

- 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.

* 1 Mos. 1, 1. † 1 Joh. 1, 1.

2. Derselbe * war im Anfang bei Gott.
3. Alle
und ohne dasselbe ist nichts gemacht,
macht ist.

* Ps. 33, 6. Col. 1, 16.

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

* c. 5, 1.

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

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

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

* Matth. 3, 1. u. 11, 10. Marc. 1, 2.

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

The Gospel of the Promise

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. Promises: An Integral Part of Human Life

The subject covered in this new material refers to one of the themes that make up the series [The Gospel, The Good News of God](#), which already has the following previous subjects:

- ⇒ 1) Much More Than a Message: An Offer of Life!
- ⇒ 2) The Limit of the Unlimited Gospel;
- ⇒ 3) The Gospel of the Creator;
- ⇒ 4) The Gospel of Christ;
- ⇒ 5) The Gospel of the Kingdom of God;
- ⇒ 6) The Gospel of the Righteousness of God;
- ⇒ 7) The Gospel of Peace;
- ⇒ 8) The Gospel of Salvation;
- ⇒ 9) The Gospel of the Power of God;
- ⇒ 10) The Gospel of the Grace of God.

In the subjects mentioned above, it has been highlighted that the Gospel of God refers to an offer of newness of life presented directly by God to humankind and also that the breadth of the Gospel is so extensive and comprehensive that it is necessary to use various compound names to expose its greatness and the diversity of its characteristics.

We understand that it is important still to remember here that the different compound names do not constitute distinct gospels. There is only one Gospel of God. The various compound names of the Gospel, therefore, announce some of the most prominent facets of this one Gospel.

The Gospel of God presents a wide variety of characteristics, for it is through the Gospel that God offers all the necessary provisions so that human beings can be fully supported to live according to the Lord's will. Each of the extraordinary facets of the Gospel of God is vital or essential, for they complement each other so that God's purpose may be fulfilled in the life of those to whom the Gospel is addressed.

When God, through His gospel, offers us countless gifts, the Lord in advance offers us what we truly need, even if we do not know for sure what we need or even if we are looking in the wrong direction for what is so necessary for us.

Therefore, **in this new subject, we would like to observe one more essential aspect exposed in the word of God regarding the Gospel, which is the characteristic of the “*promises of God*” that are associated with this same Gospel**, as we can begin to see below:

- Acts 13: 32 **And we declare to you glad tidings (or the Gospel), that promise which was made to the fathers.***
- 33 *God has fulfilled this for us their children, in that He has raised up Jesus. As it is also written in the second Psalm: ‘You are My Son, Today I have begotten You.’***

34 And that He raised Him from the dead, no more to return to corruption, He has spoken thus: 'I will give you the sure mercies of David.'

Presenting the Gospel of God also as the Gospel of the Promise, fills an essential gap in human life on Earth, because although promises are considered immaterial items, they are permeated in many aspects of people's lives in the present world.

Parents make promises to children, children to parents, spouses or families make promises to each other, rulers make promises to the people they propose to govern, business people make promises to employees and employees make promises to companies, suppliers make promises to customers and customers make the promise to pay suppliers, people make promises to God and God makes promises to people.

Because of promises, people come together, separate themselves from others, make peace or break the peace and fight each other, promise fidelity or promise threats and revenge, make and keep commitments or deceive and let themselves be deceived. Because of the promises, people become hopeful or suffer when they are not fulfilled or are fulfilled differently from the expectations they had regarding their fulfillment.

Faithfully fulfilled promises build reliability, while misleading promises or that are not met by those who promised them may destroy trust or credibility that has been developed for years.

The way people relate to promises may drastically influence the definition of their hopes, beliefs, plans, or projects in life, as well as their practical conduct and behavior concerning the present and their eternal life.

Promises exist because life does not only consist of the present, as many people try to claim without solid ground. And since there are past and future, there is no way to dissociate life in the present from the promises that are related to it.

For many people, seeing the Gospel of God also from the perspective of the term *promise* may seem like an unfamiliar association. However, even if some subject to which the Gospel of God has been associated does not seem so familiar, this does not imply that we should give less attention to understanding it as it is exposed in the Scriptures. All aspects that were associated by the Lord with the Gospel, especially those points presented as connected directly to it, were joined by God to the Eternal Gospel because they are necessary, beneficial to us, or because they cooperate to know the truth and to grant us an appropriate instruction for life.

Isaiah 48: 17 Thus says the LORD, your Redeemer, The Holy One of Israel: "I am the LORD your God, Who teaches you to profit, Who leads you by the way you should go."

Many aspects that are indeed relevant to life are not always those that are more familiar or that are more evident before people's eyes. Several aspects that serve as a foundation for life are only found when people are willing to look beyond what they see superficially.

Thus, looking at the Gospel from the perspective of a promise and promises can surely contribute significantly so that a series of aspects of the Gospel itself and human life may be seen in a more precise or appropriate way, contributing to an even broader

or more substantial understanding about the foundations on which this Gospel and the novelty of life offered to us by God are established.

Since promises are an integral part of human life, the correct instruction on how to live with them could not fail to be foreseen in the Gospel of the Lord.

There are many responses related to life that cannot be fully visualized while human beings live in the flesh or their natural condition on Earth. However, there is not really an essential question about the past, present, and future life of a person which lacks a promise from the Lord and which is not covered by the glorious Gospel of our Heavenly Father and the Lord Jesus Christ.

C2. The High Relevance of Promises in a Person's Present Time

During the approaches to the several facets of the Gospel of God that have already been carried out through the subjects preceding the present material and which were mentioned in the previous chapter, we highlighted that a particular challenge in understanding the Gospel of the Lord is always related to what God:

- ⇒ 1) Has already done for all people through His Gospel even before someone receives it;
- ⇒ 2) Wants to do in each person the moment one personally receives the Gospel;
- ⇒ 3) Wants to accomplish from the moment a person receives the Gospel;
- ⇒ 4) Promises to perform in the future for all those who have received His Gospel.

An adjusted understanding of the Gospel of God will always contemplate aspects about what God has already done through the Gospel, what God does in the present through it, and what the Lord promises to do through the same Gospel, bearing still in mind, that the aspects related to the future can encompass both what is possible to be achieved and lived in the time on Earth, as well as what is reserved for eternity after our time in the present natural body comes to an end.

Knowing that the Gospel of God does not only encompass a set of past historical actions, neither only for the present, nor exclusively for the near future, and not only for a distant future, allows a much more precise and broader understanding of what God offers us freely through this Gospel.

Each of the central aspects of the Gospel contains in a special and singular way a set of actions for each of the different periods mentioned in the previous paragraphs, a consideration that becomes even more pronounced when we see the Gospel from the perspective of the theme of the promises.

Among the various aspects that make up the Gospel of God, the point regarding the promise or promises is one of the factors that most presents a concentration of aspects to be applied already in a person's present life.

The matter of the present moment of the Gospel of God is especially evident when this Gospel is seen from the perspective of promises, because, in a sense, a promise is only characterized as such in the present moment.

Although during the approach to the present subject we use the expressions of past promises and promises already fulfilled, the promises that have already been promulgated and that have already been fulfilled, in a way, are no longer promises, but express facts that have been promised and historically already fulfilled.

Similarly, promises to be announced in the future also do not yet exist. A promise only exists if it has already been announced, if it has already been promulgated, and if there is still time for it to be fulfilled. For a promise to be considered active, it must already have been verbalized, and, at the same time, it still needs to be in effect or not fulfilled to remain as a promise.

As we have already mentioned above, **a promise, in itself, is eminently a present reality. And as much as it announces declarations for the near or**

distant future, the promises, properly speaking, exist and aim at objectives in the present time of a person's life.

Promises are statements or affirmations that are made in the sense that someone will accomplish something or that something will be done more ahead, and which often are necessary because we live in the present with a future perspective and concerning which a set of positions is expected to be adopted before the future comes true or becomes present.

One of the characteristics associated with the use of promises should be the one that aims to signal projections of some actions that someone promises to perform in the future to serve as parameters for the choices and actions of people in the present time.

Promises are statements that, in principle, should have the purpose of cooperating with people so that they in the present may have more references to adopt positions according to future expectations or so that they may prepare themselves in advance concerning the events that are expected to occur in a period more ahead.

There are many situations for which promises are used with the goal of sustaining people's hopes, because even what is adequately or rightly expected cannot always be accomplished at the moment when some people expect them to be fulfilled. In the world, there are several situations in which there is a need for an interval between the time that something can be legitimately expected and the time that the expected aspect can indeed be accessed or can be reached because the requirements for fulfilling the promise have been met.

If life were entirely devoid of promises, many essential gaps about the present and the future would be completely obscured. Without the existence of promises, people would be faced with enormous difficulty in understanding, for instance, the Gospel of the Righteousness of God and that the Lord is righteous and true towards all and in all circumstances.

To be righteous in everything and with everyone, the Lord makes use of His long-suffering in order to offer His salvation widely to the lost, for the Lord does not want anyone to be lost. However, for the saved, the Lord also makes use of His promises to sustain them during the time that He uses long-suffering towards all, including those who despise the heavenly promises, as explained in the following text:

- 2 Peter 3: 1 Beloved, I now write to you this second epistle (in both of which I stir up your pure minds by way of reminder),*
2 that you may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the apostles of the Lord and Savior,
3 knowing this first: that scoffers will come in the last days, walking according to their own lusts,
4 and saying, "Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation."
5 For this they willfully forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water,
6 by which the world that then existed perished, being flooded with water.

- 7 *But the heavens and the earth which are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men.***
- 8 *But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day.***
- 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.***
- 10 *But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.***
- 11 *Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness,***
- 12 *looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat?***
- 13 *Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.***
- 14 *Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless;***
- 15(a) *and consider that the longsuffering of our Lord is salvation, ...***
-

When people, in the present time, lose or despise their understanding of the value of the promises God has given them, they begin to enter the risk of turning their everyday words and attitudes into frivolous and irresponsible expressions, forgetting that many of these attitudes will define the basis for their future not only on Earth but also, and especially, for the life that follows after the period that they remain in the natural world.

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.*

Understanding the function of promises is also vitally important concerning a person's prayer life, for although God may have already taken into account one's prayers and supplications, He does not always immediately manifest the desired response because of a broader set of actions that need to be carried out in advance so that all the Lord's works are always done according to His long-suffering, integrity, and righteousness.

When God answers with promises or reaffirmation of promises in response to the prayers or supplications made to Him, even though they may not yet be the answer to the actual fulfillment of the request itself, the Lord is responding with a guarantee that the prayers have been heard and will be answered according to what was promised, thus characterizing the promises as a powerful means in the present for the comfort and strengthening of a heart that draws close to God.

As we can see throughout the Scriptures, during the whole period of human life, the Lord has intervened and manifested Himself to the world with countless promises to grant strength to people's hope, an aspect that also remains valid to support the life of each person in the present generation.

Nowadays, God continues to present the promises described in His Scriptures to the world so that people may find in them what is appropriate to expect from the Lord, just as the Lord also remains ready to strengthen the heart of every person who comes to Him so that everyone who places one's trust in God may be supported by the divine promises for whatever one needs to live and walk according to the will of the heavenly kingdom.

- 2 Peter 1: 2 **Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord,***
- 3 **as His divine power has given to us all things that pertain to life and godliness, through the knowledge of Him who called us by glory and virtue,***
- 4 **by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust.***
- 5 **But also for this very reason, giving all diligence, add to your faith virtue, to virtue knowledge,***
- 6 **to knowledge self-control, to self-control perseverance, to perseverance godliness,***
- 7 **to godliness brotherly kindness, and to brotherly kindness love.***

- Proverbs 23: 17 **Do not let your heart envy sinners, But be zealous for the fear of the LORD all the day;***
- 18 **For surely there is a hereafter, And your hope will not be cut off.***

C3. The Necessary Discernment of Trustworthy Promises

In the previous chapter, we addressed the point that promises are an integral part of human life on Earth and that they have an extensive practical influence on people's present and daily lives, including those promises that address an even more distant future.

As much as people may deny belief in promises, perhaps because they have had frustrations with trust in promises that have not been fulfilled according to their expectations, this denial does not mean that the participation of promises in their lives can be merely abandoned. Simply denying the belief in promises entirely is impossible to achieve, because when a person rejects a set of promises that one believed till a particular moment, one inevitably ends up inclining oneself to another set of promises in which one comes to believe.

When a person claims that one no longer believes in promises, one may refrain oneself to seeing the subject of promises more objectively or consciously, but indirectly one remains involved with promises, for the very fact of not wanting to believe in promises is also based in the idea of a promise that proposes that a better future exists precisely for those who do not believe in promises.

On the other hand, it is not just for the mere knowledge of the relevance of promises that God wants people to be awakened.

In addition to having an open heart to believe in promises, a person should also be aware of having a well-instructed heart about which promises are worth trusting and which promises should be set aside and even rejected definitively.

The thought that “believing in anything is better than not believing at all” or the spread of the idea that “what matters is to believe in something, regardless of what it is,” does not come from the instructions granted by the Heavenly Father.

In the world, there are many announcers of false promises that even lead large crowds or people into error, and who, therefore, are explicitly refuted by the Lord, should not be considered as trustworthy, and who should never be seen as sent by the Lord.

*Jeremiah 23: 16 **Thus says the LORD of hosts: "Do not listen to the words of the prophets who prophesy to you. They make you worthless; They speak a vision of their own heart, Not from the mouth of the LORD."***

*Jeremiah 23: 32 **"Behold, I am against those who prophesy false dreams," says the LORD, "and tell them, and cause My people to err by their lies and by their recklessness. Yet I did not send them or command them; therefore they shall not profit this people at all," says the LORD.***

Boasting in arrogance and the confidence in plans, visions, and projects promised by human beings can become empty from one minute to the next, for what human beings promise and affirm so categorically that they are going to accomplish has no reliable support at all if the Lord does not allow them to come true.

*James 4: 13 **Come now, you who say, "Today or tomorrow we will go to such and such a city, spend a year there, buy and sell, and make a profit";***

*14 **whereas you do not know what will happen tomorrow. For what is your life? It is even a vapor that appears for a little time and then vanishes away.***

*15 **Instead you ought to say, "If the Lord wills, we shall live and do this or that."***

*16 **But now you boast in your arrogance. All such boasting is evil.***

*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.***

Knowing that the Lord is also a God of promises is vital to hope and faith, as we have mentioned earlier. However, knowing what God actually promised is equally crucial, so that hope and faith are not channeled into what God has not committed Himself to accomplish, for God is under no obligation at all to fulfill what He has not promised either.

Just as the kingdom, the righteousness, the peace, the salvation, the power, and the grace of God are what God has established for each of these aspects, so also the Lord's promises only encompass what the Lord has established for them, not being up to the human being to depreciate them or add to them what the Lord did not promise indeed.

The Lord presents His Gospel to us also as the Gospel of the Promise so that we know precisely what the Lord has committed Himself to fulfill by giving us His promises.

The Lord has granted us the Gospel also as the Gospel of the Promise so that we may know what is guaranteed by His Gospel, but also to understand what has not been promised or guaranteed by the Lord.

Discernment of promises is a matter of broad significance for life, for even under the banner of being speaking "in the name of the Lord," many people seek to deceive their fellow men by announcing promises that God has not authorized them to declare or they attempt to do so by trying to distort the information about the time for the fulfillment of the promises that God truly made.

Due to the relevance of promises for people's lives, there is also a lot of speculation around them. And if people do not seek appropriate instruction or that is according to God's word about promises, they may be putting themselves at risk, for even in many so-called Christians groups some try to infiltrate distorted information so that people lose sight what the Lord's promises truly announce or for when and how they promise to accomplish what has been declared.

Romans 16: 17 **Now I urge you, brethren, note those who cause divisions and offenses, contrary to the doctrine which you learned, and avoid them.**

18 For those who are such do not serve our Lord Jesus Christ, but their own belly, and by smooth words and flattering speech deceive the hearts of the simple.

Philippians 3: 17 **Brethren, join in following my example, and note those who so walk, as you have us for a pattern.**

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.

20 For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ,

21 who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself.

Promises attract, captivate, and fascinate many people from their earliest age to the days of their old age. People also delude themselves and let themselves be deceived by promises. And because of this, many perversely use the expedient of announcing promises dissociated from the truth, but which please their listeners, to subject people to themselves or their intentions. Because they allow themselves to be guided by their lusts, many forget or ignore the fact that it is only in true fellowship with the Lord and by the sound word of God that a person also finds the truth about promises worthy of trust.

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.

Acts 20: 29 **For I know this, that after my departure savage wolves will come in among you, not sparing the flock.**

30 Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves.

31 Therefore watch, and remember that for three years I did not cease to warn everyone night and day with tears.

32 So now, brethren, I commend you to God and to the word of His grace, which is able to build you up and give you an inheritance among all those who are sanctified.

Through His Gospel, the Lord teaches us about His promises to us. However, also through His Gospel, the Lord teaches us to evaluate and detect promises that do not come from Him or that are presented in a corrupt way concerning the content and time announced by Him. And this, so that we can reject them and refrain from being deceived by what is not consistent with what God indeed declared.

Luke 21: 7 So they asked Him, saying, "Teacher, but when will these things be? And what sign will there be when these things are about to take place?"

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."

1 Thessalonians 5: 20 Do not despise prophecies.

21 Test all things; hold fast what is good.

22 Abstain from every form of evil.

The promises presented faithfully to what God announced do not always please people or are not always according to what people want to hear for their lives, but they are always in agreement with the truth and the true benefit that God offers for the lives of those who fear and love Him.

Isaiah 55: 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.

8 "For My thoughts are not your thoughts, Nor are your ways My ways," says the LORD.

9 "For as the heavens are higher than the earth, So are My ways higher than your ways, And My thoughts than your thoughts.

10 For as the rain comes down, and the snow from heaven, And do not return there, But water the earth, And make it bring forth and bud, That it may give seed to the sower And bread to the eater,

11 So shall My word be that goes forth from My mouth; It shall not return to Me void, But it shall accomplish what I please, And it shall prosper in the thing for which I sent it."

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.

Therefore, when the subject of promises involves a person's eternity, the only words worthy of complete trust are the words spoken by the Lord our Eternal God, for only in Him can they be fulfilled forever.

Furthermore, so that people all over the world may at present have a reference to be even more confident that the Lord's words are eternally faithful, God not only announced them through prophets, psalmist, and other writers, but sent the Living Word into the world to make each of His promises even more widely known to all humankind.

- 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.
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.

- John 6: 65 And He said, "Therefore I have said to you that no one can come to Me unless it has been granted to him by My Father."*
66 From that time many of His disciples went back and walked with Him no more.
67 Then Jesus said to the twelve, "Do you also want to go away?"
68 But Simon Peter answered Him, "Lord, to whom shall we go? You have the words of eternal life.
69 Also we have come to believe and know that You are the Christ, the Son of the living God."

*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.*

*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.*

*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.*

C4. The Harmful Resistance towards the Fulfillment of Long-Awaited Promises

As mentioned earlier, the discernment of promises that are or are not applicable to a specific person is of high relevance, for promises may significantly affect what people believe and how people act according to what they believe.

We also saw earlier that, in some cases, several promises are even presented by some people to their peers according to the content exposed in the Scriptures, but which are presented to them for a time or in a way that is not correct regarding what God has defined for a particular promise. This situation may occur even regarding promises that have already been accomplished or fulfilled. An aspect that does not necessarily distort the content of a specific promise, but which may generate a distorted expectation about how people should relate to the promise in reference.

On the one hand, the proposition of undue anticipation of the deadline for the fulfillment of a promise may place a person under unfounded illusions. On the other hand, the attempt to uphold a promise already fulfilled, as if it were a promise that still needs to be fulfilled, may also come to place people under unfounded expectations and attitudes towards what they expect from that promise.

To look at a promise that has already been fulfilled from the perspective of still waiting for what has been promised to be fulfilled is to put oneself in a meaningless position. But, even so, many people in the world often follow this attitude. Looking at a promise already fulfilled, without considering it as something that has already been accomplished, may lead people to refrain from what the promise already fulfilled has made available to be accessed. By the simple fact of not being correctly positioned regarding the fulfillment of some promises, people may also come to put themselves in a condition that keeps them separated from what is already within reach.

So, once a promise has been fulfilled, what has been promised is no longer a promise to be expected for the future, for it has already become a fact.

When, for instance, many who call themselves Christians still await God's promise that Christ would be seated on the so-called eternal throne of David, instead of accepting the fact that this promise has already been fulfilled and that Christ is already seated at the right of the Heavenly Father or on the throne in reference, above all the principalities and powers in the world, they also tend to refrain from praying to Christ so that He, as the Eternal King of Righteousness and Peace, may manifest His righteousness and peace among human beings in the present days.

The Lord Jesus Christ, also as the Son of Man who died and was resurrected by the power of God from the dead, has already been established by the Heavenly Father in His eternal place of government. This promise was already fulfilled by the Heavenly Father when Christ was taken to heaven after the work of redemption that through Him was made manifest to the world, an aspect most widely addressed in the subject on The Gospel of the Glory of God and the Glory of Christ and of which we remember just some texts below:

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.**

Romans 8: 33 **Who shall bring a charge against God's elect? It is God who justifies.**
34 **Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us.**

Revelation 1: 5 ... **and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth. To Him who loved us and washed us from our sins in His own blood, ...**

And why, then, do many people still relate to promises already fulfilled and not to the facts that the fulfillment of these promises has already made available to them?

When we observe the behavior of human beings described in the Scriptures from the specific perspective of their relationship with promises, as well as the attitude of those who live in contemporary days, it can be seen that many people start to create the most different behaviors or postures regarding what they think was promised to them. And among them, it can be observed that the more relevant a promise is to an individual and the longer the period between the declaration of the promise and the fulfillment of it is, also bigger the chances are of people creating a whole set of feelings, thoughts, considerations, and actions around that promise.

The set of things that are created around a promise may become really big. And it may gain an even broader appeal when a promise has been addressed to a group of people, to an entire people, or even to all people of all nations, reaching even broader dimensions if the promise has also been passed on from generation to generation.

Around some promises, people may come to create structures, professions, and even industries of dissemination, speculations, prophecies, and teachings about them, which may generate a movement of centuries around these promises and the expectations projected from them or towards them.

The set of things created around some promises may even grow to the point where the fulfillment of the promise is no longer interesting for those who “profit” from the “business” that the expectations around some promises have come to generate.

The expectation around a promise, several times, gets to the point of becoming idolatry for the promise itself and the life around it, leading to the fact that many people start to be more satisfied with the promise than with the possibility of it becoming fulfilled and that people may have access to what the promise promised to grant them.

When a promise is fulfilled, a whole context of months, years, centuries, or even millennia can undergo a radical and drastic change. When a promise is fulfilled, many thoughts and actions in the lives of those for whom the promise has been fulfilled may instantly lose their reason for continuing to exist. The fulfillment of some promises may even represent a feeling of emptiness, gap, or a vacuum in some activities that a person was used to carrying out before the fulfillment of the promise became a reality.

Sudden changes in the position of waiting for something to the condition where that what was expected has been accomplished, are not always easy to be accepted or assimilated, for they may also represent significant changes in the life references of a person or group of people. The fulfillment of promises may change the positions, conditions, cultures, traditions, and hopes of those who come to face the new reality that the fulfillment of promises puts before their lives.

The fulfillment of promises changes spheres of the dominion of some people over other people, for, throughout human history, there are always those who want to retain people under their teachings using the artifice of promises and prophecies as tools to make others dependent on them.

Many in the world are reluctant to accept various facts that have already established the fulfillment of many promises because they do not want to face the realities that accompany the fulfillment of these promises and do not want to face the aspects that need to be denied due to the same fulfillment of the promises.

On several occasions in history, as well as today, the fulfillment of truly good promises has often caused sadness instead of causing great joy precisely in the lives of those who have longed for this fulfillment. Throughout the Scriptures, it can be observed that some promises that the people expected to be fulfilled ended up being placed in a condition of “veneration,” to the point that the promises became more revered than God Himself who gave the promises. And in their inappropriate or excessive attachment, or in their idolatry to promises, many people have gone so far as to prefer to remain under the veil of the lie that some promises have not yet been fulfilled even after the promises have already been fully fulfilled.

Therefore, **the resistance for some promises to become fulfilled or to accept that some promises have already been fulfilled, in some ways, may become an opposition to what was promised even equal or more intense than the unbelief itself towards some promise while it still was a promise.**

Excessive attachment to a promise or set of promises may create blindness to the point where a person becomes a persecutor of what has already been fulfilled or has been revealed to meet what was promised, as was the case with Saul, also called Paul, who later came to repent and become an apostle of the Lord Jesus Christ.

Because he did not understand and did not accept the fulfillment of God's promise in Christ Jesus, Saul found himself persecuting precisely the One who had already come as the Messiah for his life, the One who had been promised by God for centuries and who in Saul's day was revealed widely to the world.

When Saul sought to combat the facts of the promise that had already been fulfilled, he was acting as if he was kicking against the goads, as was exposed by the Lord Jesus Christ Himself directly to Saul and narrated in the following text:

Acts 26: 9 Indeed, I myself thought I must do many things contrary to the name of Jesus of Nazareth.

10 This I also did in Jerusalem, and many of the saints I shut up in prison, having received authority from the chief priests; and when they were put to death, I cast my vote against them.

11 And I punished them often in every synagogue and compelled them to blaspheme; and being exceedingly enraged against them, I persecuted them even to foreign cities.

12 While thus occupied, as I journeyed to Damascus with authority and commission from the chief priests,

13 at midday, O king, along the road I saw a light from heaven, brighter than the sun, shining around me and those who journeyed with me.

14 And when we all had fallen to the ground, I heard a voice speaking to me and saying in the Hebrew language, "Saul, Saul, why are you persecuting Me? It is hard for you to kick against the goads."

15 So I said, "Who are You, Lord?" And He said, "I am Jesus, whom you are persecuting.

16 But rise and stand on your feet; for I have appeared to you for this purpose, to make you a minister and a witness both of the things which you have seen and of the things which I will yet reveal to you.

17 I will deliver you from the Jewish people, as well as from the Gentiles, to whom I now send you,

18 to open their eyes, in order to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in Me."

Until the moment of the encounter with the Lord Jesus Christ, Saul lived on promises without knowing how to discern how they would be fulfilled. However, from the moment that Saul had an encounter with a central promise fulfilled or revealed to the world, and accepted it, the Lord instructed him to be a witness of what he saw already fulfilled in his generation, radically and forever changing Saul's life.

So, similarly to Saul, **the Lord also wants each person to be able to have the eyes open to what has already been accomplished in order to live based on what has already been revealed and established by God.**

It is also through the Gospel of the Promise that the Lord teaches us and allows us to distinguish what is already available to us in Him, or what we already can access in Him, as well as what we still need to wait until we may reach it.

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.

7 for which I was appointed a preacher and an apostle (I am speaking the truth in Christ and not lying), a teacher of the Gentiles in faith and truth.

If people knew more about promises in the light of the Gospel of the Promise, they would also have more light on what has already been fulfilled in favor of their lives. And so, through what is already available, they could spare themselves from kicking against the goads that bring them so much pain and suffering.

Resisting what God has already accomplished in our favor for not wanting the changes that this acceptance may cause, is also a form of resistance against the truth and the goodness that the Lord has already established to be accepted. The damage of this resistance, however, does not fall on the truth, but on the one who resists it, because there is nothing in the world that can oppose the truth established by the Lord.

*James 3: 14 **But if you have bitter envy and self-seeking in your hearts, do not boast and lie against the truth.***

*2 Corinthians 13: 8 **For we can do nothing against the truth, but for the truth.***

C5. Promises Are Yet Another Expression of God's Full Sovereignty for Us to Trust in the Lord

Both in the material on The Gospel of the Righteousness of God and on The Gospel of the Grace of God, we sought to describe that since the coming of Christ into the world, as the Son of Man, a series of factors essential to human life came to have a much broader revelation and manifestation, also enabling much more direct access to a series of attributes of God.

Christ's coming into the world divided the world into *before Christ* and *after Christ* on the calendar of most peoples. However, Christ's coming into the world, and the work that God accomplished through His Only Begotten Son, also divided spiritual times into *before Christ* and *after Christ*, to the point that the condition of people before God can be changed through faith in Christ and to the point of the period when Christ came into the world to be called the “*fullness of the time*,” as exemplified in the text below:

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.
6 And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!"
7 Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ.

In many ways and through many manifestations, God has repeatedly shown His goodness to human beings and has always manifested His desire to have a closer relationship with them. However, since Christ came in the flesh into the world, these demonstrations have taken on a dimension never imagined until then by people.

Christ's coming into the world manifested God's goodness, mercy, righteousness, grace, and power as the world had never thought possible to be seen. In Christ Jesus, God revealed Himself in a very tangible way to human beings in their most diverse circumstances of daily life, proposing to them full reconciliation with their Creator.

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.

The Lord Jesus Christ was sent by the Heavenly Father into the world to demonstrate God's love for each person.

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.

When the Lord Jesus Christ announced the Gospel of God to the poor and the rich, He was saying that God loves everyone, whether or not they are possessors of material goods. When the Lord received the children and said that the kingdom of heaven belongs to them, He was showing that the Heavenly Father loves each new conceived life.

By not condemning the woman caught in adultery, Christ showed that the Heavenly Father had not sent Him to stone sinners or to incline Himself in favor of men to the detriment of women. Christ demonstrated the power of God's forgiveness to all who are willing to receive it.

When Christ healed a blind man, He exposed the false mentality that proclaimed that that man would never be able to receive the mercy of God because of the sin of his parents.

By taking the initiative to meet the man who lived in tombs and who was subject to a legion of evil spirits, Christ showed that the Heavenly Father offers redemption even to individuals who are under very dense darkness and who are living apart from any relationship with other people.

When He saw the sadness of the widow who had lost her only son, and out of compassion raised him from the dead, the Lord Jesus showed that God cares for men as much as for all women, regardless of the social status, age condition, or wealth of each person.

When Christ traveled all manner of towns and villages to announce the kingdom of God to them and to show the Heavenly Father's goodness to all, He showed that God loves all people regardless of the region in which they live.

When the Lord cast seven demons out of Mary Magdalene, He showed that God does not reject a broken and repentant individual no matter how intensely one has served the devil or has been intensely enslaved by the kingdom of darkness.

Everything the Lord Jesus Christ said or did was God speaking or doing. The Lord Jesus came to demonstrate in a practical way the Heavenly Father's love for all people in their most diverse circumstances and regardless of the obscurity of the conditions in which people were.

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.

Acts 10: 37 That word you know, which was proclaimed throughout all Judea, and began from Galilee after the baptism which John preached:

38 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.

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

Through the creation, God broadly manifested His power to bring into existence all that God intends to create. However, through Christ, in addition to continuing to demonstrate the sovereign condition of His power over the creation, God manifested His will and love for all people in a way that the world had never seen and never thought that it could be manifested.

Romans 1: 20 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, 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.

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.

And if we take into account only the two great events in the history of humankind mentioned in the texts above, that is, the work of creation and the work of justification in Christ Jesus, anyone would already have more than enough material to turn the heart to God to be saved by His love and to be instructed on what the Lord's purpose is for his or her life.

Nevertheless, **wanting to make it even more evident that the granting of His goodness to all human beings occurs through His sovereign power, His eternal love, and His endless grace, God used promises throughout the centuries in which He prepared the coming of the Lord Jesus Christ to the world as the Redeemer of all those who would come to believe in Him.**

Aiming to make His sovereignty even more evident to human beings and what has been the reason for His intervention in favor of each of them, the Lord announced in advance what He would do at the appropriate time so that people could have on more safe point of support to recognize what would come to them from the Father of Lights, as well as to discern what would be presented to them without being sent indeed by the Eternal Lord.

To cooperate with people's understanding that justification and salvation for their lives would be granted to them through heavenly grace and would be accessible through faith in the Lord, and not by human works of justification, God established promises many centuries before of the coming of Christ concerning how this coming of the Lord Jesus would occur and how the access to Christ would be made available to the most diverse people in the world, as exemplified through some more 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."***

*Romans 4: 13 **For the promise that he would be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith.***

*16 **Therefore it is of faith that it might be according to grace, so that the promise might be sure to all the seed, not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all***

*17 **(as it is written, "I have made you a father of many nations") in the presence of Him whom he believed, God, who gives life to the dead and calls those things which do not exist as though they did.***

As mentioned in the above texts, the fact that God announced promises many centuries before Christ's coming in the flesh into the world has a very particular role in understanding faith and grace, because due to these promises, people can see God's everlasting sovereignty from one more substantial or evident way.

Only God, being Omnipotent, Omniscient, Omnipresent and fully sovereign concerning all times and all created life, could, with so many years and centuries in advance, utter with extreme precision His intervention that would occur precisely in the fullness of time.

Thus, through His firm and detailed promises previously announced and recorded in the Scriptures, God shows that He has always been ahead of all facts in all times, also teaching us that the Lord was never caught by surprise by any action of humans or by the need of manifesting His love in Christ Jesus because people have incurred subjection to sin.

*Psalms 93: 1 **The LORD reigns, He is clothed with majesty; The LORD is clothed, He has girded Himself with strength. Surely the world is established, so that it cannot be moved.***

*Job 42: 1 **Then Job answered the LORD and said:**
2 **"I know that You can do everything, And that no purpose of Yours can be withheld from You."***

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.

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.

...

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 are in God.

If people claim that they cannot see the sovereignty of God in all the Lord's creation and claim that they cannot see God in the gift of the Gospel offered to humanity, how can they continue to deny the sovereignty of God that presents a multitude of promises recorded with centuries in advance and which have already been fulfilled exactly in Christ Jesus without any failures?

God's times are beyond human comprehension. However, through His promises already fulfilled in Christ Jesus toward us, the Lord allows people to see through one more way His sovereignty so that they may believe in Him even though they do not understand the full breadth of heavenly times.

Ecclesiastes 3: 11 He has made everything beautiful in its time. Also He has put eternity in their hearts, except that no one can find out the work that God does from beginning to end.

Through the promises announced beforehand to the world, the Lord shows us facets of His sovereignty that extends from eternity to eternity. And He does it so that we may have confidence and peace in Him even though we do not know the enormity of details that will still be revealed to us in the future.

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.*

*Psalms 90: 1 Lord, You have been our dwelling place in all generations.
2 Before the mountains were brought forth, Or ever You had formed the earth and the world, Even from everlasting to everlasting, You are God.*

*Psalms 121: 3 He will not allow your foot to be moved; He who keeps you will not slumber.
4 Behold, He who keeps Israel Shall neither slumber nor sleep.
5 The LORD is your keeper; The LORD is your shade at your right hand.
6 The sun shall not strike you by day, Nor the moon by night.
7 The LORD shall preserve you from all evil; He shall preserve your soul.
8 The LORD shall preserve your going out and your coming in From this time forth, and even forevermore.*

*Jude 1: 24 Now to Him who is able to keep you from stumbling, And to present you faultless Before the presence of His glory with exceeding joy,
25 To God our Savior, Who alone is wise, Be glory and majesty, Dominion and power, Both now and forever. Amen.*

Daniel 4: 3 How great are His signs, And how mighty His wonders! His kingdom is an everlasting kingdom, And His dominion is from generation to generation.

C6. The Promise of the Gospel Already Fulfilled and that Makes Other Promises of the Gospel Available

A very interesting aspect to be observed when the subject of promises is addressed refers to the point that some promises can only be fulfilled if other promises are fulfilled previously, thus generating the dependence of some promises on those that open the way for them so that they can also be fulfilled.

A person, for instance, may receive the promise that a title to a particular property will be given to him and that he will be allowed to make free use of that property after receiving the respective title. In this case, the promise to receive the title stands out since the other promises simply cannot become a practical reality without the first promise being fulfilled.

Moreover, among the promises that serve as the means for other promises to be fulfilled, we also find those that have already been fulfilled but which should never be forgotten and abandoned so that the path to other promises remains open. The fulfillment of some specific promises causes them to become established as a firm basis or the guarantee for other promises. That is why some promises are distinguished or stand out from others.

So, returning to the example of the person who receives the title of possession of a promised property, it is evident that the other promises that were made to the individual are only valid indeed as long as the person remains the owner of the property, losing the other effects if he disposes of the property title promised and delivered to him.

Thus, **the understanding and recognition of the associations and dependencies that may exist between multiple promises become especially relevant when the theme refers to God's promises made to human beings, for some of them definitely also represent the condition and the guarantee that others can be accessed.**

If we still look with a little more precision the association that exists between the multiple promises of God recorded in the Scriptures, we can observe that in reality **there is a promise, with a particular emphasis, that stands out above others**, as mentioned in the following text:

*Hebrews 11: 32 **And what more shall I say? For the time would fail me to tell of Gideon and Barak and Samson and Jephthah, also of David and Samuel and the prophets:***

*33 **who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions,***
*34 **quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens.***

*35 **Women received their dead raised to life again. And others were tortured, not accepting deliverance, that they might obtain a better resurrection.***

*36 **Still others had trial of mockings and scourgings, yes, and of chains and imprisonment.***

37 *They were stoned, they were sawn in two, were tempted, were
 slain with the sword. They wandered about in sheepskins and
 goatskins, being destitute, afflicted, tormented,*
 38 *of whom the world was not worthy. They wandered in deserts and
 mountains, in dens and caves of the earth.*
 39 *And all these, having obtained a good testimony through faith, did
 not receive the promise,*
 40 *God having provided something better for us, that they should not
 be made perfect apart from us.*

Among all the promises that God has given to human beings and that the Lord continues to give to them, there is an entirely singular and exceptional promise that surpasses the other promises, which is the promise whose fulfillment opened the way for people to be saved for the newness of eternal life in the Lord and for them to live and walk according to God's will for their lives.

This entirely singular promise has been promised for centuries and even millennia. This same promise was promulgated partially and initially when only Adam and Eve were still on the face of the Earth, becoming further intensified by the call of God to Abraham and Sarah, and which was repeated with the addition of many details throughout the generations that came after the life of Isaac, a son born according to the faith of Abraham and Sarah in the Lord.

Among the many promises of what would happen to the human beings, and especially to those who would come to believe in the Lord, God announced a promise that received increasing prominence, precision, and exposure of the purposes associated with it, a point that was briefly exposed by Paul in the speech which he made in Antioch of Pisidia and which was recorded by Luke in the book of the Acts of the Apostles as we can see below:

*Acts 13: 13 Now when Paul and his party set sail from Paphos, they
 came to Perga in Pamphylia; and John, departing from them,
 returned to Jerusalem.*
 14 *But when they departed from Perga, they came to Antioch in
 Pisidia, and went into the synagogue on the Sabbath day and sat
 down.*
 15 *And after the reading of the Law and the Prophets, the rulers of
 the synagogue sent to them, saying, "Men and brethren, if you have
 any word of exhortation for the people, say on."*
 16 *Then Paul stood up, and motioning with his hand said, "Men of
 Israel, and you who fear God, listen:*
 17 *The God of this people Israel chose our fathers, and exalted the
 people when they dwelt as strangers in the land of Egypt, and with
 an uplifted arm He brought them out of it.*
 18 *Now for a time of about forty years He put up with their ways in
 the wilderness.*
 19 *And when He had destroyed seven nations in the land of Canaan,
 He distributed their land to them by allotment.*
 20 *After that He gave them judges for about four hundred and fifty
 years, until Samuel the prophet.*
 21 *And afterward they asked for a king; so God gave them Saul the
 son of Kish, a man of the tribe of Benjamin, for forty years.*

- 22 *And when He had removed him, He raised up for them David as king, to whom also He gave testimony and said, 'I have found David the son of Jesse, a man after My own heart, who will do all My will.'*
- 23 *From this man's seed, according to the promise, God raised up for Israel a Savior, Jesus,*
- 24 *after John had first preached, before His coming, the baptism of repentance to all the people of Israel.*
- 25 *And as John was finishing his course, he said, 'Who do you think I am? I am not He. But behold, there comes One after me, the sandals of whose feet I am not worthy to loose.'*
- 26 *Men and brethren, sons of the family of Abraham, and those among you who fear God, to you the word of this salvation has been sent.*
- 27 *For those who dwell in Jerusalem, and their rulers, because they did not know Him, nor even the voices of the Prophets which are read every Sabbath, have fulfilled them in condemning Him.*
- 28 *And though they found no cause for death in Him, they asked Pilate that He should be put to death.*
- 29 *Now when they had fulfilled all that was written concerning Him, they took Him down from the tree and laid Him in a tomb.*
- 30 *But God raised Him from the dead.*
- 31 *He was seen for many days by those who came up with Him from Galilee to Jerusalem, who are His witnesses to the people.*
- 32 *And we declare to you glad tidings (or the Gospel), that promise which was made to the fathers.*
- 33 *God has fulfilled this for us their children, in that He has raised up Jesus. As it is also written in the second Psalm: 'You are My Son, Today I have begotten You.'*
- 34 *And that He raised Him from the dead, no more to return to corruption, He has spoken thus: 'I will give you the sure mercies of David.'*
- 35 *Therefore He also says in another Psalm: 'You will not allow Your Holy One to see corruption.'*
- 36 *For David, after he had served his own generation by the will of God, fell asleep, was buried with his fathers, and saw corruption;*
- 37 *but He whom God raised up saw no corruption.*
- 38 *Therefore let it be known to you, brethren, that through this Man is preached to you the forgiveness of sins;*
- 39 *and by Him everyone who believes is justified from all things from which you could not be justified by the law of Moses.*
- 40 *Beware therefore, lest what has been spoken in the prophets come upon you:*
- 41 *Behold, you despisers, Marvel and perish! For I work a work in your days, A work which you will by no means believe, Though one were to declare it to you.'"*
-

In the above speech, Paul summarizes the central promise of all times. The promise that stood out and stands out over all other promises. The promise which Paul presents as being the Lord Jesus Christ, and this One crucified and risen from the dead by the power of God so that all who believe in Him can receive eternal life in the Heavenly Father.

Through his preaching, Paul announces that God constituted His Gospel as being also the Gospel of a promise differentiated from all other promises so that all people would know about it and so that, knowing about it, they could also open their hearts to receive what with such heavenly love was accomplished on behalf of every person in the world. And yet, so that no one might find oneself as a despiser of this unique promise.

If we return once more to our example of the promise of the title of ownership of a property, we could, perhaps, or just figuratively, say that Christ is the promised title of the property of salvation and the newness of life in God.

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

Christ is the One in whom or through whom all other promises of God for salvation and the newness of life according to His will can be achieved.

In addition, the essential understanding of Christ as the central promise of God is also essential for people not to create expectations of receiving other promises from God through unfounded ways.

Therefore, **if an individual does not receive Christ as the central promise given by God and as the promise that opens the way and grants permission to access the other promises of the Gospel, that person can even exercise hope in reaching the other promises of the Gospel, but one will be practicing a vain hope with no chance of success until he or she accepts the main promise declared by the Eternal Lord.**

In the book of Galatians, the Lord explicitly shows that the fulfillment of the promises declared to Abraham necessarily passes through Christ. In other words, it is in Christ Jesus that the other promises announced by God to Abraham manifest salvation, the newness of life in the Lord, and may come to be fulfilled in the lives of those who receive the Lord in their hearts.

*Galatians 3: 16 **Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is Christ.***

...
*22 **But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe.***

...
*26 **For you are all sons of God through faith in Christ Jesus.***

*27 **For as many of you as were baptized into Christ have put on Christ.***

*28 **There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.***

*29 **And if you are Christ's, then you are Abraham's seed, and heirs according to the promise.***

Through His central promise already fulfilled, God promised and gave us Christ, so that in Christ, we can have access to His other promises.

Salvation and the life that results from God's salvation can never be dissociated from the Lord Jesus Christ, for God has determined that they should be exclusively in Him.

The salvation and the novelty of eternal life promised by the Lord cannot be dissociated from the One that God has already given us as the provision and the only source of salvation and life.

1 John 2: 25 And this is the promise that He has promised us, eternal life.

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

*1 John 5: 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.*

The Gospel of the Promise is the power of God for the salvation of all, equally for the Jew and the Greek, but what should never be forgotten is that the Gospel of the Promise, concerning the beforehand announced central gift from heaven and already fulfilled by God, is and always will be Christ Jesus, the Lord and Savior of everyone who believes in Him.

*Acts 4: 11 This 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.*

Regarding the promises that God made to Abraham, God also announced that they were associated with the condition of Christ becoming revealed as the King and High Priest according to the order of Melchizedek, the One who, besides being the Eternal Savior, is also the only Mediator between God and the human beings, and the eternal King of Righteousness and Peace, as it is more widely exposed in the subject on The Gospel of the Glory of God and the Glory of Christ.

Because of His work of redemption demonstrated on the cross of Calvary and the fact that the Lord Jesus was the firstborn from the dead, the inheritance promised to Abraham was handed over by the Heavenly Father to Christ, implying that anyone who wants to have access to the inheritance of the faith of Abraham, whether Jew or Gentile, can only have access to it *in Christ Jesus*.

Christ is the promise already fulfilled by God so that a new life in the Lord and all that is necessary for this newness life can be received by the Lord's manifold grace and through faith in Christ.

Galatians 3: 13 Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree"),
14 that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

God made a covenant with Abraham supported by the Lord's promises to be established according to grace and faith in this grace. However, in this same covenant, God also determined that only Christ would be the Mediator who would enable access to the promises of this covenant for all who believe in Him.

Hebrews 8: 6 But now He (Jesus) has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises.

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

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.

Abraham, Isaac, Jacob, David, Isaiah, Jeremiah, and so many others, were fellow workers by whom God's promises were announced to the nations, but the Heavenly Father established only Christ as the One through whom the promises would be fulfilled and made available to those who believe what the Lord has promised them.

Christ's position is so evident in the Scriptures and so decisive in the matter of Him being the Mediator of God's promises, that it is faith in Christ that also determines whether a person is considered as a true descendant of Abraham before God.

Romans 9: 6 ***But it is not that the word of God has taken no effect. For they are not all Israel who are of Israel,***
 7 ***nor are they all children because they are the seed of Abraham; but, "In Isaac your seed shall be called."***
 8 ***That is, those who are the children of the flesh, these are not the children of God; but the children of the promise are counted as the seed.***

Galatians 3: 5 ***Therefore He who supplies the Spirit to you and works miracles among you, does He do it by the works of the law, or by the hearing of faith?***
 6 ***Just as Abraham "believed God, and it was accounted to him for righteousness."***
 7 ***Therefore know that only those who are of faith are sons of Abraham.***

Galatians 3: 23 ***But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed.***
 24 ***Therefore the law was our tutor to bring us to Christ, that we might be justified by faith.***
 25 ***But after faith has come, we are no longer under a tutor.***
 26 ***For you are all sons of God through faith in Christ Jesus.***
 27 ***For as many of you as were baptized into Christ have put on Christ.***
 28 ***There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.***
 29 ***And if you are Christ's, then you are Abraham's seed, and heirs according to the promise.***

Still in other words, if a person believes in Christ and receives Him as Lord, one receives the fulfillment of the promise of becoming a child of God through faith.

And if someone is a son of the Heavenly Father, one also is the heir of God in Christ Jesus, in whom is the possibility of fulfilling all the other promises of God to be received through faith in the Lord.

2 Timothy 1: 1 ***Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,***
 2 ***To Timothy, a beloved son: Grace, mercy, and peace from God the Father and Christ Jesus our Lord.***

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.***

*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?***

The central promise of the Gospel of the Promise is not land, it is not material wealth, but it is Christ Jesus for everyone who believes in Him, for everything necessary for the salvation and the novelty of eternal life is found in the Lord Jesus or the Heavenly Father grants it through Christ.

The central promise of eternal newness of life that God announced from the beginning to the world is the Living Bread that comes down from heaven.

*John 6: 45 **It is written in the prophets, 'And they shall all be taught by God.' Therefore everyone who has heard and learned from the Father comes to Me.***

*46 **Not that anyone has seen the Father, except He who is from God; He has seen the Father.***

*47 **Most assuredly, I say to you, he who believes in Me has everlasting life.***

*48 **I am the bread of life.***

*49 **Your fathers ate the manna in the wilderness, and are dead.***

*50 **This is the bread which comes down from heaven, that one may eat of it and not die.***

The fulfillment of the most prominent promise ever announced to human beings is found in Christ, in whom all the treasures of wisdom and knowledge are hidden. It is the fulfillment that has been revealed from faith to faith in Him who makes alive and strengthens those who have been made alive to live and walk according to the Heavenly Father's will.

Christ is the eternal gift through which a person achieves the promised gift of reconciliation with God and of being able to be a child of the eternal Heavenly Father.

The central promise of the Gospel of the Promise, the fulfillment of which was revealed in the fullness of time, is the Eternal Christ who was crucified and raised from the dead so that the mystery of the centuries can be fulfilled in all who believe in Him, whether Jews or Gentiles.

*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.***

*29 **To this end I also labor, striving according to His working which works in me mightily.***

- 2: 1 *For I want you to know what a great conflict I have for you and those in Laodicea, and for as many as have not seen my face in the flesh,*
- 2 *that their hearts may be encouraged, being knit together in love, and attaining to all riches of the full assurance of understanding, to the knowledge of the mystery of God, both of the Father and of Christ,*
- 3 *in whom are hidden all the treasures of wisdom and knowledge.*
- 4 *Now this I say lest anyone should deceive you with persuasive words.*
- 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.*
- 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.*
-

Highlighting this point once again, **Christ is the promise that was once promised and has already been fulfilled.** The Lord Jesus is the reference of the superior promise or the superior resurrection, and without which, no one can be justified or perfected to receive the other promises of the Gospel.

- 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?"***
- 27 **She said to Him, "Yes, Lord, I believe that You are the Christ, the Son of God, who is to come into the world."***
-

Christ is the promise of God who passed through death on the cross of Calvary also to be the promise that rose from the dead to be received by faith, so that, from Christ, all other promises and gifts of God may become fulfilled in due time to those who answer the Lord's call to be His.

- Romans 1: 1 **Paul, a bondservant of Jesus Christ, called to be an apostle, separated to the gospel of God***
- 2 **which He promised before through His prophets in the Holy Scriptures,***
- 3 **concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh,***

- 4 *and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead.*
 5 *Through Him we have received grace and apostleship for obedience to the faith among all nations for His name,*
 6 *among whom you also are the called of Jesus Christ;*
 7 *To all who are in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.*

Christ is the greatest or the key promise announced in all ages. Christ is the promise of antiquity already perfectly fulfilled by God for all generations, because just as God had promised in detail hundreds and even thousands of years before Christ came into the world as the Son of Man, so it also was when His coming was fulfilled in favor of all human beings.

- Isaiah 53: 1 Who has believed our report? And to whom has the arm of the LORD been revealed?*
 2 *For He shall grow up before Him as a tender plant, And as a root out of dry ground. He has no form or comeliness; And when we see Him, There is no beauty that we should desire Him.*
 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.*
 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.*
 7 *He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth.*
 8 *He was taken from prison and from judgment, And who will declare His generation? For He was cut off from the land of the living; For the transgressions of My people He was stricken.*
 9 *And they made His grave with the wicked, But with the rich at His death, Because He had done no violence, Nor was any deceit in His mouth.*
 10 *Yet it pleased the LORD to bruise Him; He has put Him to grief. When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, And the pleasure of the LORD shall prosper in His hand.*
 11 *He shall see the labor of His soul, and be satisfied. By His knowledge My righteous Servant shall justify many, For He shall bear their iniquities.*
 12 *Therefore I will divide Him a portion with the great, And He shall divide the spoil with the strong, Because He poured out His soul unto death, And He was numbered with the transgressors, And He bore the sin of many, And made intercession for the transgressors.*

John 19: 28 After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, "I thirst!"
29 Now a vessel full of sour wine was sitting there; and they filled a sponge with sour wine, put it on hyssop, and put it to His mouth.
30 So when Jesus had received the sour wine, He said, "It is finished!" And bowing His head, He gave up His spirit.

John 2: 22 Therefore, when He had risen from the dead, His disciples remembered that He had said this to them; and they believed the Scripture and the word which Jesus had said.

1 Corinthians 15: 1 Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand,
2 by which also you are saved, if you hold fast that word which I preached to you, unless you believed in vain.
3 For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures,
4 and that He was buried, and that He rose again the third day according to the Scriptures.

C7. The Central Focus of the Fulfillment of the Core Promise of the Gospel

In the previous chapter, we highlighted that even from the first days when the human being was created, God made a singular promise to send His Son as Savior to the world. Promise that the Lord made from Himself and which God has already fulfilled regardless of whether people give credit or acknowledge what He has done for them, an aspect addressed more particularly in the subject on The Gospel of God's Righteousness.

The fulfillment of this singular promise has become the promise by which the other promises of the Gospel of God become available. And concerning which, there is also the aspect that for a person receiving that which has been promised in these other promises, it is also conditional the acceptance, by faith, of the central promise already fulfilled by the Lord.

Nevertheless, **receiving Christ Jesus as the primary promise of all times is not the end of the process, but it is the beginning of a new time for those who believe in Him and receive Him as Lord in their hearts.**

As we also mentioned earlier, **the recognition of the fulfillment of the central promise made by God to human beings and the attitude of receiving what the fulfillment of this promise makes available to people inaugurate a new time in which many other promises of God can be achieved by the one who acknowledges and receives the most prominent heavenly gift.**

After Christ, through faith in God, is received in the heart of a person as the fulfillment of the central promise made by God during many generations, the promises that were announced beforehand and that would follow the coming of Christ also become available, at the appropriate time, to the one who believes in Christ as his or her provision of eternal justification.

After the Gospel of the Promise reveals to us that the central promise has been fulfilled, it also reveals to us that the other promises made by God for centuries have obtained the liberation to be achieved through Christ Jesus, because together with the promise of Christ's resurrection, the Gospel of the Promise informs us that God has announced yet another promise, namely: ***"I will give you the sure mercies of David."***

A very significant aspect related to the fact that God also announced in advance the promises that would follow the fulfillment of Christ's crucifixion and resurrection, is that the promises declared before the coming of Christ in the flesh into the world previously define what the aspects that God promised to make available from the revelation of Christ are, or what can be expected from the moment the Lord did all the work of provision for the salvation of human beings.

The knowledge of the promises that have become available since the revelation of Christ to the world can play a crucial role in preventing people from creating or setting expectations in aspects that God has not promised to fulfill regarding their lives.

By not following the instructions of the Gospel of the Promise, people throughout history have sought to add the most diverse imaginations and desires to the promises originally given by the Lord.

When Christ came into the world as the Son of Man, many thought that Christ was coming to be their new king in the earthly kingdoms or had an expectation that Christ had come to establish order in the various social confusions that people have placed themselves over the centuries. However, most of them did not think that Christ had come to reconcile people with the Creator of their lives.

Although God promised the coming of Christ to redeem and rescue people under the bondage they were in because of their offenses, sins, and iniquities, people created the most varied expectations that the Messiah would come primarily to free them from their socially unfavorable conditions, and whose hopes rarely contemplated the need for the purification of their own hearts.

The search for human leadership and the things of God, without really wanting a living and personal relationship with God, was something that people were doing for centuries, as can be seen in chapter 9 of Nehemiah, but that never brought a solution to what they needed indeed.

Thus, when people saw that the Lord Jesus Christ did not come to dethrone natural kings or dispute kingdoms on earth, for this was not what would cause people to return to God by understanding and of their own free will, they were amazed and rejected the One who they had been waiting for so long.

When people thought that God would come to help them by fulfilling the central promise of all centuries, they did not think that God's help would come first to change them inwardly, and not just socially and outwardly.

The burden of guilt and the iniquities that separated people from the possibility of fellowship with God needed to be removed from each person's heart so that each one of them could return to relate freely with the Heavenly Father. The weight of condemnation and also those sins of an already more advanced or instituted degree, and that people have become accustomed to seeing as not being a sin, needed a solution to be removed from people's hearts even before external social changes.

While people waited for God to act for them, God had made a promise to work first in them.

While people waited for God only to come to work for them, God had made a promise to remove first that which stood in the heart of each person against the Lord's work on their behalf, as explained in several words declared for centuries by the Lord's prophets and exemplified by some texts below:

*Isaiah 59: 1 **Behold, the LORD'S hand is not shortened, That it cannot save; Nor His ear heavy, That it cannot hear.***

2 But your iniquities have separated you from your God; And your sins have hidden His face from you, So that He will not hear.

3 For your hands are defiled with blood, And your fingers with iniquity; Your lips have spoken lies, Your tongue has muttered perversity.

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.

- 5 *They hatch vipers' eggs and weave the spider's web; He who eats of their eggs dies, And from that which is crushed a viper breaks out.*
- 6 *Their webs will not become garments, Nor will they cover themselves with their works; Their works are works of iniquity, And the act of violence is in their hands.*
- 7 *Their feet run to evil, And they make haste to shed innocent blood; Their thoughts are thoughts of iniquity; Wasting and destruction are in their paths.*
- 8 *The way of peace they have not known, And there is no justice in their ways; They have made themselves crooked paths; Whoever takes that way shall not know peace.*
- 9 *Therefore justice is far from us, Nor does righteousness overtake us; We look for light, but there is darkness! For brightness, but we walk in blackness!*
- 10 *We grope for the wall like the blind, And we grope as if we had no eyes; We stumble at noonday as at twilight; We are as dead men in desolate places.*
- 11 *We all growl like bears, And moan sadly like doves; We look for justice, but there is none; For salvation, but it is far from us.*
- 12 *For our transgressions are multiplied before You, And our sins testify against us; For our transgressions are with us, And as for our iniquities, we know them:*
- 13 *In transgressing and lying against the LORD, And departing from our God, Speaking oppression and revolt, Conceiving and uttering from the heart words of falsehood.*
- 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.*

Jeremiah 32: 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.

- Ezekiel 11: 19 Then I will give them one heart, and I will put a new spirit within them, and take the stony heart out of their flesh, and give them a heart of flesh,*
- 20 *that they may walk in My statutes and keep My judgments and do them; and they shall be My people, and I will be their God.*
-

If all of God's promises could be fulfilled over people without also encompassing a change in their hearts, the Lord would be endorsing and agreeing to people's choice to submit to a life of sin or iniquity.

A priority social and governmental change, as expected by many, could bring some external or temporary relief to people. However, this would not remove their debt to sin

and death. It would not provide forgiveness and peace in the heart. It would not ensure that the old inner nature could be considered as dead in Christ so that living and walking according to God's will, the new inner man, or the newness of life in the Lord could be revealed and established.

While many people sought only external and temporary relief, the Gospel of the Lord, as it had also been promised previously, was offering them, above all, permanent restoration and refreshment within the heart.

While many were waiting for more rights and power in the present world, the Gospel of the Lord was offering them, first of all, the inner peace that only God can grant to those who were created by Him.

While many waited for a king to grant them better social conditions, the Lord, through the promise that was being fulfilled in Christ, was offering them the heavenly peace that can only be achieved by reconciliation with God and by receiving in the heart the eternal salvation and the condition of sons or heirs of the Heavenly Father who is above all creation.

The Gospel of the Promise, which is also the Gospel of the Creator, of Christ, of the Righteousness of God, of Salvation, of Peace, of Power, and the Grace of God, has been presented to human beings to offer them newness of life, but also to make clear where the source of this life is.

*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.***

*Galatians 4: 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.**
6 **And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!"**
7 **Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ.***

The promise of the coming of the Lord Jesus as the Redeemer, Savior, Messiah, or Christ sent by God, before any other aspect, was immutably associated with the point that Christ would come as the Mediator of the new covenant between God and those who believe in Him. And this, so that each person could come to be established in the righteousness of God to also, firstly, have eternal fellowship with the Lord through faith.

- Isaiah 42: 1 **"Behold! My Servant whom I uphold, My Elect One in whom My soul delights! I have put My Spirit upon Him; He will bring forth justice to the Gentiles.***
- 2 **He will not cry out, nor raise His voice, Nor cause His voice to be heard in the street.***
- 3 **A bruised reed He will not break, And smoking flax He will not quench; He will bring forth justice for truth.***
- 4 **He will not fail nor be discouraged, Till He has established justice in the earth; And the coastlands shall wait for His law."***
- 5 **Thus says God the LORD, Who created the heavens and stretched them out, Who spread forth the earth and that which comes from it, Who gives breath to the people on it, And spirit to those who walk on it:***
- 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."***
- 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 are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God.***
- 21 **For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.***

The Lord Jesus Christ was promised and then sent by God to be the Mediator on His part to manifest the Heavenly Father's love and to call people back to fellowship with Him. However, Christ also came to be revealed as the foundation of the fellowship of human beings with God.

The Lord Jesus Christ came to reveal and make available a connection with God which does not need temples built by human hands, human priests, images, systems of rituals, laws, or sacrifices, nor a multitude of ceremonies for purifying the body and utensils. Christ was promised and revealed by the Heavenly Father as the straight way to access the heavenly kingdom so that, through faith, all people, everywhere, could come to relate personally to the Heavenly Father, His Only Begotten Son, and the Eternal Holy Spirit.

The fulfillment of the central promise of the whole set called Scriptures or just Scripture allows people to enter a new time of life accompanied by many other

promises, but only because it inaugurated the way of a new time of relationship with the Lord of the promises by Him declared.

The Gospel of the Promise, which communicates to us the central promise already fulfilled, is also the Gospel that teaches us that the other promises only have the “yes or amen” in Him who declared the other promises and made the provision for the fulfillment of the central promise announced for centuries.

*2 Corinthians 1: 20 **For all the promises of God in Him are Yes, and in Him Amen, to the glory of God through us.***
*21 **Now He who establishes us with you in Christ and has anointed us is God,***
*22 **who also has sealed us and given us the Spirit in our hearts as a guarantee.***

The fulfillment of the central promise of all times opened the new and living way for fellowship with the Father of the promises, in whom all of His promises have the amen.

More important than knowing each of the Lord's many promises is to have direct access to the source of the promises. It is to have fellowship with the One who grants the promises and who is powerful to fulfill each one of them when the fulfillment becomes necessary or suitable.

*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.***

If people allowed themselves to be made aware by God that it is by the fellowship with Christ and the Heavenly Father that they have everything they need for the Christian life according to God's will, and started to enjoy more of what is already available to them, they would also find greater peace concerning the understanding and fulfilling of the other promises of God in their lives.

*2 Peter 1: 3 **As His divine power has given to us all things that pertain to life and godliness, through the knowledge of Him who called us by glory and virtue,***
*4 **by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust.***
*5 **But also for this very reason, giving all diligence, add to your faith virtue, to virtue knowledge,***

**6 to knowledge self-control, to self-control perseverance, to perseverance godliness,
 7 to godliness brotherly kindness, and to brotherly kindness love.
 8 For if these things are yours and abound, you will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.**

Many people are so eager to hear or receive new promises that they even promote events to cry out for more promises and to prophesy God's supposed promises to one another, but who, on the other hand, do not relate personally and adequately to the One in whom the promises have the yes or amen. In this way, they subject themselves to an ongoing need or dependence to hear new promises or prophecies instead of experiencing the fulfillment of the promises that are already available to them in the Lord.

Because people do not investigate more consistently the Gospel as the Gospel associated with the promises that were previously made, they may often run into waiting for what is not due to them, as well as they may also incur not enjoying what is already available for them in the Lord because they are negligent concerning their fellowship with God.

Although the promises revealed by the Gospel point to immeasurable provisions in the Lord, they do not contain a promise that will guarantee their fulfillment in a way that is dissociated from God's instruction and personal relationship with the Lord.

The promises that God made available in Christ Jesus, through the fulfillment of the central promise of all centuries, were never declared with the intention that people would place any of them above the Lord of the promises and above the fellowship with God to which the Eternal Gospel calls them.

*1 Corinthians 1: 9 **God is faithful, by whom you were called into the fellowship of His Son, Jesus Christ our Lord.***

*Galatians 2: 19 **For I through the law died to the law that I might live to God.***

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

*2 Corinthians 5: 15 **And He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again.***

Fellowship with God has such a high prominent place after His central promise has been fulfilled, that along with the promise of Christ's coming as the redeemer of the human beings, God has also always declared a promise of how He would do to be continually in fellowship with those who would receive the promised Christ.

Luke 3: 16 **John answered, saying to all, "I indeed baptize you with water; but One mightier than I is coming, whose sandal strap I am not worthy to loose. He will baptize you with the Holy Spirit and fire."**

John 16: 13 **However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come.**

Acts 2: 38 **Then Peter said to them, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.**
39 **For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call."**

After receiving Christ as the central promise of all centuries and after receiving the gift of becoming a son of God through the same Lord Jesus, the next exceedingly great promise that a person can come to receive together in Christ is the continuous presence of God in his or her life through the Holy Spirit of the Lord.

Galatians 3: 13 **Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree"),**
14 **that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.**

Luke 24: 49 **Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high.**

Acts 1: 3 **to whom He also presented Himself alive after His suffering by many infallible proofs, being seen by them during forty days and speaking of the things pertaining to the kingdom of God.**
4 **And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, "which," He said, "you have heard from Me;**
5 **for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now."**
6 **Therefore, when they had come together, they asked Him, saying, "Lord, will You at this time restore the kingdom to Israel?"**

- 7 *And He said to them, "It is not for you to know times or seasons which the Father has put in His own authority.*
 8 *But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."*

The presence of the Holy Spirit in an individual's life expresses the seal that he or she believes in the Lord and received what the fulfillment of God's central promise offered him or her in Christ. The presence of the Holy Spirit in a person's life, which has also been promised for centuries, represents the guarantee of the presence of the Lord Himself in one's heart, as can be seen in yet another series of texts that are presented below:

- 2 Corinthians 1: 20 *For all the promises of God in Him are Yes, and in Him Amen, to the glory of God through us.*
 21 *Now He who establishes us with you in Christ and has anointed us is God,*
 22 *who also has sealed us and given us the Spirit in our hearts as a guarantee.*

- Ephesians 1: 13 *In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise;*
 14 *who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.*

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.*

- Romans 8: 14 *For as many as are led by the Spirit of God, these are sons of God.*
 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."*
 16 *The Spirit Himself bears witness with our spirit that we are children of God,*
 17 *and if children, then heirs; heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.*

- ...
 26 *Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered.*
 27 *Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God.*

*John 7: 38 **"He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water."***
*39 **But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified.***

*Galatians 6: 8 **For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life.***

The same Holy Spirit who strengthened Christ so that God's central promise could be fulfilled through His life is the Spirit that the Lord offers to live with those who receive what the Lord has already done and still wants to do in them and through their lives.

*Romans 8: 11 **But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.***

Unquestionably, there are still many points that are of high relevance and worthy of being added regarding the presence of the Holy Spirit in the life of a Christian. However, since our goal here is more focused on presenting an overview of the Gospel of the Promise, we have chosen to address a more detailed description of the gift of the Holy Spirit to those who believe in Christ in the subject named as Every Good Gift and Every Perfect Gift, as well as in the series on the New Creature in Christ Jesus and Walking in Newness of Life.

Concluding, then, this chapter, we highlight once again that **acknowledging and receiving the gift already fulfilled in Christ regarding the central promise of the Gospel refer only to the beginning of life under the promise of being able to live and walk each day guided through fellowship with the Lord by His Holy Spirit, and in which, experiencing the other aspects promised in the Gospel is also a consequence of this personal relationship with the Lord.**

*John 15: 4 **"Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me.***
*5 **I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing."***

C8. The Gospel of the Promises to Be Fulfilled in the Future for Those Who Believe in the Promise Already Fulfilled

In the previous chapters, we addressed the aspect that the Gospel of the Promise was given to us to know the promise of the ages already fulfilled so that people can understand and believe that salvation, the adoption of children by the Heavenly Father, the newness of life in Christ, and the Holy Spirit are already available to them through the same Gospel. Thus, highlighting that the Gospel of the Promise was also granted to show that a series of other promises of God are also already available to those who believe in the Lord.

The Gospel of the Promise presents us with what has been declared in the past and what has been fulfilled so that we may access what is already available to us.

Nevertheless, if we continue to verify what is encompassed in the Gospel of the Promise, we can see that there are still a series of promises for a future that transcends the time of people in the present world, and concerning which, people long for guarantees and answers of how they will get the fulfillment of them in the time yet to come.

The Scriptures show us that if God's promises were only for the present time or even if at the natural level we gained the whole world, this, in the end, would not help us at all if our souls were lost for eternity.

Therefore, **through the Gospel of the Promise, we can know that God's central offer, already fulfilled in our favor, is also the provision made so that we can achieve the fulfillment of the promises that we will need after life on Earth.**

The recognition of the fulfillment of God's promise in Christ and the position of receiving the Lord Jesus in the heart is the way to a life in God already in the present, but also to a life that never ceases. That is, what is received in the present for the salvation and newness of life in the Lord, is also what sustains the possibility of reaching the fulfillment of the promises for life after the period in the present world, as exemplified in texts already presented in this material and of which we repeat some below:

*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?"

*1 John 2: 25 **And this is the promise that He has promised us, eternal life.***

Christ Jesus crucified, buried, risen, and seated at the right hand of the Heavenly Father, according to the eternal promise already fulfilled by God on our behalf, is the way of being made alive in the Spirit for the one who lives on Earth and receives the Lord by faith in the heart. However, Christ

is also the life and the guarantee of the promises whose fulfillment cannot yet be manifested due to the natural condition in which we find ourselves in the present.

All individuals who receive the promise already fulfilled and offered to all human beings through the Gospel of the Lord, and remain in it, equally have the guarantee of God that all His promises still open or for the future will also be fulfilled in due time on their behalf, as explained in some more texts below:

*Titus 1: 1 **Paul, a bondservant of God and an apostle of Jesus Christ, according to the faith of God's elect and the acknowledgment of the truth which accords with godliness,***
*2 **in hope of eternal life which God, who cannot lie, promised before time began,***
*3 **but has in due time manifested His word through preaching, which was committed to me according to the commandment of God our Savior.***

*James 1: 12 **Blessed is the man who endures temptation; for when he has been approved, he will receive the crown of life which the Lord has promised to those who love Him.***

*Philippians 3: 20 **For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ,***
*21 **who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself.***
*4:1 **Therefore, my beloved and longed-for brethren, my joy and crown, so stand fast in the Lord, beloved.***

*Hebrews 10: 23 **Let us hold fast the confession of our hope without wavering, for He who promised is faithful.***

*Philippians 1: 6 **Being confident of this very thing, that He who has begun a good work in you will complete it until the day of Jesus Christ.***

The Scriptures teach us that, according to the Lord's promise, we can look for new heavens and a new earth in which heavenly righteousness dwells, that we will have a glorified body similar to the glorified body of Christ after His resurrection, and that this new time will be eternally filled with the glory and the light of the Lord to the point that we do not even will need it from the sunlight and the stars, continually reminding us yet, that the guarantee of the fulfillment of the promises also in the future is always the Announcer of the promises Himself, His Beloved Son, and the Holy Spirit.

- 2 Peter 3: 13 Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.*
- 14 Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless;*
- 15 and consider that the longsuffering of our Lord is salvation.*
-

Through the Gospel of the Promise, in a way, we can see that God did not allow us to know a lot of details of what life will be like after our time on Earth. However, in no way, the Lord has left us unattended concerning having a reference that allows us to be sure that in Him we are grounded, safe, and supplied for the future that He has been preparing for us.

Through the Gospel of the Promise, we can see that God has established Christ as the reference for the past, the present, and the future of our lives, and that it is in Him that we are safe and supported forever and ever.

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

- Revelation 22: 13 I am the Alpha and the Omega, the Beginning and the End, the First and the Last.*
- 14 Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the city.*

- 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.*

- 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.*
-

Believing in Christ and starting to live and walk in Him implies receiving forgiveness from the past, the newness of life in the present, and also eternal life that will continue to manifest itself in glory in the future and forever.

1 John 2: 24 **Therefore let that abide in you which you heard from the beginning. If what you heard from the beginning abides in you, you also will abide in the Son and in the Father.**

25 **And this is the promise that He has promised us, eternal life.**

1 Timothy 4: 7 **But reject profane and old wives' fables, and exercise yourself toward godliness.**

8 **For bodily exercise profits a little, but godliness is profitable for all things, having promise of the life that now is and of that which is to come.**

9 **This is a faithful saying and worthy of all acceptance.**

10 **For to this end we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those who believe.**

John 12: 49 **For I have not spoken on My own authority; but the Father who sent Me gave Me a command, what I should say and what I should speak.**

50 **And I know that His command is everlasting life. Therefore, whatever I speak, just as the Father has told Me, so I speak.**

John 6: 40 **And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day.**

Jude 1: 20 **But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit,**

21 **keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.**

C9. Understanding Hope and Faith is Directly Related to Understanding God's Promises

In the themes of this series on the Gospel of God, we have repeatedly emphasized the point that the heavenly Gospel was revealed to manifest to human beings the will and provision of God so that each person may receive justification and salvation by grace and so that one may also start living through faith in the Lord, as exemplified once again in the following texts:

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."**

Galatians 3: 11 **But that no one is justified by the law in the sight of God is evident, for "the just shall live by faith."**

God's salvation, granted by the grace of the Lord, introduces the person who receives it into a new condition of life. And, in turn, in this new condition, one can grow in confidence in God and in His grace, as well as one can advance from faith to faith until the day he or she will be fully in the glory of the Heavenly Father, also called as the "day of Christ."

It should be remembered, however, that when the Scriptures report that the justified person is called to live by faith in God, they are not teaching that a person's action of believing is responsible for providing what is necessary for the newness of life in the Lord, but that faith makes it possible to accept what God offers this person to live in his or her new condition.

Living by faith or through faith are expressions that show us how a person can connect with what one needs in the new life in Christ Jesus, and are not expressions that in someone's intense belief, in itself, there may be all the provision for the newness of life offered to an individual, for the One who sustains everything and everyone is the Eternal Lord Himself.

Psalms 54: 4 **Behold, God is my helper; The Lord is with those who uphold my life.**

Luke 12: 24 **Consider the ravens, for they neither sow nor reap, which have neither storehouse nor barn; and God feeds them. Of how much more value are you than the birds?**

As already mentioned above, living by faith in God is something new for everyone who has received the Lord's salvation also through faith. And for this reason, it needs to be the target of learning, dedication, and growth, for saying that the "**just shall live**

by faith” also means that without faith, one may reach the point of dissociating oneself from the heavenly righteousness that justifies him or her and become deprived of the grace that this righteousness allows him or her to access.

Moreover, **one of the central points about faith in God is that this faith is not an isolated attribute or that can act independently of the association with other attributes also granted by the Eternal Lord.**

Considering that living by faith does not mean living directly by the own belief of a person, but living supported by what a person places his or her trust in, learning how to live by faith also needs to encompass learning how to relate appropriately with that in which a person believes.

Faith, by which the person justified by Christ is called to live, can only be truly considered as faith if it is also associated with the proper aspects that provide for it an adequate, steady, or unshakable foundation.

In the Scriptures, **living by faith has never been presented as a means by which a person can believe and achieve all that one wants to achieve even if what he or she wants is not based on the will of God.**

The Scriptures explicitly define what faith according to the will of God is or simply what faith is, as explained in the text below:

Hebrews 11: 1 ***Now faith is the substance of things hoped for, the evidence of things not seen.***

Other versions or translations still describe that: ***faith is the firm foundation or certainty of things hoped for, the evidence or proof of things not seen.***

The fact that the Scriptures present such a succinct description of the faith should not be confused with the greatness of the definition found in this description, for in it are contained the indispensable elements that can constitute a true faith or simply what is considered in the Scriptures as being faith.

Without understanding the aspects that are encompassed in what faith is, it also becomes much complicated to understand what faith really is. And without understanding faith correctly, it also becomes more difficult for a “just to live by faith.”

If we look closely at the last text mentioned above, we can see that faith is the composition of two distinct aspects, but that need to work together for faith to be present indeed.

Therefore, **faith, defined through the Scriptures, is the sum or combination of two aspects that complement each other, namely:**

- ⇒ 1st) **The certainty, the substance, the evidence, or the firm foundation of what is hoped for or of the things not seen;**
- ⇒ 2nd) **What is hoped for or the things not seen.**

According to the Scriptures, without a well-defined hope and associated with a substance, certainty, or foundation that can guarantee the fulfillment of the expected hope, or, yet, without evidence or proof regarding the things that are not seen, there is no faith at work, or there is not indeed the presence of faith by which the righteous are called to live and walk.

(1) The absence of hope in something previously stated or in something that is not seen, (2) the hope or belief in something that is not supported by a substance, certainty, foundation, or guarantee that can fulfill what is hoped for, or yet, (3) confidence in an aspect that cannot really support what is hoped for or give proof of what is not seen, mischaracterize what is called faith in the text of Hebrews 11.

Therefore, due to the essential condition that faith has for a person's eternal life, and the life after salvation has been received from God, below we will try to explain what was said in the previous paragraphs with other words and other texts of the Scriptures, trying to highlight also the reason why faith is so strongly associated with the different aspects of the Gospel of the Promise.

First, the fact that the Scriptures describe the point that faith is composed of a steady substance or evidence points to the fact that faith can only be faith indeed if it is faith in God, for only God can be the firm foundation or the certainty of a person's hope.

The firm foundation of what is hoped for and the evidence of what is not seen does not refer to a strong personal belief that something can be accomplished or that something exists, but it refers to God who can do what is hoped for or to the Lord who as the proof or certainty of things that are not seen, as exemplified in the texts below:

*1 Corinthians 3: 11 **For no other foundation can anyone lay than that which is laid, which is Jesus Christ.***

*1 Peter 2: 6 **Therefore it is also contained in the Scripture, "Behold, I lay in Zion A chief cornerstone, elect, precious, And he who believes on Him will by no means be put to shame."***

*Romans 4: 13 **For the promise that he would be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith.***

*14 **For if those who are of the law are heirs, faith is made void and the promise made of no effect,***

*15 **because the law brings about wrath; for where there is no law there is no transgression.***

*16 **Therefore it is of faith that it might be according to grace, so that the promise might be sure to all the seed, not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all***

- 17 (as it is written, "I have made you a father of many nations") in the presence of Him whom he believed, God, who gives life to the dead and calls those things which do not exist as though they did:
 18 who, contrary to hope, in hope believed, so that he became the father of many nations, according to what was spoken, "So shall your descendants be."
 19 And not being weak in faith, he did not consider his own body, already dead (since he was about a hundred years old), and the deadness of Sarah's womb.
 20 He did not waver at the promise of God through unbelief, but was strengthened in faith, giving glory to God,
 21 and being fully convinced that what He had promised He was also able to perform.
 22 And therefore "it was accounted to him for righteousness."
 23 Now it was not written for his sake alone that it was imputed to him,
 24 but also for us. It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead,
 25 who was delivered up because of our offenses, and was raised because of our justification.

The first aspect of what constitutes faith is the support that God Himself is or gives to what is believed or hoped for, because only the Lord can be the foundation or guarantor of what exists and cannot be seen with the natural eyes, or of what will come to pass in the future or will be fulfilled more ahead, as was also exposed by James in the following text:

- James 4: 12 There is one Lawgiver, who is able to save and to destroy.
Who are you to judge another?
 13 Come now, you who say, "Today or tomorrow we will go to such and such a city, spend a year there, buy and sell, and make a profit";
 14 whereas you do not know what will happen tomorrow. For what is your life? It is even a vapor that appears for a little time and then vanishes away.
 15 Instead you ought to say, "If the Lord wills, we shall live and do this or that."
 16 But now you boast in your arrogance. All such boasting is evil.

A thought, a belief in something, a hope, or the trust that has no God as its foundation or support is not recognized by the Scriptures as something associated with faith.

The belief, will, or statement of an individual that expresses confidence or conviction in something or someone, without God actually being involved in what a person believes or claims to believe, does not fit the definition of faith, it is not faith indeed, or it is not the faith by which a person justified by the Lord is called to live.

A very intense belief in an object, an idol, a promise, a hope, a doctrine, or whatever, and that may even be accompanied by a deep personal

conviction, but which does not agree with God's will or is not supported by the Lord, is not really faith, but just someone's belief or religious creed.

Similarly, the conviction of trust that a person has in oneself and one's abilities, or even in the capacity of other human beings, also does not express what faith is according to what the Eternal Lord defines as faith.

The belief or confidence that the human being can accomplish what one believes, or the thought that the human being can be a firm and reliable foundation of life, expresses the creature's confidence in the creature and despises the dependence that the creature should have on the Creator and supporter of his or her life. Thus, showing that this attitude can never be considered as faith in the light of what the Scriptures present as the definition of faith.

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."

As the human being begins to exalt oneself inappropriately, one soon comes to think that faith is confidence in human confidence itself and that faith is confidence in what a person believes if one believes in something firmly or with conviction, as if human belief could make everything a person wants happening or as if this belief could give a firm, continuous, and lasting support to his or her life.

People's hope in their own beliefs is not faith or cannot be framed in the Scripture's definition of what faith is, for it lacks a firm and eternal substance or foundation to support each of the aspects that they claim to believe or in which they place this hope.

And yet, in other words, any belief, creed, or attitude of believing that does not have its origin in an instruction given by God, or that is not guaranteed by the Lord as He being the firm foundation of a person's hope, is not an expression of what comes to be faith.

How, then, can a person know what he or she should believe or place his or her trust in to be acting in faith?

How can a person discern what is supported by God and have the Lord as a firm foundation so that what one believes in is in line with what comes to be faith according to the Scriptures of the Lord?

And the answer to the questions outlined above may be understood better in the light of a broader or more appropriate understanding of the second part of what makes up faith, and which is "*hope*," "*what is expected*," or "*what is not seen, but it is supported by evidence or proof from the Lord*."

For a person's trust to be according to the faith described by God in the Scriptures, one must have God as the firm foundation, substance, or certainty of one's life and what one believes. However, what an individual believes must also be aligned with hopes that agree with the will of God or the words of truth announced by the Lord.

In other words, **after a person believes in God as the Creator and the firm foundation of one's life as a whole, the Lord calls him or her to grow in the knowledge of the truth, to trust the truth revealed to him or her, and to place one's trust in hopes that are according to the will of the Lord in general and for his or her life so that one also may continue living from faith to faith.**

After an individual comes to believe in God, in the sense of trusting in Him and the salvation He offers, one is called to rely on the words of God applicable to one's life and on the hopes that are based on what the Lord has promised him or her so that living by faith can be experienced continuously.

“*What is hoped for*” is equal to what a person places one’s hope in. And in the life from faith to faith, hope precedes faith in something specific that someone hopes for.

If “*what someone hopes for*” does not cooperate for his or her benefit, or is not in line with God's good, perfect, and pleasant will for one's life, this hope is not a hope that was given by the Lord. Therefore, the respective hope in which the person believes is not characterized as an aspect of the faith described in the text of Hebrews 11, for the hope that is not supported by God also does not have the cooperation of the firm foundation that can make what is hoped for coming to be fulfilled.

Therefore, after a person establishes that his or her firm foundation of faith is the Eternal Lord, one also needs to put his or her faith in the words of truth and in the hopes that are according to the will of the Lord in general and for his or her life.

While faith, in its first point, has the Lord Himself as its firm foundation, what a person believes and hopes for also needs to be in line with the Lord's truth or will to be considered as a component of one's faith.

God teaches us that the trust we should have in Him to the extent that we can pray in faith also needs to be a trust aligned with His will.

1 John 5: 14 Now this is the confidence that we have in Him, that if we ask anything according to His will, He hears us.

15 And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him.

And here, again, we come back to the question about how can someone know the will of God so that one may have hopes according to this will?

How is God's will expressed so that people can know what to hope for?

And at this point, the answer to the questions set out in the previous paragraphs may also be found in what the Scriptures call “*God's promises.*”

It is through the promises made by God that people can know what is up to them to hope for under the confidence that God will also fulfill them or under the conviction of what is called faith by the Scriptures.

The substance that guarantees that a hope will be fulfilled is God Himself, and what gives credibility to a hope are the promises of God that point to it.

Therefore:

The concept of faith in Hebrews 11 is directly linked to the condition of God granting everything necessary for an appropriate hope and for Him also being the very foundation of that hope until it becomes fulfilled.

The concept of faith in Hebrews 11 is directly associated with God, His Word, and His promises as being these the proof or evidence of things that are not seen.

Or:

The faith described in Hebrews 11 is a gift that the Lord offers through His Gospel for people to believe in Christ as the Lord and receive Him into their hearts.

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The faith described in Hebrews 11 is a gift by which God offers Himself as the firm foundation, the substance, the evidence, or the certainty so that a person can be supported appropriately in everything to believe or place his or her trust in the Heavenly Father, in His Beloved Son Jesus Christ, in the Holy Spirit, in the promises made to him or her by the Lord, and in the truth that the Lord teaches him or her, even concerning those things that are not seen.

Thus:

To live and walk by faith is to live and walk having confidence in God and being grounded or supported by God, His Word, and His promises.

Living and walking by faith encompasses the combination (1) of trust in God Himself, as He being the Eternal Lord, the Almighty, and the eternally established foundation, with (2) the confidence in the word granted by the Lord to give support to faith or in a hope supported by a promise the Lord has given to the person who believes in Him.

Or yet:

**Living and walking through the faith defined by God in Hebrews 11
always has as parameters:**

Trust in God

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**Trust in a word given by the Lord to support faith or trust in a hope
based on one or more promises given by God**

Through various texts of the Scriptures, the Lord teaches us about His position and the position of His word as proof of the things that are hoped for and the things that are not seen, as exemplified in some more texts below:

*Hebrews 10: 23 **Let us hold fast the confession of our hope without wavering, for He who promised is faithful.***

*Hebrews 4: 14 **Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.***

*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.***

*Romans 8: 16 **The Spirit Himself bears witness with our spirit that we are children of God.***

*1 Thessalonians 2: 13 **For this reason we also thank God without ceasing, because when you received the word of God which you heard from us, you welcomed it not as the word of men, but as it is in truth, the word of God, which also effectively works in you who believe.***

*Proverbs 30: 5 **Every word of God is pure; He is a shield to those who put their trust in Him.***

*Isaiah 55: 11 **So shall My word be that goes forth from My mouth; It shall not return to Me void, But it shall accomplish what I please, And it shall prosper in the thing for which I sent it.***

Hebrews 11: 3 *By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible.*

In addition to the immeasurable grandeur of God's creation and what cannot be explained concerning it by mere natural knowledge, the very word of God, for example, makes up the proof or evidence for us to believe with conviction that it was the Lord who created the Heavens, the Earth, and what is in them, and also so that we do not let ourselves to be entangled by teachings proposed by those who resist the aspects associated with faith.

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.*

Genesis 1: 1 *In the beginning God created the heavens and the earth.*

Genesis 2: 4 *This is the history of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens.*

Colossians 2: 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.*

No matter how intense and widely disseminated a belief in theories or definitions proposed by human beings is, or even in promises that people claim to have been given by God, but that were not really proclaimed by the Lord, this belief can never reach the points that could characterize it as aligned with the concept of faith described in Hebrews 11.

Because they are not supported by an unshakable or eternal foundation for what they propose to be believed or hoped for, or because they lack lasting evidence to certify what they are based on, merely human beliefs also lack the elements described in Hebrews 11 that could confirm them as aligned with the concept presented there about faith.

As Paul and Judas warn us in their epistles, there are people in the world who seek to attack or oppose the faith not only by the direct rejection of the Lord as the foundation of the things hoped for and as the evidence of things not seen, but also by indirect rejection in proposing distorted concepts about the attributes of God, the truth, or what the word of God teaches us.

*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.*

*1 Timothy 6: 3 If anyone teaches otherwise and does not consent to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which accords with godliness,
4 he is proud, knowing nothing, but is obsessed with disputes and arguments over words, from which come envy, strife, reviling, evil suspicions,
5 useless wranglings of men of corrupt minds and destitute of the truth, who suppose that godliness is a means of gain. From such withdraw yourself.
6 Now godliness with contentment is great gain.*

*9 But those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition.
10 For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows.
11 But you, O man of God, flee these things and pursue righteousness, godliness, faith, love, patience, gentleness.
12 Fight the good fight of faith, lay hold on eternal life, to which you were also called and have confessed the good confession in the presence of many witnesses.*

Jude 1: 3 Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints.

4 For certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men, who turn the grace of our God into lewdness and deny the only Lord God and our Lord Jesus Christ.

As a gift, faith is one of the central aspects of life to be kept continually in the heart as an invaluable treasure for the present and the eternal life of the soul, as already seen in the text of 1Timothy above and also mentioned in the following verses:

*1 Peter 1: 6 In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials,
7 that the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ,*

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

2 Timothy 4: 7 I have fought the good fight, I have finished the race, I have kept the faith.

8 Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing.

And in addition to the above, to help us further understand the faith associated with the position of believing in God first, plus the firm hope in what God has promised, the Scriptures exemplify this condition primarily in the life of Christ and Abraham, but also regarding many other people, as, for example, in the life of Sarah, wife of Abraham, as follows:

Hebrews 11: 11 By faith Sarah herself also received strength to conceive seed, and she bore a child when she was past the age, because she judged Him faithful who had promised.

The hope of Sarah and Abraham was fulfilled not because they could have chosen to rely on a firm conviction that they could still have a child in their old age just through their own efforts, but it was fulfilled because they believed in God combined with hope in a promise that God had given them.

Without promises of God, there is also no substantial hope, and without substantial hope, there is no faith. And in turn, without faith, a person deprives oneself of reaching many aspects of the Gospel of God, showing us the Lord that promises are also an essential part of the consolidation and firmness of faith in God.

The hope or expectation that lacks the support of God to accomplish “what is hoped for,” as well as the belief based on some hope that has not an origin in a promise of God are not really aspects that can be called faith according to the heavenly definition of what faith is.

Eternal life, for instance, will only be fully established in a person's life when one comes to leave the earthly body and enter the Lord's presence in the heavenly kingdom or the heavenly homeland forever. However, by faith or by the firm confidence supported by God and the promises that the Lord has left to us about eternal life, we can already have in the present the certainty of faith that in receiving Christ, we have already obtained the eternal life that will be available to us also in the future if we remain in Christ and Christ in us.

Whoever uses faith to believe in Christ Jesus already has eternal life. However, the individual who, through faith, remains believing in Christ as his or her Eternal Lord also has the hope that this eternal life that one already has received will also be consolidated for eternity, for this is God's promise to all those who have already received salvation and eternal life in their hearts.

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.

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.

1 John 3: 1 **Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know Him.**

2 Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is.

3 And everyone who has this hope in Him purifies himself, just as He is pure.

Matthew 24: 13 **But he who endures to the end shall be saved.**

Philippians 1: 6 **Being confident of this very thing, that He who has begun a good work in you will complete it until the day of Jesus Christ.**

2 Thessalonians 2: 13 **But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth,**

14 to which He called you by our gospel, for the obtaining of the glory of our Lord Jesus Christ.

Paul, an apostle of the Lord Jesus Christ, describes the life through faith in facts already manifested by God together with aspects regarding which we have hope for the future, based on God's promises, as follows:

- 1 Corinthians 13: 8* **Love never fails. But whether there are prophecies, they will fail; whether there are tongues, they will cease; whether there is knowledge, it will vanish away.**
- 9* **For we know in part and we prophesy in part.**
- 10* **But when that which is perfect has come, then that which is in part will be done away.**
- 11* **When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.**
- 12* **For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known.**

- Romans 8: 24* **For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees?**
- 25* **But if we hope for what we do not see, we eagerly wait for it with perseverance.**
-

God keeps what He promises, and, at the same time, God has no obligation to fulfill what He did not promise indeed. God is under no obligation to fulfill what people think or say that He promised when He did not actually promise it.

Therefore, **the knowledge of God's promises, both those already fulfilled and those that are promised to be still fulfilled, is crucial for a person's proper and healthy relationship of faith with God. And this is also why the Lord has given us the Gospel as the Gospel of the Promise already fulfilled in Christ Jesus and through which all other promises can be known and obtained.**

The guarantee of a promise from the kingdom of heaven always has as the guarantor or sponsor the One who made the promise. If, however, the content of a promise or the interpretation of it is corrupted by those who have received it, God is not obliged to fulfill what people expect. The Lord's commitment is to fulfill what can be accessed through faith, which, in turn, encompasses only what He promised.

Returning, then, to the example of Abraham, let us see the words that the Lord addressed to him when He initially called him:

- Genesis 12: 1* **Now the LORD had said to Abram: "Get out of your country, From your family And from your father's house, To a land that I will show you.**
- 2* **I will make you a great nation; I will bless you And make your name great; And you shall be a blessing.**
- 3* **I will bless those who bless you, And I will curse him who curses you; And in you all the families of the earth shall be blessed."**

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."

In the above texts, we can expressly see that the Lord presents Himself to Abraham as the guarantee of the promises He was announcing, showing Abraham that the fulfillment of these promises could never be dissociated from the One who made the promises.

God's promises instructed Abraham to take certain positions and to take some specific steps. However, the responsibility for fulfilling what was promised always remained with the One who could make everything that was promised coming true in due time, which even extended beyond Abraham's own lifetime on Earth.

On the other hand, the second aspect that we emphasize at this point is that God's promises to Abraham were associated with yet other conditions so that they could be fulfilled, as well as that they also had specific purposes for which they would be fulfilled.

The Lord told Abraham that the promises would begin to be fulfilled as long as Abraham left some things and as long as he followed the Lord's instruction concerning the new place to which He would lead him. However, the Lord also said that the full fulfillment of these promises was aimed at the blessing of all peoples and all families in each of these peoples.

If Abraham had left the foundation of the promises, which is God Himself, or if Abraham tried to follow the promises in a way dissociated from what was announced and from the purpose for which the Lord gave him the promises, God would no longer have to keep the commitment to Abraham to keep them.

If Abraham had adopted a "half-hope," that is, a part of the promises, and if he had left his country and his father's house in order to look for any land that pleased him and that looked promising in his eyes, claiming to be entitled to the possession of that land as if God had promised it, this would not be a hope truly grounded on the promises announced by the Lord.

God did not promise any land to Abraham. God promised: "***the land that I will show you.***"

God promised a specific land in a specific place, specifically shown by the Lord to Abraham. Although God is the foundation of the promises announced to Abraham, God would have no obligation to bless Abraham if Abraham himself chose another land for God to bless him.

And just as Abraham's faith was grounded in God and in the precision of the terms of the promises, the faith of a Christian also has Christ and the promises in the way they were announced as its foundation.

The Christian hope, or the hope that makes up one of the aspects of what comes to be faith indeed, has a logic of functioning, has a well-defined reason and foundation for acting appropriately, as it is also mentioned in the following text written by Peter:

1 Peter 3: 15 ***But sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear.***

In the last text above, the word *reason* refers to the Greek word *logos*, which, in turn, is the word that is used to explain something logically, with consistency, but which is also used to express that Christ is the Living Word of God, that Christ is the “*logos*” of God, showing us that **Christ is the reason of our hope**, as can be seen below:

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 condition of Christ as the Lord in our lives is the logic or reason for our hope, or it is the necessary foundation to achieve what is promised in Him.

Thus, **the reason of the hope that is in us, which is Christ in us, has a commitment to lead us to achieve what God has promised to us, but He also is committed to the Heavenly Father to only lead us in what is indeed in line with the promises given by God to us.**

John 8: 28 ***Then Jesus said to them, "When you lift up the Son of Man, then you will know that I am He, and that I do nothing of Myself; but as My Father taught Me, I speak these things.***
29 ***And He who sent Me is with Me. The Father has not left Me alone, for I always do those things that please Him."***

Placing the “Name of God” at the end of a sentence does not make this sentence a declaration or promise from God if it is not indeed in consonance with the “logos,” the Living Word of God, that is, if it is not aligned with the will of God.

When the Lord is our Shepherd, and not ourselves or anyone else, the Lord Jesus Christ guides us to the green pastures and beside the still waters, but at the same time, He also guides us in the paths of His righteousness for His name’s sake.

The Lord does not answer false hopes just because people claim to believe them or because people try to convince or bribe God with offerings, tithes, sacrifices, or other works.

2 Chronicles 19: 7 ***Now therefore, let the fear of the LORD be upon you; take care and do it, for there is no iniquity with the LORD our God, no partiality, nor taking of bribes.***

Either a person believes in God and His promises as the Lord has declared them, including the conditions and purposes for which they were granted, or that person is at risk of becoming subject to a high possibility of error, deception, and manipulations presented by those who announce corrupt and false promises, and who even use corrupted words with an appearance of godliness.

*Hosea 4: 6(a) **My people are destroyed for lack of knowledge.***

*Jeremiah 23: 29 **"Is not My word like a fire?" says the LORD, "And like a hammer that breaks the rock in pieces?***
*30 **Therefore behold, I am against the prophets," says the LORD,***
"who steal My words every one from his neighbor.
*31 **Behold, I am against the prophets," says the LORD, "who use their***
tongues and say, 'He says.'
*32 **Behold, I am against those who prophesy false dreams," says the***
LORD, "and tell them, and cause My people to err by their lies and by
their recklessness. Yet I did not send them or command them;
therefore they shall not profit this people at all," says the LORD.

*Mark 7: 9 **He said to them, "All too well you reject the commandment***
of God, that you may keep your tradition.

...
*13 **making the word of God of no effect through your tradition which***
you have handed down. And many such things you do."

If a person does not know the promises of God for his or her life on Earth and for the future, one is lacking central parameters of life direction and is vulnerable to only chasing the various divergent ideas that are presented in the world day after day.

Because they do not know or do not want to know the promises of God, people are subject to believe in promises that do not come indeed from God and that may cause them to be guided by themselves, by other people, or even by evil spirits, as described in the following texts:

*Ephesians 2: 12 **That at that time you were without Christ, being aliens***
from the commonwealth of Israel and strangers from the covenants
of promise, having no hope and without God in the world.

*1 Corinthians 12: 2 **You know that you were Gentiles, carried away to***
these dumb idols, however you were led.

*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.***

The ground that supports hope, and consequently the faith, is not what leaders of religious structures or institutions say, but what the Word of God declares. It is what the “logos” from God says and teaches us through His Holy Spirit and the Scriptures.

Having Christ as the Eternal Lord in the heart and being supported by His promises as they really are, represents the “reason of our hope.”

When Christians lose sight of the fact that their hope is Christ Jesus and His promises as announced by the Lord, their trust becomes subject to rely on unreliable hopes or on expectations that do not have the guarantees to fulfill what has been promised, thus withdrawing from what is faith indeed.

Under the excitement of the announcement that God offers many benefits to human beings, people often, and for the most diverse reasons, extrapolate what God actually promised, add facts and promises that are not endorsed by God, or suppress facts and details of the conditions and purposes for which the Lord has given His promises.

When not done according to the instruction of the Lord, even the very inclination or attempt to live a life of holiness or service to God may propel the addition of rules and obligations that God does not require from people to serve Him.

The excitement or the vibrant announcement of a promise does not serve as logic or reason that can modify what the “logos” from God actually promised, because God’s promises are given in truth, and also in truth they need to be received.

And is it not also to know and recognize what is said in truth that the Lord offers us the help of the Holy Spirit?

Proverbs 1: 23 ***Turn at my rebuke; Surely I will pour out my spirit on you; I will make my words known to you.***

John 16: 13 ***However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come.***

John 14: 26 ***But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you.***

Romans 8: 14 ***For as many as are led by the Spirit of God, these are sons of God.***

**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."
16 The Spirit Himself bears witness with our spirit that we are children of God.**

The logic or reason of our hope is Christ in us, and we in Him, where, through fellowship with the Holy Spirit, the Lord teaches us about:

- ⇒ 1) His promises that have already been fulfilled in our favor;
- ⇒ 2) The promises that are already available in Christ for the present time;
- ⇒ 3) The promises that the Lord grants specifically for each person for one's journey on his or her days on Earth;
- ⇒ 4) The promises concerning which we can already have the certainty of faith but which will be manifested only in the eternal future.

1 Timothy 1: 1 Paul, an apostle of Jesus Christ, by the commandment of God our Savior and the Lord Jesus Christ, our hope, ...

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.

Together with trust in God Himself as the substance or firm foundation of faith, faith in the heart of an individual is also consolidated through hope in the promises of Him who sustains everything with the power of His word.

And if we have Jesus Christ in our hearts and hold His promises as they are delivered to us, we already have in us the faith that is the foundation and substance of the guarantee of receiving what has been promised to us by the Lord, as exemplified below in another series of texts:

***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.***

***2 John 1: 9** Whoever transgresses and does not abide in the doctrine of Christ does not have God. He who abides in the doctrine of Christ has both the Father and the Son.*

***1 John 2: 24** Therefore let that abide in you which you heard from the beginning. If what you heard from the beginning abides in you, you also will abide in the Son and in the Father.*

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.
23 Let us hold fast the confession of our hope without wavering, for He who promised is faithful.

To conclude, we emphasize, then, that **the association that God has done of His Gospel with the proclamation and offer of His promises serves as a means to awaken in us hope and confidence in His Word, and these, in turn, serve as aspects that cooperate for the operation of faith in our hearts.**

The fact that God associates His Gospel with the announcement and the offer of His promises cooperates to show us the aspects in which we can place our hope and cooperates with faith in the sense of being a guarantee of God's public commitment to fulfill what He openly promised.

Moreover, the fact that God associates His Gospel with the announcement and the offer of His promises also makes it clear that the fulfillment, in due time, of each promise of the Lord can only be achieved in Him who can ground us both in faith and in the hope that represents one of the aspects that constitute faith.

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.
3 And not only that, but we also glory in tribulations, knowing that tribulation produces perseverance;
4 and perseverance, character; and character, hope.
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.

Hebrews 12: 1 **Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us,**
2 looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

1 John 5: 4 **For whatever is born of God overcomes the world. And this is the victory that has overcome the world, our faith.**
5 Who is he who overcomes the world, but he who believes that Jesus is the Son of God?

Adding yet to the final considerations of this subject, we would like to comment that a broader description of the role of Christ as the Author and the Finisher of the faith of those who were justified in Him, is found in the next theme of this series under the name of The Gospel of the Glory of God and The Glory of Christ, which is why we will not extend further here on this point.

Therefore, “**in Christ Jesus**” is the place where we are sealed with the **Spirit of the Lord to understand or experience what we already have the “yes and amen” of heaven, and this, so that the Lord of the eternal promises and eternal life may be forever glorified also through us.**

Hebrews 11: 1 **Now faith is the substance (or foundation) of things hoped for, the evidence (or proof) of things not seen.**
2 For by it the elders obtained a good testimony.
3 By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible.
 ...
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.

Hebrews 10: 39 **But we are not of those who draw back to perdition, but of those who believe to the saving of the soul.**

Luke 1: 37 **For with God nothing will be impossible.**

2 Corinthians 1: 20 **For all the promises of God in Him are Yes, and in Him Amen, to the glory of God through us.**
21 Now He who establishes us with you in Christ and has anointed us is God,
22 who also has sealed us and given us the Spirit in our hearts as a guarantee.

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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