

- Systemic Teaching about Christian Life -

Evangeliu

Das 1. Capitel.

To Whom Does God Address or Offer His Gospel?

Bon Christi Person und Amt; wie auch von Andree, Petrus, Philippo
und Nathanael

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

* 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.
4. In ihm * war das
war das † Licht der Menschen * c. 5, 2
5. Und das * Licht scheinete in der Fin
und die Finsterniß haben es nicht begriffen
* c. 8, 12. u. 9,
6. * Es ward ein Mensch von Gott
der hieß Johannes.
7. Derselbe kam zum Zeugniß, daß er von
dem Licht zeugete, auf daß sie Alle durch ihn
glaubten
8. Er war nicht das Licht, sondern daß er

Series:
THE GOSPEL
The Good News of God

3rd Edition – Apr/2021 – English Translation – Apr/2021

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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. God's Sovereignty in Defining to Whom His Gospel Is Addressed

After exposing in the various previous subjects of this series that the Gospel of the Lord is one and the unique Gospel of the Creator, of the Kingdom of God, of Christ, of God's Love and Righteousness, of Peace, of Heavenly Salvation, of the Power of the Lord, of Grace, of the Promise, of the Glory of God and the Glory of Christ, we would like to return to some considerations that were mentioned in the first materials of this same series regarding, specifically, the target population, audience, or recipients to which this same Gospel of the Lord is directed.

Throughout the other subjects previously exposed about the Gospel of God, we mentioned several texts that clearly show that Christ came into the world in the flesh and died on the cross of Calvary to make the provision of forgiveness and remission of sin for all human beings, without any exception.

Nevertheless, or despite the Scriptures making it very clear that the Gospel of the Lord is an offer of salvation and life directed by God to all human beings in their most diverse generations, many people, also throughout the generations, insist on seeking ways to deny the reality that God offers the Gospel to all people without distinction between them.

Since the beginning of the exposition and proposition of the Gospel of God to the world more objectively or straightforward, denials that this same Gospel is directed or offered to all people, without distinction, have also been raised to try to create possibilities that could come to justify some people of not needing to receive this Gospel without, however, saying directly that they do not want to receive it.

Considering that God's Gospel is essentially presented as an offer, it does not need to be received by all people, for if it had to be accepted, it would not be an offer. However, in the attempt of avoiding that the free and so direct possibility of choosing or rejecting the Gospel is presented so explicitly, many people try to disqualify the scope of the Gospel proposition by saying that it is not indeed directed at all.

Thus, **the ways in which people seek to say that the Gospel of God is not for everyone are the most variable, but any proposition exposed in this sense is a distorted proposition concerning the truth announced by God or a proposal that is opposed to the words of the Lord**, which expressly state that:

- 1 Timothy 2: 1 **Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men,***
- 2 **for kings and all who are in authority (or an eminence position), that we may lead a quiet and peaceable life in all godliness and reverence.***
- 3 **For this is good and acceptable in the sight of God our Savior,***
- 4 **who desires all men to be saved and to come to the knowledge of the truth.***
- 5 **For there is one God and one Mediator between God and men, the Man Christ Jesus,***
- 6 **who gave Himself a ransom for all, to be testified in due time.***

In each generation, for instance, there are people who claim to exclude themselves from the target population or audience of the Gospel, saying that they are not holy enough to receive this Gospel or that they are not worthy to receive it because they are sinners. However, they forget or try to deny that the Gospel is not aimed at those who do not need it, but it is aimed precisely at those who need to receive salvation and remain in it.

In the world, there are also people who argue that they are too old to receive what God offers them and that they have waited too long to accept this Gospel. There are others who say they have strayed from the Lord and are no longer worthy of God's benefits. There are people who claim to be too young to walk in the Gospel and want to experience life first, and so on. Nevertheless, all of these arguments are nurtured by the people themselves who create or copy them from others and who, in this way, do not accept what the Gospel itself defines concerning them.

There are still other people who argue that Christ came to a specific group of people due to some territory, nation, or religion in which they are inserted, which, in turn, is also unfounded in the Scriptures of the Lord and contradicts the whole redemptive work performed by God in Christ Jesus.

As the offeror of His offer of salvation and the newness of eternal life, God is the One who defines to whom He wants to offer the gospel and what He proposes to give through His grace. And it is not the people who define those to whom the Lord has directed and addresses His eternal gift of love.

Although the acceptance of the Gospel of God depends on each person wanting to receive it according to heavenly grace, through faith, the definition that it is offered to all human beings, without distinction, has always been and is a definition eternally established by the Eternal Lord and cannot be revoked or changed by any creature in the universe.

*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.***

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

*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."***

C2. To Whom the Gospel Should Be Preached also Defines to Whom it Is Addressed

In the previous chapter, we saw, in the book of Galatians, a statement that the Gospel, since its pre-announcement, would be for the benefit of all peoples and not only for a particular people, nation, or group, even though a part of the start of its announcement has been made through a specific group or people.

Thus, the fact that God uses people to announce His Gospel to others, under no circumstances, should be confused with the supposed idea that the characteristics and origins of the messengers would also define the profile of the recipients of the Gospel of the Lord.

At the same period that the Lord announced His Gospel through angels to the Hebrew shepherds who were in the field, He also announced it to kings or wise men from the east and who followed the star that showed them the place where the son of God had been born among human beings. At the same time that shepherds of a particular people worshiped the Lord, people of different peoples also brought Him gifts as an expression of worship.

And similarly to what was said about the pre-announcement of the Gospel to Abraham, it was also stated in the announcements of the birth of the Lord Jesus that the Christ or the Messiah was being given for the salvation and light of all peoples and of all individuals in these peoples, as briefly exemplified below:

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

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

Considering yet the book of Revelation, there the Lord also repeats to us the breadth of the offer of His Gospel, showing us the extent to which it was designated, as can be seen in the text below:

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

The Gospel is the offer by which God offers Christ, the Eternal Son of His love, to all peoples, for since He is the only Savior and Mediator between God and all human beings, the Heavenly Father would not let people of any people deprived of this option of salvation and eternal life.

Nevertheless, in addition to what we have seen above, yet another group of texts that explicitly express that the Gospel of God is addressed to all people are the texts that describe the declaration of Christ Jesus to His disciples concerning the target population, audience, or recipients to which His Gospel should be preached.

First, in the text of the book of Matthew, the Lord instructed that from all nations disciples of Him should be made, without distinction, as follows:

*Matthew 28: 18 And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth.
19 **Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,
20 teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age."** Amen.*

Second, in the text of Mark, the Lord instructed which individuals His Gospel should be preached to, as follows:

*Mark 1: 1 **The beginning of the gospel of Jesus Christ, the Son of God.***

+

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

Although the texts in the books of Matthew and Mark, quoted above, may initially appear to be the same, we can see that the text of Matthew speaks of the diversity and encompassing of all nations as a target of the Gospel, while the text of Mark refers to the individuals to be considered within each of the nations to which the Gospel should be announced.

In the book of Matthew, we see that the instruction of Christ is for the Gospel of God to be offered to "all nations" on Earth and without restriction to any of them. The instruction is to be offered "all over the world."

In the book of Mark, however, we see that the Lord's instruction is for the Gospel to be offered, preached, or announced "to every creature" within each nation, without restriction to any person within each people.

Therefore, God's Gospel is granted by God to be offered, preached, or announced to all nations, but also within each of these nations, it is offered to each person without any distinction of any individual.

Just as there are no restrictions on the offer of the Gospel towards the nations, so there is also no restriction in the Gospel of Christ for it to be offered to an individual

because of some natural characteristic or some restriction of weakness, disease, or behavior.

God's offer of the Gospel is broad and directed to every human being everywhere on Earth.

If a person does not want to hear and receive the Gospel of Jesus Christ, one can choose to do so. However, the offer and the proclamation of the Gospel are extended to all people worldwide regardless of how they position themselves towards this same Gospel.

C3. The Gospel of God Is for Everyone, Regardless of Whether They Are Natural Descendants of the Hebrew People or Gentile Peoples

When the matter related to the fact that the Gospel of Christ is an offer of salvation and newness of life made available to all peoples and for all individuals in each people is approached, some people often insist on doubting whether “all peoples” would also include both the descendants of Jews and the descendants of all Gentile peoples.

Nevertheless, this questioning does not match what the Scriptures teach us, for instance, in the following text:

*Romans 3: 9 **What then? Are we better than they? Not at all. For we have previously charged both Jews and Greeks that they are all under sin.***

*10 **As it is written: "There is none righteous, no, not one;***

*11 **There is none who understands; There is none who seeks after God.***

*12 **They have all turned aside; They have together become unprofitable; There is none who does good, no, not one."***

...

*21 **But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets,***

*22 **even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference;***

*23 **for all have sinned and fall short of the glory of God,***

*24 **being justified freely by His grace through the redemption that is in Christ Jesus,***

*25 **whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed,***

*26 **to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.***

Therefore, when the Scriptures use the expression “all,” they do not distinguish the natural descendants of Israel from the group “all,” just as they do not differentiate the natural descendants of the Gentile peoples, also referred to by the term “Greek.” Quite the contrary, the Scriptures always regard “all persons or all individuals” as the targets of the same need for salvation and the same offer of salvation that there is in Christ Jesus.

*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.***
- 12 ***Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned,***
- 13 ***(For until the law sin was in the world, but sin is not imputed when there is no law.***
- 14 ***Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come.***
- 15 ***But the free gift is not like the offense. For if by the one man's offense many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many.***
- 16 ***And the gift is not like that which came through the one who sinned. For the judgment which came from one offense resulted in condemnation, but the free gift which came from many offenses resulted in justification.***
- 17 ***For if by the one man's offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.)***
- 18 ***Therefore, as through one man's offense judgment came to all men, resulting in condemnation, even so through one Man's righteous act the free gift came to all men, resulting in justification of life.***
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We also remember that the one who wrote the above verses was Paul, a natural descendant of Israel, and who included himself both in the expression that says that ***God demonstrates His own love toward us, in that while we were still sinners, Christ died for us*** and in the expression ***through one Man's righteous act the free gift came to all men, resulting in justification of life.***

In other texts, the Scriptures are even more explicit in saying:

- Romans 10: 11* ***For the Scripture says, "Whoever believes on Him will not be put to shame."***
- 12 ***For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him.***
- 13 ***For "whoever calls on the name of the LORD shall be saved."***
- Galatians 3: 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.***
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Both from the point of view of sin and the point of view of salvation, there are no peoples or individuals who are not sinners or who are less in need of salvation than others, just as there are also no peoples or individuals who are more deserving of salvation than others.

One and the same Gospel is the only means of salvation offered by God for all peoples and individuals of all peoples, without a single people being despised and without only one having some exceptional natural merit by which it might claim its salvation.

*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."***

In yet another text, the Scriptures show us that God made one or a unique family of those who are saved according to grace and through faith in the Lord Jesus Christ, whether they are natural descendants of Israel (considered as those who were near) or natural descendants of other peoples (considered as those who were afar off), as follows:

*Ephesians 2: 11 **Therefore remember that you, once Gentiles in the flesh, who are called Uncircumcision by what is called the Circumcision made in the flesh by hands,***

*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.***

*13 **But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.***

*14 **For He Himself is our peace, who has made both one, and has broken down the middle wall of separation,***

*15 **having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace,***

*16 **and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity.***

*17 **And He came and preached peace to you who were afar off and to those who were near.***

*18 **For through Him we both have access by one Spirit to the Father.***

*19 **Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God,***

*20 **having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone,***

*21 **in whom the whole building, being joined together, grows into a holy temple in the Lord,***

*22 **in whom you also are being built together for a dwelling place of God in the Spirit.***

So, if there was any distinction or barrier between those who were near and those who were afar off, that barrier, called enmity, ceased to have any meaning before God through the redemptive work of Christ Jesus on the cross of Calvary.

When the text says that through the Redeeming Gospel or Christ *“we both have access by one Spirit to the Father,”* and that He made the two one man or one family of God, built equally on the foundation which is the Lord Jesus Christ, it announces to us that from the work of Christ on the cross of Calvary, what matters is a person receiving the Gospel and being part of the Heavenly Father's eternal family regardless of the people or nation from which one descended.

Yet, in other words, **the people from which a person naturally originated does not matter to a person having eternal life in Christ Jesus and “access to the Father by one Spirit.”**

As for the Gospel being the offer of eternal salvation and newness of life to the Gentiles, the “all” and the above text of Ephesians 2 can still be supplemented, for example, by the following text:

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.

As for the Gospel being the offer of eternal salvation and newness of life in the Lord equally to the descendants of Jews or the Hebrew people, the “all” and the above text of Ephesians 2 can still be complemented, for instance, by the following texts:

Acts 2: 36 Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ.
37 Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, "Men and brethren, what shall we do?"
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."
40 And with many other words he testified and exhorted them, saying, "Be saved from this perverse generation."

Acts 3: 16 And His name, through faith in His name, has made this man strong, whom you see and know. Yes, the faith which comes through Him has given him this perfect soundness in the presence of you all.

- 17 *Yet now, brethren, I know that you did it in ignorance, as did also your rulers.*
- 18 *But those things which God foretold by the mouth of all His prophets, that the Christ would suffer, He has thus fulfilled.*
- 19 *Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord,*
- 20 *and that He may send Jesus Christ, who was preached to you before,*
- 21 *whom heaven must receive until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began.*
- 22 *For Moses truly said to the fathers, ‘The LORD your God will raise up for you a Prophet like me from your brethren. Him you shall hear in all things, whatever He says to you.*
- 23 *‘And it shall be that every soul who will not hear that Prophet shall be utterly destroyed from among the people.’*
- 24 *Yes, and all the prophets, from Samuel and those who follow, as many as have spoken, have also foretold these days.*
- 25 *You are sons of the prophets, and of the covenant which God made with our fathers, saying to Abraham, ‘And in your seed all the families of the earth shall be blessed.’*
- 26 *To you first, God, having raised up His Servant Jesus, sent Him to bless you, in turning away every one of you from your iniquities.*

Acts 13: 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, 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.”***
-

When Peter tells the entire house of Israel to “*know assuredly*” that Christ is the Redeemer who had been promised to them and invites them to repent of their rejection of the Eternal Lord, it is very explicit that the time for them to receive eternal salvation and newness of life in God by the grace of the Lord was already fully available to them from the resurrection of Christ from the dead. In other words, this aspect attests to what we saw in the text of Ephesians 2, which declares that through Christ Jesus, and because of His work on the cross of Calvary, both those who were near and those who were afar off can now have access to the Heavenly Father.

We underline this last point once again because, over the centuries, many people have tried to cast doubt on whether salvation in Christ Jesus is also for the natural descendants of the Hebrew people since the early times of the proclamation of the Gospel after the crucifixion and resurrection of Christ.

This doubt, however, never existed for the first proclaimers of the Gospel of God. On the contrary, if we look at the accounts in the book of Acts, for instance, in chapters 10 and 11, we see that the first announcers of the Gospel “*were absolutely sure*” that the Gospel was an offer from God to their countrymen, but they still struggled for some time until they understood that the Gospel was also for the Gentiles or for those who are also referred to in other texts by the term “*Greek*.”

Let us look below at some parts of the text of Acts 10 and 11:

Acts 10: 45 **And those of the circumcision who believed were astonished, as many as came with Peter, because the gift of the Holy Spirit had been poured out on the Gentiles also.**

...
11: 1 **Now the apostles and brethren who were in Judea heard that the Gentiles had also received the word of God.**

...
18 **When they heard these things they became silent; and they glorified God, saying, "Then God has also granted to the Gentiles repentance to life."**

After the resurrection of Christ, the first announcers of the Gospel never considered the idea of the Gospel not being for the Hebrew descendants. Instead, they were amazed at the mystery revealed by God that the Gospel, eternal salvation, the Holy Spirit, and the condition of children of God in Christ Jesus were alike for all people of all peoples.

When the Son of Love of the Heavenly Father came in the flesh into the world to manifest God's salvation, it is clear that Israel resisted its Savior and acted in unbelief regarding the fulfillment of the promises the Lord had made to them for centuries. However, the provision for the forgiveness of also this position contrary to God or this sin was equally perfectly accomplished by Christ Jesus on the cross of Calvary.

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

Hebrews 10: 12 **But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God,
 13 from that time waiting till His enemies are made His footstool.
 14 For by one offering He has perfected forever those who are being sanctified.**

Thus, once the perfect, and therefore unique, sacrifice has already been performed, "all," including those who have opposed the Savior in unbelief, can receive the salvation offered to them by the grace of the Lord and which can be received through the faith that Christ Jesus offers them.

Romans 11: 23 **And they also, if they do not continue in unbelief, will be grafted in, for God is able to graft them in again.**

2 Corinthians 3: 15 **But even to this day, when Moses is read, a veil lies on their heart.
 16 Nevertheless when one turns to the Lord, the veil is taken away.**

Once the revelation that Christ is the Perfect Lamb for the provision of eternal forgiveness to all has been made public, and once this has been made public so that all peoples may come to know this fact, there is no longer any impediment for any person of any people to receive, in Christ Jesus, one's eternal salvation and the newness of life offered by the kingdom of God.

Once God has revealed or publicly manifested that Christ is the "*fullness for the descendants of the Hebrew people,*" but equally the "*fullness also for all people of all other peoples,*" or the "*fullness of the Gentiles,*" the question becomes no longer a matter of nation or descent, but of personal positioning regarding the offer of eternal life that God makes to all.

John 1: 15 **John bore witness of Him and cried out, saying, "This was He of whom I said, 'He who comes after me is preferred before me, for He was before me.'"**
16 And of His fullness we have all received, and grace for grace.

Colossians 1: 19 **For it pleased the Father that in Him all the fullness should dwell.**

Colossians 2: 9 **For in Him dwells all the fullness of the Godhead bodily.**

Ephesians 3: 19 **... to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God.**

Romans 15: 29 **But I know that when I come to you, I shall come in the fullness of the blessing of the gospel of Christ.**

Therefore, in the present day, the question of whether or not a person is justified according to the Gospel of God has nothing to do with that person's ethnicity or nationality.

The *Israel of God in Christ Jesus* is made up of people of all peoples, without distinction of any one of them for eternal justification.

Galatians 3: 7 **Therefore know that only those who are of faith are sons of Abraham.**

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

15 For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation.

16 And as many as walk according to this rule, peace and mercy be upon them, and upon the Israel of God.

Receiving eternal salvation or rejecting it is related, respectively, to whether a person receives it by grace through faith in the righteousness provided by Christ or whether one does not accept this righteousness and remains subject to a life dissociated from Christ or seeks to seek God through works according to the laws of men or similar to the law of Moses, which has already been considered abrogated by the Lord in Christ Jesus.

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.

15 Brethren, I speak in the manner of men: Though it is only a man's covenant, yet if it is confirmed, no one annuls or adds to it.

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.

...

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.

4: 1 Now I say that the heir, as long as he is a child, does not differ at all from a slave, though he is master of all,

2 but is under guardians and stewards until the time appointed by the father.

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.

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

...

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

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

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

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."*

C4. Before Seeing Nations and Peoples, God Sees Persons or Individuals

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.

God loved the whole world or loved everyone, but so that “*whoever*” believes in His offer of salvation and newness of life does not perish but have eternal life.

In several previous subjects, we have already mentioned that “*everyone*” is also the expression of “*each one*.” In other words, God did a global action that is offered to “*everyone*”, but He also acts in a personalized way in favor of “*each one*” who accepts His offer.

If we were to look at the world from a human point of view, the further away people are from the Earth, the more they see large territories and continents, and the less they see the individuals in them. However, this is not what happens to God, for He never fails to see or perceive each individual among the most diverse nations and peoples.

In Christ Jesus, God loved all so that none is left out, but the fact that God has shown His love to all does not divide or weaken the perfect love that He has for each one individually.

Individuals make up peoples and nations, but in God's eyes, they are not just peoples and nations. Before the Lord, they are individuals that God loves regardless of their origin, ethnicity, nationality, language, and physical or natural traits.

God sees people first in what they are in essence and not where they were born, where they live, or from which group they descend.

For God, the nations are instruments or means of gathering people for a series of purposes related to the functioning of the world, but which in themselves are not the essence of life. Nations rise and become extinct. This, however, does not happen to the souls of individuals that come from many different nations.

Psalms 9: 15 The nations have sunk down in the pit which they made; In the net which they hid, their own foot is caught.

16 The LORD is known by the judgment He executes; The wicked is snared in the work of his own hands.

17 The wicked shall be turned into hell, And all the nations that forget God.

18 For the needy shall not always be forgotten; The expectation of the poor shall not perish forever.

19 Arise, O LORD, Do not let man prevail; Let the nations be judged in Your sight.

20 Put them in fear, O LORD, That the nations may know themselves to be but men.

For God, neither the nations nor the natural world is more significant than the people who inhabit it, and it is for these people that the Lord sent His Gospel of Salvation. It is first on behalf of individuals that God sent Christ Jesus as the offer of life and salvation to whoever receives it.

Emphasizing this matter of the role of the Gospel of God regarding persons and not primarily concerning peoples can be highly significant, for no matter how many times it is said that the Gospel of the Lord is for all individuals of all people, many persons tend to disqualify other people only because of the group or nation from which they descend.

The fact that a person lives in a nation where the number of people who recognize Christ as the Lord is still small does not make that person better or worse or more or less in need of Christ than a person in a group where there is a higher number of Christians, nor does it make a Christian who lives where there are few Christians to be inferior to Christians who live where there are many genuine Christians.

*Acts 17: 30 **Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent,**
³¹ **because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead.***

From the revelation that Christ is the central point of the Gospel of salvation and the newness of life offered by God to all human beings, many aspects have undergone a significant and irrevocable change, which also occurred concerning several concepts associated with various nations and which were used until the time of this revelation.

With the revelation of Christ as the Gospel of the reconciliation of the individuals of all peoples with God, many aspects that served for some past periods have undergone expressive changes due to the permanent condition that people have come to be able to obtain in Christ Jesus.

If, for example, in ancient times God had separated an “earthly people” so that, through it, Christ could be revealed as the Son of God who became the Son of Man, in order to rescue people from sin and the law of Moses or similar to it, from the redemptive work of Christ, the temporary and exclusive condition of a people ceased to have the purpose that it had until then, for the aim of the temporal exclusivity had already been fulfilled with the revelation of Christ Jesus to all peoples.

The promises directed to Abraham in the past and which were carried out by God through a particular earthly people, converged on the Lord Jesus so that Christ could be the Redeemer, Savior, and Lord of all, as we have seen previously and whose texts we repeat 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."***

+

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.

Once Christ came into the world, the reason and purpose for God to call Abraham became fully revealed. When God called Abraham, who also willingly accepted God's invitation to believe what He had promised, the Lord already knew what would come in the future in Christ Jesus.

***Isaiah 46: 9 Remember the former things of old, For I am God, and there is no other; I am God, and there is none like Me,
10 Declaring the end from the beginning, And from ancient times things that are not yet done, Saying, "My counsel shall stand, And I will do all My pleasure."***

Christ did not come into existence because of Abraham, but Abraham was called to cooperate with God's plan so that Christ would have an appropriate way to be made the Son of Man on Earth and come to live and walk according to all the conditions that needed to be established to reveal, realize, and offer, also as the Son of Man, the salvation of God for all human beings.

Let us see, then, once again the call that God presented to Abraham:

***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."***

Now, let us well note that the call of Abraham was associated with a purpose in which God, from the beginning, had already proclaimed that He would bless all the families of the Earth. Therefore, when the promise was fulfilled in Christ Jesus, any restriction for people of any people to access God, now through Christ, also ceased, as was announced from the first moment of the call that God had presented to Abraham.

Thus, the calling of Abraham and his many heirs predicted that they would be co-workers so that the promised "Heir" could come so that, through this unique "Heir" given by the Heavenly Father, God could fulfill the promise to bless all families on Earth.

As for the granting of forgiveness, eternal salvation, and newness of life in the Lord, it was not in the heart of God to have an earthly nation distinct from the other nations of the Earth after the coming of Christ Jesus as the Son of Man, as the descendant of Abraham in whom all the promises of justification, redemption, and eternal salvation were foreseen to be fulfilled.

Yes, God privileged an earthly nation descended from Abraham, but not because of the nation itself or because its citizens were less sinful than the individuals of other peoples. God protected and blessed an especially separate nation because Abraham accepted God's call and because the Lord was protecting the coming of His Beloved Son, through whom the promise of redemption and the offering of the newness of eternal life would be fulfilled.

And God promised never to forget the service that the earthly nation of Israel rendered to Him, but, on the other hand, this earthly nation also despised "*the Heir*" when they learned that this "*Heir*" came also to bless individuals of other nations. They despised Him and denied Him because they only wanted salvation for themselves to the detriment and destruction of other peoples, trying to deny the vocation beforehand proclaimed concerning Christ to be the Redeemer of human beings of all peoples.

Instead of wanting the Messiah to bless them according to God's will, as well as to bless all other nations, they were inclined to desire "the mighty Messiah" to subjugate other nations to them, thus probably aiming to form an earthly empire that could impose its dominion over other peoples. And because Christ did not yield to the intentions of those who wanted Him to dominate the peoples, but came to be faithful to the vocation that God had assigned to Him, they also cooperated to crucify and kill "*the Heir*" in whom the fulfillment of God's promises given in antiquity was foreseen.

By rejecting Christ, Abraham's natural descendants rejected the Eternal Creator as the other nations had also done during the centuries of their existence, becoming equally contrary to God and in need of the same mercy and salvation, as shown by several texts we have seen in the previous chapter.

Together, Jews and Gentiles (or also referred to in the Scriptures as Greeks) crucified Christ. The Jews handed Christ over to be killed, claiming He was guilty under Moses's law. The Gentiles, under the Roman dominion and the influence of Greek or Gentile philosophies, carried out the death sentence of Christ, the verdict of the crucifixion of the Lord Jesus.

*Romans 3: 9 **What then? Are we better than they? Not at all. For we have previously charged both Jews and Greeks that they are all under sin.***

*10 **As it is written: "There is none righteous, no, not one;***

*11 **There is none who understands; There is none who seeks after God.***

*12 **They have all turned aside; They have together become unprofitable; There is none who does good, no, not one."***

As we have already mentioned, nations and peoples result from the gathering and grouping of people, but before the Lord, the individuals that make up nations and peoples are more important than the very groups to which people belong or in which they live.

Therefore, among the various nations and their peoples, God seeks individuals who will open their hearts to the offer of His Gospel, for it is in favor of people that Christ died on the cross of Calvary and not primarily for their gatherings or groups.

“In Christ,” God clearly reveals that He does not despise people for what they are naturally speaking, as well as “in Christ” God also does not privilege people for what they are naturally speaking.

The expression “*God is no respecter of persons or shows no partiality*” informs us that God does not despise people at the expense of others, but it also means that God does not especially respect some people because of their natural aspects at the expense of others.

If a person only speaks a local language or dialect restricted to one's own people or if a person speaks several languages that are spoken worldwide, it makes no difference before God concerning whether the Lord will grant or not grant someone with eternal salvation and the newness of life that is offered from the heavenly kingdom.

God does not especially respect some people for the natural characteristics they possess. What God respects is an individual believing the Gospel of Grace through the faith offered to him or her in Christ Jesus.

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

A person might be illiterate, poor, or even a beggar, but if one believes in Christ through faith in God, this attitude surpasses all other virtues that a literate and wealthy person, but who does not believe in Christ through faith, may have, as exemplified several times in the Scriptures and expressed explicitly also in the text of Luke 16, verses 19 through 31, about poor Lazarus.

Despite his deplorable condition in terms of natural aspects, the “miserable” Lazarus had a proper name before God, but the rich man, despite his wealthy situation, did not!

Lazarus found salvation; the rich did not.

Thus, the matter of God's salvation in an individual's life is not related to whether a person is rich or poor. It is not the external or the material that defines salvation by the Gospel of the Lord, but whether a person receives salvation by grace and through faith in Christ as the Lord of one's life.

There are many beggars and poor people who do not believe in God, just as there are many wealthy people who do not believe. On the other hand, we understand that it is worth mentioning that the Scriptures warn us that for the rich, it might be more challenging to believe in God, as they have a greater tendency to trust in their riches and not in God indeed.

Both the Jew and the Greek, including the Barbarian, are saved by grace and through faith in Christ. They become spiritual children of the Heavenly Father if they practice, in their hearts, faith in God similar to that of Abraham, who believed that God would, through his descendant, bless his own life and also of all families on Earth.

Repeating, then, once again, “*in Christ,*” there is no partiality concerning persons.

*James 2: 1 **My brethren, do not hold the faith of our Lord Jesus Christ, the Lord of glory, with partiality.***

Proverbs 17: 5 **He who mocks the poor reproaches his Maker; He who is glad at calamity will not go unpunished.**

God created everyone. Christ died on Calvary's cross for all human beings. And the Holy Spirit works on behalf of all of them to offer them the Glory of God and the eternal salvation offered by the Heavenly Father to all through the Lord Jesus.

John 16: 7 **Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you.**

8 And when He has come, He will convict (or convince) the world of sin, and of righteousness, and of judgment:

9 of sin, because they do not believe in Me;

10 of righteousness, because I go to My Father and you see Me no more;

11 of judgment, because the ruler of this world is judged.

It is one and the same Gospel that God has designated for all peoples and all individuals in each people.

“In Christ,” everyone can equally receive the salvation offered to all by the Lord. God does not show partiality regardless of the individual's origin and past.

Christ came to show that the natural divisions between people and nations are not divisions relevant to the newness of life in God, but that the acceptance of the Gospel of Grace through faith in Christ or the rejection of the Gospel of the Lord is what respectively determines salvation or rejection of salvation.

Christ did not die for nations, peoples, tribes, languages, ethnicities, cultures, and traditions, but was crucified for all individuals of each of the nations, peoples, tribes, races, or nationalities. Christ died for people of all places and descents because, for the Lord, what matters is each person's heart and not fundamentally the factors of one's origin or natural appearances.

Galatians 2: 6 **But from those who seemed to be something, whatever they were, it makes no difference to me; God shows personal favoritism to no man ...**

At this point, someone might still ask: But are there then no nations more blessed by God than others?

And the answer to the last question is that God has no personal preference or favoritism regarding blessing some nations more than others.

God, *in Christ*, does not save human nations.

God saves and blesses people! And God, *in Christ*, blesses the nation of His Son, the Holy Nation, which is spread among the nations of the Earth, which is also called the Body of Christ, the Church of the Lord, or the Eternal Family of God.

Therefore, what can happen is that more people seek God in one nation than in another, and for that reason, that nation sees or experiences more the blessings of God, but God does not favor one nation more than another by chance or by mere natural characteristics of it.

Just as the Lord has no preferential natural families or individuals, He also has no preferred natural peoples. On the other hand, although God does not have preferential natural families, there are families that prefer to live under the direction of God, and, therefore, by living under the grace of God, through faith in Christ, they reap the results of the Lord's government in their lives.

In this case, there may even be a situation where the members of a family that loves God have far fewer resources than a family that does not follow God in their ways. However, those who live under the Heavenly Gospel have the "righteousness of God" in their lives and homes, granting them eternal salvation and "the peace of Christ" in their hearts, which exceeds any proposition of peace that the world offers.

*Proverbs 17: 1 **Better is a dry morsel with quietness, Than a house full of feasting with strife.***

*Psalms 37: 16 **A little that a righteous man has Is better than the riches of many wicked.***

*17 **For the arms of the wicked shall be broken, But the LORD upholds the righteous.***

*18 **The LORD knows the days of the upright, And their inheritance shall be forever.***

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

Christ accepts everyone who believes in Him, regardless of whether in the eyes of the world an individual is tall or short, considered handsome or not, physically weakened or physically healthy, intelligent or unintelligent, sympathetic or unsympathetic, modern or old-fashioned, if one has children or has no children, or if one has a family or does not have a family. "In Christ," matters first whether a person believes in Christ for justification by faith to eternal life.

*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.***

So, when we mention in the title of this chapter that God first sees people in the nations, we are trying to emphasize once again that from the coming of Christ Jesus into the world as the Son of Man, and from His death and resurrection from the dead, it is necessary to understand that various representative, typological, or symbolic weights associated with some nations mentioned in the Old Testament also ended.

The fact that a figure of group behavior has been attributed to some nations in the past should not continue to be assigned to them after the revelation of salvation in Christ. From the work of Christ on the cross of Calvary, all nations are seen before God as made up of individuals who personally or individually need the Lord's salvation and who can have access to Christ along with people of all other peoples.

Before the “*fullness of time*” revealed by God in Christ Jesus, before God had prepared everything perfectly for the coming of Christ in the flesh into the world, before the work of Christ's death on the cross of Calvary and His resurrection from the dead, there were things attributed to the peoples who, after the coming of Christ, suffered extensive changes, which is why we also speak of the time “*Before Christ*” and the time “*After Christ*.”

“*Before Christ*,” or before the coming of Christ in the flesh into the world and His redemptive work, God, in a sense, took into account the division of peoples between those who followed the law of Moses and his tabernacle and those who did not. However, “*after Christ*,” this division is no longer significant as it once was, for “*after Christ*,” God made it even more evident that the Order of Aaron was a shadow of the true priesthood and that it could never save and perfect anyone before God. “*After Christ*,” God made the true place of worship and fellowship with Him and His glory widely revealed, showing that the reality of the newness of true life is found *in Christ*, both for those who in the past followed the law of Moses and for those who did not follow it.

In this way, **since the coming of Christ in the flesh into the world, many symbolic connotations of the use of the names attributed to some peoples no longer fit to be associated with the individuals who live in these peoples or nations. After the revelation of the Lord Jesus as the Redeemer offered by the Heavenly Father to all, the Lord also made it evident that people no longer need to be subject to the typological yokes of the ancient times of their peoples or nations.**

After Christ's death on the cross of Calvary and His resurrection from the dead, and although they serve as an example and teaching for similar attitudes to be avoided, it is not appropriate to continue using a concept of what nations have done in the past to try to blame the current inhabitants of those peoples. Although not everyone wants to receive forgiveness, Christ has already made a complete provision for forgiveness for all human beings and for everyone to be free in Him.

- Colossians 1: 13 He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love,*
14 in whom we have redemption through His blood, the forgiveness of sins.
15 He is the image of the invisible God, the firstborn over all creation.
16 For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or

principalities or powers. All things were created through Him and for Him.

17 And He is before all things, and in Him all things consist.

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

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

The world system was designing or manifesting some models of behavior and grouping people around them. And these models were perceived by the Lord who sees everything, causing God to come to use the names of some groups as references of admonitions against similar practices.

Some sets of attitudes that some peoples adopted in the past have made them become models of human behaviors, either individually or collectively. And they ended up becoming “figures of speech” for a set of options and behaviors of ways or attempts of conducting life.

Nevertheless, when the “*fullness of time*” came, when human beings had experienced the failure of their main models of government and conduct towards life and towards God, Christ was sent by God as God's option for a life of righteousness and peace that no people have managed to achieve through their very efforts.

Thus, the *Egypt* of the past, for example, with its ostentation and its grandeur, has become, in the Scriptures, a synonym of the figure “world” or of “worldly and materialistic” life.

The ancient people of *Assyria*, for instance, came to be seen as a figure of cruel, brutal, and violent men in their wars.

The figure of speech used in the Bible as *Greek* or *Gentile* advanced to express people's resistance to God because of ignorance of God's glory or the attempt to elevate the creature to the same position of God.

Among the *Gentiles*, there were those who believed in many gods and many forms of worship that human beings could define, just as there were those who thought that life was finite and without an eternal future, leading them to a futile life under the following say: “*Let us eat and drink, for tomorrow we die!*”

The figure of speech used in the Bible through the expression *Jew* came to symbolize resistance to God because of the proposal of the creation's own righteousness towards the Lord. The central thought behind the term *Jew* was that human beings could indeed achieve righteousness through their works. This figure included those who were devoted to one and only God but who also believed that it would be their devotion that would make them reach the favor of God and not the saving grace that God offered them.

What we want to highlight at this point is that today these figures of speech no longer refer directly to the people of *Egypt*, *Syria*, *Israel*, or *Greece* of today.

Christ manifested Himself as the provision for the deliverance of people from their personal burdens and yokes. However, this also applies to not having to carry on their shoulders the group burdens and yokes that throughout history have been associated with the nations or peoples from which they originated. If someone today still carries loads of historical or antiquity concepts, it is because that person has not yet made an option for Christ, who came to free him or her from all the yokes of oppression, including the yokes of the cultural tradition of nations and peoples that opposed the will of God.

*Matthew 11: 28 **Come to Me, all you who labor and are heavy laden, and I will give you rest.***

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

*18 **knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers,***

*19 **but with the precious blood of Christ, as of a lamb without blemish and without spot.***

*20 **He indeed was foreordained before the foundation of the world, but was manifest in these last times for you***

*21 **who through Him believe in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God.***

Thus, considering that Christ died for each person of every nation and people, it makes no sense for a Christian to use the Bible to speak words of condemnation about nations and peoples, merely in their natural aspect, based on what was exposed about them in the Old Testament.

We are no longer living in the time called “*before Christ*.”

“*Before Christ*,” people were adopting behaviors that stood out and became more concentrated in some groups. However, from the redemptive work of God revealed in Christ Jesus, the aspects associated with the names of some peoples to figuratively express their behavior are no longer related to specific peoples naturally speaking, but to behaviors that individuals adopt individually or collectively in a similar way to what some peoples practiced in their ancient times.

When, “*after Christ*,” we read in the Scriptures that a person was freed from Egypt, the concept of liberation is no longer the physical liberation that took place in antiquity but the liberation from that type of life that was lived in *Ancient Egypt* and that might be present in the heart of a person who has never lived in *Egypt*.

Ancient Egypt, from the times of the Pharaohs, became a model of the so-called “*world*,” a model of flashy government and under the rule of darkness, but that may occur in a person's lifestyle in the most diverse places on Earth.

Nowadays, a person who has nothing to do physically with these ancient people may adopt the same behaviors that were attributed to them figuratively, making that he or

she personally lives as if one were under some sort of *Egypt, Assyria, Babylon*, or any other symbolic figure, even if one does not physically live in any of these places.

If *Assyria of ancient times* has become a symbol of pride and the pride of brute force, what guilt would a descendant of the Assyrians of the contemporary day have concerning the sins committed by the people who carried this name thousands of years ago?

In the face of the mercy of God and the work of Christ on the cross of Calvary, continuing to assign the parents' guilt to their children is absurd. But even if someone wanted to attribute the guilt of past generations to the present new generations, one certainly does not know the Old Testament itself and what is particularly exposed in chapter 18 of the book of the prophet Ezekiel.

Therefore, **from the coming of Christ as the Redeemer of all sinners, everyone from all nations and peoples can equally be exposed to the love of God**, as explained by some more texts below:

Romans 5: 8 **But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.**

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.
4 But God, who is rich in mercy, because of His great love with which He loved us,
5 even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved),
6 and raised us up together, and made us sit together in the heavenly places in Christ Jesus,
7 that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus.
8 For by grace you have been saved through faith, and that not of yourselves; it is the gift of God,
9 not of works, lest anyone should boast.

On the other hand, continuing on the symbolic aspects of nations or peoples, if a person, personally or in association with a group, wants to live according to inappropriate principles like those that were followed in ancient times, one enters the possibility of coming to adopt a similar profile of antiquity regardless of where one lives. And so, one may also run into the possible consequences similar to those that happened to the peoples opposed to God.

If today an individual, for instance, wants to adopt before God and people the methods of life of the figure so-called *Greeks* and their philosophies instead of the

instruction of Christ, one can do it by one's choice, but the Bible warns him or her of the risks of this option:

Colossians 2: 6 As you have therefore received Christ Jesus the Lord, so walk in Him,
7 rooted and built up in Him and established in the faith, as you have been taught, abounding in it with thanksgiving.
8 Beware lest anyone cheat you through philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ.
9 For in Him dwells all the fullness of the Godhead bodily;
10 and you are complete in Him, who is the head of all principality and power.

1 John 2: 16 For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father but is of the world.
17 And the world is passing away, and the lust of it; but he who does the will of God abides forever.

If a person wants to live according to the figure of Egypt, in line with the concepts of the world, that is, to be carried along by the current of the general flow of life, like “let life happen,” one can choose to do so, but one should know that this is contrary to God's will for one's life, as the following text warns us:

1 Peter 4: 1 Therefore, since Christ suffered for us in the flesh, arm yourselves also with the same mind, for he who has suffered in the flesh has ceased from sin,
2 that he no longer should live the rest of his time in the flesh for the lusts of men, but for the will of God.
3 For we have spent enough of our past lifetime in doing the will of the Gentiles, when we walked in lewdness, lusts, drunkenness, revelries, drinking parties, and abominable idolatries.

Furthermore, if a person wants to choose to live according to the style of the figure *Jew* of antiquity, one can also choose to do so. This concept, and not necessarily the people of Israel of today, is the choice for a lifestyle that uses principles similar to those that were lived by many *Jews* in the days before Jesus came to Earth, but through which no one can be justified before the Lord.

Thus, if any person, of any nation or people, starts to use the concepts of the law of Moses or similar to it today, one becomes, because one's choice, to be comparable to a *Jew according to antiquity*, but whose consequences currently might be very severe to one's life, as described below:

Galatians 3: 10 For as many as are of the works of the law are under the curse; for it is written, "Cursed is everyone who does not continue in all things which are written in the book of the law, to do them."
11 But that no one is justified by the law in the sight of God is evident, for "the just shall live by faith."

- 12 Yet the law is not of faith, but "the man who does them shall live by them."**
- 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"), ...**

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

- 2 Indeed I, Paul, say to you that if you become circumcised, Christ will profit you nothing.**
- 3 And I testify again to every man who becomes circumcised that he is a debtor to keep the whole law.**

The peoples of antiquity have already demonstrated the models on which the creation tried to establish itself to achieve a successful life, but which have also repeatedly failed regardless of its various inclinations. God recorded several of these models under some symbolic titles of nations and peoples so that people today know how to discern them in their personal choices and so that they may know the consequences that could similarly come to accompany their choices. However, before God, no one from any nation or people needs to choose to remain subject to the ancient inappropriate beliefs of these peoples.

Finally, **after people were able to witness in history the most diverse lifestyles followed by individuals and demonstrated in their individual and collective effect in the period called "before Christ," the Lord Jesus came into the world in what is called "the fullness of time" and presented what the proposition of life according to the Creator is.**

Several peoples of the past did not know yet or had not witnessed the effect of their choices. Therefore, God did not take into account various aspects of the time of their ignorance. However, so that people do not insist on continuing to incur the same old inappropriate conduct, their examples were recorded and considered as models to be personally avoided and rejected.

- Acts 17: 30 Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent.**
- 31 because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead.**

1 Corinthians 10: 11 Now all these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come.

Furthermore, as yet another example, the so-called *Babylon* no longer exists as a physically constituted nation or empire. However, even so, the Scriptures use the

concept associated with it for many comparisons to the “last days” mentioned in the book of Revelation.

The word *Babylon* means *confusion (by mixing)*, where *Babylon*, among other things, represents the proposition of bringing together all that the most varied concepts of the peoples offer, becoming the model or idea under which an individual thinks that one can group peoples' behaviors according to the “taste or desire” of each person.

So, if the goal of Christ is for each Christian to individually experience what God offers him or her according to His Gospel, *Babylon* represents the expression of a competing proposal, opposed to God, forged in the world, and that tries to spread the idea that each person can and should individually choose what one wants from the world to achieve the happiness one longs for.

Among other things, *Babylon* is a symbolic figure of abundance in the globalized world with the choice and individual composition of the life model that each one wants to follow or thinks will be appropriate for him or her.

Among other things, *Babylon* represents the so-called “*free will of each one*” flourished and supposedly liberated to choose the philosophy of life that each one wants to choose, however, as long as it is restricted to the concepts accepted by the world and as long as the choice is not for a life submissive intensively to the Lordship of Christ.

Babylon is a proposal for supposedly greater freedom but still limited in the circle of concepts accepted by the world or highly associated with earthly or fleshly things. It is a proposal that claims to accept all alternatives of life and religion, but that opposes only the true liberty that comes from above, that of Christ, the freedom that is not welcomed by those who love the *world* and the dominators of *Babylon*.

Darkness continually tried to work through dominating kingdoms that aim to enslave people, but *Babylon* is a proposition apparently “opposite” to its other proposals. However, it is illusory, for it offers broader freedom in the world, but it continues to restrict the individuals in the context of the *world* that lies in darkness or under the sway of the wicked one.

Compared with the symbolic meaning of other peoples, *Babylon* carries the idea of a proposal for a larger room in prison or the possibility that a person may change rooms whenever one wants, but as long as the person remains in captivity and away from the newness of eternal life *in Christ*.

If the attempt to impose controls and domains through specific models of the world did not have the expected results, for people always long for more space and supposed freedoms in the world, *Babylon* proposes freedom in everything in the world. It proposes freedom within the world as long as the person does not personally access the One who is above the world, the Christ, the King of Righteousness and King of Eternal Peace, and begins to live in the freedom that there is in the Lord.

As for this *conceptual Babylon*, not physical, the Lord warns us by saying:

Revelation 18: 4 And I heard another voice from heaven saying, "Come out of her, my people, lest you share in her sins, and lest you receive of her plagues.

5 For her sins have reached to heaven, and God has remembered her iniquities.

“*God is not mocked.*”

Thus, once demonstrated the results of the judgments of God, the statements of the kingdom of heaven on the figures of the peoples who are figures of the behavior of individuals in all peoples, and once the judgments, opinions, and proposals of the world have been manifested, God will not allow everything to turn into an endless vicious circle. At the appropriate time, the Lord will intervene with the “eternal judgment” on those who insist on sowing according to the models of the world.

Galatians 6: 7 Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap.

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.

9 And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart.

2 Peter 3: 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?

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

God spoke to Adam after his fall and rebuked him. The Lord warned people through Noah. He warned people with judgment about Sodom and Gomorrah. He rebuked Pharaoh and Egypt with plagues. Not only that, but He sent judges and prophets. He allowed Israel to be imprisoned in physical Babylon after being already in the land of Canaan. However, in these last days, God has spoken to us through His Son, the Son of His Love, so that each one sees that only “*in Christ*,” and not in nations and peoples, there is the true novelty of eternal life for each human being.

The human beings, as created beings, even if they try to organize themselves into nations and peoples, can neither individually nor collectively offer to humanity what exclusively God can grant to the creature.

Moreover, considering that *Babylon* represents a confusion arising from the sum or mixture of all the concepts of the creature about life and eternal life, it is also the last human stronghold that people end up clinging to, but which is also crumbling and will collapse entirely in the face of the eternal newness of life that God offers and grants *in Christ* for eternal life.

Revelation 14: 6 Then I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth, to every nation, tribe, tongue, and people,
7 saying with a loud voice, "Fear God and give glory to Him, for the hour of His judgment has come; and worship Him who made heaven and earth, the sea and springs of water."
8 And another angel followed, saying, "Babylon is fallen, is fallen, that great city, because she has made all nations drink of the wine of the wrath of her fornication."

Despite the evil they do each day, God has shown His love among human beings across nations. And by this love, God warns them and urges them to return to the true sobriety that exists only *in Christ*, for God is long-suffering and does not want anyone to perish.

Thus, *Babylon* falls from the heart of a person when one returns one's heart to the government of the Creator through Christ, when one believes in the Lord and receives the offer of the Gospel of the Glory of Christ and the Gospel of the Glory of the Blessed God that reigns through the Son of His love.

Therefore, ***"in Christ," there is no flag of nations.***

"In Christ," there is a relationship of personal and direct fellowship between the Creator and each person who believes in Him and receives Christ as one's Lord.

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

"In Christ," no nation is exalted above the people who live in it or the people of other nations who open their hearts to receive the Lord and eternal King in their hearts.

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

1 Timothy 4: 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.

2 Timothy 2: 19 Nevertheless the solid foundation of God stands, having this seal: "The Lord knows those who are His," and, "Let everyone who names the name of Christ depart from iniquity."

Among the diversity of nations and peoples, there are unitary persons or individuals who accept this salvation from God and there are people who reject this salvation.

Thus, the group of Christians or the so-called *Body of Christ* comprises people who come from all nations, peoples, races, and languages. And yet, "**in Christ**," the barriers of nations, the barriers put up because of the ignorance of the peoples regarding God (according to Acts 17), have no validity or value.

The fact that "*in Christ*" there are no barriers between nations and peoples does not mean that a Christian, because one lives in a specific country, should not cooperate with that country and should not follow the laws of the country in which one lives or of which one is a citizen. However, when it comes to one's condition "*in Christ*," one has no country boundaries or is not a Christian according to a particular country.

"In Christ," a person has only one flag, which is the flag of Christ, as addressed more widely in the subjects on The Gospel of the Glory of God and the Glory of Christ and The New Creature in Christ Jesus.

*1 Peter 2: 9 But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light;
10 who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy.*

Therefore, in the text above of Peter, we see that **God's invitation through His Gospel is that each person, from the most varied nations and peoples, may become a part of:**

- ⇒ **The same and only holy nation;**
- ⇒ **The same and only people acquired through the blood of the perfect Lamb;**
- ⇒ **The same and only elected generation;**
- ⇒ **The Royal and Eternal Priesthood according to the Order of Melchizedek;**
- ⇒ **The one and eternal people of God.**

In this way, on Earth, there are, in fact, no "natural Christian nations" and "natural non-Christian nations," but in every natural nation and people, there are Christians and non-Christians.

Nations are instruments in the hand of Christ, the King above all Nations. However, the Christian should understand that he or she is no longer of this world, despite being in this world.

Every Christian in the world lives and moves under nationalities in the present world. However, **as a disciple of Christ, one is not a Christian according to one nationality, nor is one called to try to exalt oneself as a Christian of a specific country or people to the detriment or rejection of Christians of other nationalities.**

Philippians 3: 20(a) For our citizenship is in heaven, ...

Although Christians live in nations and continents with their respective natural divisions, **“*in Christ*,”** there is no Asian, American, European, African, or Oceanic Christian, or yet an Antarctic Christian.

Although peoples are grouped into nations, God has no nations on Earth. From the extensive revelation of Christ to the world, God has a single holy nation made up of individuals who believe in Jesus Christ as their Lord, Savior, and Eternal King.

Christ did not shed a particular part of blood drops for one group and another specific set of blood drops for others. It is one and the same blood that was shed on behalf of the whole world, and it is one body that has been given in favor of all the inhabitants of all nations.

Before God, all human beings were targets of the Heavenly Father's love to the point of giving His Son to die for all of them on the cross of Calvary.

On the other hand, we understand that yet another crucial aspect to be highlighted at this point is that when the Bible says that God has only one holy nation, a chosen people, this does not mean that all nations must converge to a Christian earthly nation, for the Christian condition is not a matter of earthly citizenship, but heavenly citizenship.

“*In Christ*,” God does not establish a new nation with characteristics similar to earthly nations, for the nation of God is spiritual, heavenly, and that can be in the most diverse earthly nations.

“*In Christ*,” there is only one people, saved by one Eternal Savior, and scattered among many peoples. A heavenly nation united by the same Heavenly Father, the same name of Christ, and the same and unique Spirit of the Lord.

Ephesians 4: 1 I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called,
2 with all lowliness and gentleness, with longsuffering, bearing with one another in love,
3 endeavoring to keep the unity of the Spirit in the bond of peace.
4 There is one body and one Spirit, just as you were called in one hope of your calling;
5 one Lord, one faith, one baptism;

- 6 **one God and Father of all, who is above all, and through all, and in you all.**
 7 **But to each one of us grace was given according to the measure of Christ's gift.**

- Titus 3: 3* **For we ourselves were also once foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful and hating one another.**
 4 **But when the kindness and the love of God our Savior toward man appeared,**
 5 **not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit,**
 6 **whom He poured out on us abundantly through Jesus Christ our Savior,**
 7 **that having been justified by His grace we should become heirs according to the hope of eternal life.**

- 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."**

- Revelation 5: 9* **And they sang a new song, saying: "You are worthy to take the scroll, And to open its seals; For You were slain, And have redeemed us to God by Your blood Out of every tribe and tongue and people and nation,**
 10 **And have made us kings and priests to our God; And we shall reign on the earth."**
 11 **Then I looked, and I heard the voice of many angels around the throne, the living creatures, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands,**
 12 **saying with a loud voice: "Worthy is the Lamb who was slain To receive power and riches and wisdom, And strength and honor and glory and blessing!"**
 13 **And every creature which is in heaven and on the earth and under the earth and such as are in the sea, and all that are in them, I heard saying: "Blessing and honor and glory and power Be to Him who sits on the throne, And to the Lamb, forever and ever!"**

C5. A Variety of Examples that Show Us that The Gospel of God is an Offer of Salvation and Newness of Eternal Life for All

To conclude the present subject and considering that this theme has also been addressed extensively in other materials of the Systemic Teaching about Christian Life, we would still like, in this last chapter, only to list some of the many examples of the Scriptures that show us the Gospel of God, which is the salvation and newness of eternal life in Christ, being offered to all and reaching the most diverse people. Some examples that show us that the Lord does not act with partiality and does not reject those who believe in Him and receive Him in their hearts.

Example 1:

Luke 13: 10 Now He was teaching in one of the synagogues on the Sabbath.

11 And behold, there was a woman who had a spirit of infirmity eighteen years, and was bent over and could in no way raise herself up.

12 But when Jesus saw her, He called her to Him and said to her, "Woman, you are loosed from your infirmity."

13 And He laid His hands on her, and immediately she was made straight, and glorified God.

14 But the ruler of the synagogue answered with indignation, because Jesus had healed on the Sabbath; and he said to the crowd, "There are six days on which men ought to work; therefore come and be healed on them, and not on the Sabbath day."

15 The Lord then answered him and said, "Hypocrite! Does not each one of you on the Sabbath loose his ox or donkey from the stall, and lead it away to water it?"

16 "So ought not this woman, being a daughter of Abraham, whom Satan has bound, think of it, for eighteen years, be loosed from this bond on the Sabbath?"

Example 2:

Matthew 11: 2 And when John had heard in prison about the works of Christ, he sent two of his disciples

3 and said to Him, "Are You the Coming One, or do we look for another?"

4 Jesus answered and said to them, "Go and tell John the things which you hear and see:

5 The blind see and the lame walk; the lepers are cleansed and the deaf hear; the dead are raised up and the poor have the gospel preached to them.

6 And blessed is he who is not offended because of Me."

Example 3:

- Luke 19: 1 Then Jesus entered and passed through Jericho.*
2 Now behold, there was a man named Zacchaeus who was a chief tax collector, and he was rich.
3 And he sought to see who Jesus was, but could not because of the crowd, for he was of short stature.
4 So he ran ahead and climbed up into a sycamore tree to see Him, for He was going to pass that way.
5 And when Jesus came to the place, He looked up and saw him, and said to him, "Zacchaeus, make haste and come down, for today I must stay at your house."
6 So he made haste and came down, and received Him joyfully.

Example 4:

- Luke 18: 10 Two men went up to the temple to pray, one a Pharisee and the other a tax collector.*
11 The Pharisee stood and prayed thus with himself, 'God, I thank You that I am not like other men, extortioners, unjust, adulterers, or even as this tax collector.
12 'I fast twice a week; I give tithes of all that I possess.'
13 And the tax collector, standing afar off, would not so much as raise his eyes to heaven, but beat his breast, saying, 'God, be merciful to me a sinner!'
14 I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, and he who humbles himself will be exalted.

Example 5:

- Luke 18: 15 Then they also brought infants to Him that He might touch them; but when the disciples saw it, they rebuked them.*
16 But Jesus called them to Him and said, "Let the little children come to Me, and do not forbid them; for of such is the kingdom of God.
17 Assuredly, I say to you, whoever does not receive the kingdom of God as a little child will by no means enter it."

Example 6:

- Luke 4: 18 The Spirit of the LORD is upon Me, Because He has anointed Me To preach the gospel to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives And recovery of sight to the blind, To set at liberty those who are oppressed;*
19 To proclaim the acceptable year of the LORD.

Example 7:

- Luke 1: 76 "And you, child, will be called the prophet of the Highest;*
For you will go before the face of the Lord to prepare His ways,
77 To give knowledge of salvation to His people By the remission of their sins,

**78 Through the tender mercy of our God, With which the Dayspring
from on high has visited us;
79 To give light to those who sit in darkness and the shadow of death,
To guide our feet into the way of peace."**

Example 8:

**Matthew 18: 10 Take heed that you do not despise one of these little
ones, for I say to you that in heaven their angels always see the face
of My Father who is in heaven.**

11 For the Son of Man has come to save that which was lost.

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**Luke 19: 10 For the Son of Man has come to seek and to save that which
was lost.**

Example 9:

**Acts 9: 15 But the Lord said to him, "Go, for he is a chosen vessel of
Mine to bear My name before Gentiles, kings, and the children of
Israel. ... "**

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**Acts 26: 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.'**

Example 10:

**Matthew 9: 9 As Jesus passed on from there, He saw a man named
Matthew sitting at the tax office. And He said to him, "Follow Me." So
he arose and followed Him.**

**10 Now it happened, as Jesus sat at the table in the house, that
behold, many tax collectors and sinners came and sat down with
Him and His disciples.**

**11 And when the Pharisees saw it, they said to His disciples, "Why
does your Teacher eat with tax collectors and sinners?"**

**12 When Jesus heard that, He said to them, "Those who are well have
no need of a physician, but those who are sick.**

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

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*Romans 3: 10 As it is written: "There is none righteous, no, not one;
 11 There is none who understands; There is none who seeks after God.
 12 They have all turned aside; They have together become
 unprofitable; There is none who does good, no, not one."
 ...
 21 But now the righteousness of God apart from the law is revealed,
 being witnessed by the Law and the Prophets,
 22 even the righteousness of God, through faith in Jesus Christ, to all
 and on all who believe. For there is no difference;
 23 for all have sinned and fall short of the glory of God,
 24 being justified freely by His grace through the redemption that is
 in Christ Jesus.*

Example 11:

*Luke 8: 2 ... and certain women who had been healed of evil spirits and
 infirmities, Mary called Magdalene, out of whom had come seven
 demons, ...*

Example 12:

*Mark 5: 1 Then they came to the other side of the sea, to the country of
 the Gadarenes.
 2 And when He had come out of the boat, immediately there met Him
 out of the tombs a man with an unclean spirit,
 3 who had his dwelling among the tombs; and no one could bind him,
 not even with chains,
 4 because he had often been bound with shackles and chains. And the
 chains had been pulled apart by him, and the shackles broken in
 pieces; neither could anyone tame him.
 5 And always, night and day, he was in the mountains and in the
 tombs, crying out and cutting himself with stones.
 6 When he saw Jesus from afar, he ran and worshiped Him.
 7 And he cried out with a loud voice and said, "What have I to do
 with You, Jesus, Son of the Most High God? I implore You by God
 that You do not torment me."
 8 For He said to him, "Come out of the man, unclean spirit!"
 9 Then He asked him, "What is your name?" And he answered,
 saying, "My name is Legion; for we are many."
 10 Also he begged Him earnestly that He would not send them out of
 the country.
 11 Now a large herd of swine was feeding there near the mountains.
 12 So all the demons begged Him, saying, "Send us to the swine, that
 we may enter them."
 13 And at once Jesus gave them permission. Then the unclean spirits
 went out and entered the swine (there were about two thousand);
 and the herd ran violently down the steep place into the sea, and
 drowned in the sea.
 14 So those who fed the swine fled, and they told it in the city and in
 the country. And they went out to see what it was that had happened.*

15 Then they came to Jesus, and saw the one who had been demon-possessed and had the legion, sitting and clothed and in his right mind. And they were afraid.

Example 13:

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.

Example 14:

Acts 17: 29 Therefore, since we are the offspring of God, we ought not to think that the Divine Nature is like gold or silver or stone, something shaped by art and man's devising.
30 Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent,
31 because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead.

Example 15:

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

Therefore, once again:

Romans 10: 9 That if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.
10 For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.
11 For the Scripture says, "Whoever believes on Him will not be put to shame."
12 For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him.
13 For "whoever calls on the name of the LORD shall be saved."

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.

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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