruit of their thoughts, Because they have not heeded My words, Nor My law, but rejected it.

The faith of God, the faith associated with the Gospel, is faith in God, it is the trust in God that all instruction, provision, and strength for life according to the heavenly will come from the Lord.

*Jeremiah 17: 7 **Blessed is the man who trusts in the LORD, And whose hope is the LORD.***

On the other hand, **the belief of the human being in his own inner strength, and that many people several times also try to mask as faith or as the trust of the human being who relies on a faith he claims to have in himself, remains a veiled attempt of a deification of the very human being.**

People in the world literally come to say that they believe in their own faith, as if faith could be an element that has power in itself. Many people refer to faith thinking that it is possible to have “faith in the faith” or that “faith in the faith” can be useful or productive.

Now, **belief alone or in itself is nothing, since faith needs someone who gives life and support to it so that it can produce something or support a person.**

When a child, for instance, asks the father to pick him or her in his arms, the child believes or is confident that the father can lift and hold him or her in his arms. The child places his or her trust in the father and his capacity to do what is asked for, not in the child's own confidence.

The gospel of God, therefore, was given by God to the world to announce the need for people to return to trust in God, and not as a call for people to believe or trust in their own beliefs or trust.

The Gospel of God is an announcement that God forgives the alienation of the human beings from the confidence in their Creator, but it also offers each person the returning path to the fellowship with God so that, through faith in Christ, people can return to the appropriate trust in the Unique Creator, the One who is also the unique firm and trustworthy foundation for eternal life.

To trust in the “confidence of the human being” is to rely on emptiness, on what is not substantial or on what has no firm and eternal foundation. It's like beating in vain the air.

The Scriptures that already have been seen in this present subject teach that the attempts to eliminate the distinction between God and the creature can make human beings, who follow them, as null in their thoughts. Away from the proper knowledge of the main differences between the glory of God and the glory of humans, people become entangled in unprofitable thoughts, and although they find themselves wise, they begin to turn to the thoughts subjected to the follies of their wretched human wisdoms.

According to the Bible, **a root of all sorts of confusion among human beings begins to be manifested when people indulge in thoughts that try to bring disorder to the understanding of the fundamental questions about the glory of God and the glory of humans or the creation.**

The testimony that God has always sought to guide people's lives is recurrent in the Scriptures, but in them, it is also presented several times that many individuals avoid the living direction of their Creator because they deliberately want to walk according to their own thoughts, as one more example that follows:

Jeremiah 7: 21 Thus says the LORD of hosts, the God of Israel: “Add your burnt offerings to your sacrifices and eat meat.

- 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.”**

To walk in the own councils or to choose other people to get advice, without first giving the due attention to the councils or advice of God, is nothing more than a person placing oneself in the position of God over one's own life or electing another person to be the “god” over his or her life.

A life apart from the search for God's counsel, however, is a way that leads from bad to worse, and in it, instead of advancing, one goes backward.

Furthermore, the human being needs God to know his or her Creator, but one also needs the Creator to know oneself, as we are taught by the following Scriptures:

Isaiah 5: 21 **Woe to those who are wise in their own eyes, And prudent in their own sight!**

Psalms 139 :23 **Search me, O God, and know my heart; Try me, and know my anxieties;**
24 And see if there is any wicked way in me, And lead me in the way everlasting.

Proverbs 3: 5 **Trust in the LORD with all your heart, And lean not on your own understanding;**
6 In all your ways acknowledge Him, And He shall direct your paths.

The human being needs God to be saved from sin and the condemnation because of sin, but one also needs to be saved from thoughts that were not conceived in conformity with the will of the Creator and that may lead an individual into slavery to sin and darkness.

Ephesians 2: 1 **And you He made alive, who were dead in trespasses and sins,**
2 in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience,
3 among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others.

No matter how high the projects in general of human beings may reach, however complex their religious systems may be, and however great might be the amount of sacrifices they may intend or try to offer to God, none of this can be equated with the purpose and immeasurable provision of the Gospel, whereby the human being can receive justification, salvation, return to the trust in God, allow oneself to be guided by the Creator, and realize that following the instructions of the Eternal Lord is, in the end, the path of the true and eternal good for an individual's life.

Hebrews 10: 7 **Then I said, 'Behold, I have come (In the volume of the book it is written of Me) to do Your will, O God.'**
8 Previously saying, "Sacrifice and offering, burnt offerings, and offerings for sin You did not desire, nor had pleasure in them" (which are offered according to the law),
9 then He said, "Behold, I have come to do Your will, O God." He takes away the first that He may establish the second.
10 By that will we have been sanctified through the offering of the body of Jesus Christ once for all.

What God wants of the human being are simpler and more straightforward things than it is proposed by the many ways that the human beings seek to establish in conformity with their many vain or corrupted thoughts. And God's call through the Gospel also encompasses the call for people to return to the Creator to be taught and guided by Him so that they can get rid of the heavy burdens they put on themselves or that they let them be put on their lives.

Matthew 11: 28 **Come to Me, all you who labor and are heavy laden, and I will give you rest.**
29 Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls.

The Gospel, revealed once and for all for all generations, is the good news that a person does not have to keep walking in conformity with one's own, limited, or confused wisdom. The Gospel of God is an offer made by God to teach, guide, aid and strengthen all those who accept the help and direction of the Eternal Creator.

While many people seek to elaborate or follow the confused paths presented as alternative options to the Gospel of God, the Gospel remains the supreme, perfect, and unique alternative option to the confused ways of the creation, for only the Gospel is the true option of eternal life that proceeds from God to the creature.

Acts 17: 28 **For in Him we live and move and have our being, as also some of your own poets have said, 'For we are also His offspring.'**
29 Therefore, since we are the offspring of God, we ought not to think that the Divine Nature is like gold or silver or stone, something shaped by art and man's devising.

Acts 14: 15 ... and saying, "Men, why are you doing these things? We also are men with the same nature as you, and preach to you that you should turn from these useless things to the living God, who made the heaven, the earth, the sea, and all things that are in them."

In the face of the inability of the human beings to live and walk appropriately when they are trying to depend only on the limited glory of the creature, the Gospel was given also to communicate to people that the source of true wisdom and true ability to live and walk in righteousness and newness of life is the Eternal Creator.

James 3: 13 Who is wise and understanding among you? Let him show by good conduct that his works are done in the meekness of wisdom.

14 But if you have bitter envy and self-seeking in your hearts, do not boast and lie against the truth.

15 This wisdom does not descend from above, but is earthly, sensual, demonic.

16 For where envy and self-seeking exist, confusion and every evil thing are there.

17 But the wisdom that is from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality and without hypocrisy.

18 Now the fruit of righteousness is sown in peace by those who make peace.

The proclamation of the Gospel is not an announcement of an offer of a revitalization of the capacities that the human beings think they have in themselves; on the contrary, it is the announcement of the weaknesses of human beings and how much each person should depend on God to achieve a proper life before the eyes of the Lord.

The Gospel of God does not refer to an offer that aims to give "independent" powers to human beings for them to have divine powers from themselves. The true proclamation of the Gospel makes it clear that human beings have no power either to guide themselves or to be mediators of others before God.

The Gospel of God is an offer from God so that the human being may recognize that one needs the Lord in everything one does and that one also receives from God what one needs to live and walk according to the will of the Lord.

2 Corinthians 3: 4 And we have such trust through Christ toward God.

5 Not that we are sufficient of ourselves to think of anything as being from ourselves, but our sufficiency is from God.

2 Corinthians 12: 9 And He said to me, "My grace is sufficient for you, for My strength is made perfect in weakness."

Therefore most gladly I will rather boast in my infirmities (or weakness), that the power of Christ may rest upon me.

Therefore, to believe in God as the Unique Eternal Creator also implies believing that the human being depends on God and the virtues of His eternal glory.

Believing in the Gospel of God is also to believe that God is God and that the human being is not God, and yet that the creature will always depend on the Creator and the virtues of His glory to remain alive and to be able to live and walk according to the will of the Lord.

A person together with God can come to do many good things, but without the guidance and strengthening of God and the virtues of His glory, one cannot accomplish the aspects of God's will for his or her life.

*Philippians 4: 13 I can do all things **through Christ** who strengthens me.*

John 15: 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.

Whoever looks attentively to the testimony of God in the writings on the life of faith in God that are in conformity with the Gospel of the Lord, knows that the concept of divinity attributed to human beings or the things they create is done by those who do not understand or do not receive the Gospel of God, for by the proclamation of the Gospel, the attribution of glory to the Lord, as being He the One, Sovereign, and Eternal God, is unequivocal.

- 1 Corinthians 8: 3 But if anyone loves God, this one is known by Him.*
- 4 Therefore concerning the eating of things offered to idols, we know that an idol is nothing in the world, and that there is no other God but one.*
- 5 For even if there are so-called gods, whether in heaven or on earth (as there are many gods and many lords),*
- 6 yet for us there is one God, the Father, of whom are all things, and we for Him; and one Lord Jesus Christ, through whom are all things, and through whom we live.*
- 7 However, there is not in everyone that knowledge; for some, with consciousness of the idol, until now eat it as a thing offered to an idol; and their conscience, being weak, is defiled.*

2 Corinthians 6: 16 And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: "I will dwell in them And walk among them. I will be their God, And they shall be My people."

Thus, repeating once more, **one of the most central points of glorifying God is to attribute to God the glory that He alone is God and that the human being was created by Him also to live and walk in the Lord.**

The Bible states that God is not equal to a human being, just as it also announces that man is not and will never be God. And the fact that God created man in His image and likeness does not imply, by the Scriptures, to say that the human being will be God and that one can live independently of the Lord's direction.

Likeness and image may mean having characteristics of whom people come from, but it does not imply that they are or will be completely equal.

In this way, yet in other words, the glorification of God encompasses two principal and simultaneous aspects:

- ⇒ 1st) To attribute to God the exclusive glory that is due to Him as Creator of the creature and that, therefore, the Creator is not the creature;
- ⇒ 2nd) The recognition that the creature, being created by God as such, is not God. It is the recognition that the creature is not the Creator and that it depends on the Creator.

The unchangeable fact that has been announced since the beginning has also been ratified and manifested more widely by the Gospel of the Creator. That is, that which can never be altered because it is already established by the Lord, and because it is a fact, has also been reaffirmed, manifested and explained more fully by the Lord through His Gospel, as follows:

Genesis 1: 1 ***In the beginning God created the heavens and the earth.***

Numbers 23: 19 ***God is not a man, that He should lie, Nor a son of man, that He should repent. Has He said, and will He not do? Or has He spoken, and will He not make it good?***

1 Corinthians 8: 6 ***Yet for us there is one God, the Father, of whom are all things, and we for Him; and one Lord Jesus Christ, through whom are all things, and through whom we live.***

Ephesians 4: 5 (There is) ***one Lord, one faith, one baptism;***
6 one God and Father of all, who is above all, and through all, and in you all.
7 ***But to each one of us grace was given according to the measure of Christ's gift.***

1 Timothy 2: 5 ***For there is one God and one Mediator between God and men, the Man Christ Jesus,***
6 who gave Himself a ransom for all, to be testified in due time.

The Gospel also handed over to the angel or to the messenger mentioned in the book of Revelation to once again be preached, is the Gospel which has an express instruction for those who, of all nations, tribes, tongues, and people, dwell on the Earth to fear God again and glorify Him as Creator of the Heavens, the Earth, the Sea and the fountains of waters, because through the return to Him who sustains the life of the whole creature, can also be found healing and sanity of understanding which so much each person needs to also choose for the novelty of life that the Lord offers in Christ Jesus.

1 Timothy 1: 15 This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.

16 However, for this reason I obtained mercy, that in me first Jesus Christ might show all longsuffering, as a pattern to those who are going to believe on Him for everlasting life.

17 Now to the King eternal, immortal, invisible, to God who alone is wise, be honor and glory forever and ever. Amen.

The Gospel of God is proclaimed, yes, to the exaltation and praise of the Eternal Lord, but the exaltation of the glory of the Lord has never ceased to have the purpose of serving human beings as a demonstration of how much the Lord loves them and wants them to be well.

Finally, those who look at the texts above and begin to see their smallness, their limitations, their misinterpretations of life, of the creature, and of God, may ask themselves, “But how then can I relate to my Creator, to my God in order to obtain the proper understanding about life?”

And here, in response to this last question, we would again like to emphasize that **the most objective way for a person to glorify God is to receive Christ Jesus as the Lord in the heart and with one's mouth confess this action**, for how may a person praise and glorify God genuinely, saying that He is good, righteous, gracious and kind, if one does not accept what God offers him or her according to His grace and goodness?

The fact that someone recognizes that he or she is “not God,” and acknowledges the need of the Creator, can already be a significant step towards the restoration of one's condition of life before God, but it is also necessary to accept the Gospel in order to advance to the practical confidence of receiving the Lord in the heart to be guided, strengthened, and perfected by Him.

John 6: 29 Jesus answered and said to them, "This is the work of God, that you believe in Him whom He sent."

Proverbs 3: 5 Trust in the LORD with all your heart, And lean not on your own understanding;

6 In all your ways acknowledge Him, And He shall direct your paths.

7 Do not be wise in your own eyes; Fear the LORD and depart from evil.

Romans 10: 9 ... if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.

10 For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.

Concluding, therefore, the present subject, it can be seen throughout it that, **undoubtedly, one of the aspects that most highlights the true announcements of the Gospel of God is the fact that these, somehow, always are also accompanied by the manifestation of the glory of God so that each person can also know the glory of the Lord and glorify the Creator of the Gospel and his or her life.**

And yet, **considering that the Gospel of God was manifested to the world so that people could come to know the glory of the Eternal Creator, and this, in order to put their confidence in the Lord, it is also by indeed trusting the Lord that a person recognizes or glorifies the glory of God made known to him or her by the Gospel of the Lord.**

Psalms 20: 7 Some trust in chariots, and some in horses; But we will remember the name of the LORD our God.

Revelation 15: 4 Who shall not fear You, O Lord, and glorify Your name? For You alone are holy. For all nations shall come and worship before You, For Your judgments have been manifested."

Revelation 4: 11 You are worthy, O Lord, To receive glory and honor and power; For You created all things, And by Your will they exist and were created.

*Romans 16:25 Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery kept secret since the world began
26 but now has been made manifest, and by the prophetic Scriptures has been made known to all nations, according to the commandment of the everlasting God, for obedience to the faith,
27 to God, alone wise, be glory through Jesus Christ forever.
Amen.*

Bibliography

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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