

- Systemic Teaching about Christian Life -

# Evangeliu

## Das 1. Capitel.

# The Foolishness of the Preaching of the Gospel of God

Bon Christi Ber... und Nathanael, seinen Jüngern.

Im \* Anfa...  
war bei Gott, und \*\* Gott war das

2. ...  
3. Alle  
und ohne dasselbe ist nichts gema  
macht ist. \* Ps. 33, 6. Col. 1.

4. In ihm \* war das Leben, und  
war das † Licht der Menschen \* c. 5,

5. Und das \* Licht scheinete in der Fin  
und die Finsterniß haben es nicht begriffen  
\* c. 8, 12. u. 9, 5. u.

6. \* Es ward ein Mensch von Gott gesa  
der hieß Johannes. \* Matthy. 3, 1. u. 11, 10. Marc. 1,

Series:

THE GOSPEL

The Good News of God

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

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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](http://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](http://www.zoominchristianlife.org).



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## **C1. The Gospel and the Preaching of the Gospel**

Throughout the present series of subjects on The Gospel, The Good News of God, we have sought to present the fact that the Gospel of God does not refer only to a message, but to an actual or a genuine offer of righteousness, love, salvation, power, grace, and the newness of life in God to all human beings.

The Gospel of God is the offer of the novelty of life that comes from the kingdom of God to everyone who receives the essence of the life that has been revealed to humankind by God in Christ Jesus.

Nevertheless, for an offer to be known by those to whom it is intended or addressed, it is necessary that the very offer and the conditions for receiving it are communicated in some way to the recipients of the offer.

For an offer to be announced to the target audience, a message or means are needed to communicate the availability of the offer and the possible ways it can be reached or received.

**The offer and the communication of the offer are complementary, but what is offered and the announcement of what is offered are very different items from each other.**

The communication of what is offered should always be faithful and true concerning what is offered and how it is offered. However, what we can perceive in the world is that the discourse in the practice of offering something is often quite different from what is being offered indeed.

A person, for instance, may announce to another person something that offers supposed security or support but which, in practice, does not actually have the conditions to carry out or guarantee what has been proposed.

Many people have said that they are disappointed with the Gospel of Christ. However, in many cases, this disappointment is not really with the Gospel itself, but with what was communicated to them about the Gospel and what was promised to be associated with the Gospel without indeed being pertinent to it.

Some people do not really want the Gospel of the Lord, even when they understand the essence of what is offered in it. Many people, however, abstain from the Gospel or are disappointed with the Gospel not because of the Gospel itself, but because they have been exposed to distorted communications about the Gospel of the Heavenly Kingdom.

**Thus, treating the Gospel of God and the preaching about this Gospel as one and the same aspect may considerably obscure what each of these aspects is separately and what God really offers to the people of the world through His Gospel.**

**The Gospel of God is incorruptible and inviolable. The Gospel of God is eternally perfect. However, communication or the proclamation of the Gospel, depending on the means through which it is carried out, may indeed be very distorted.**

**Therefore, we understand that although the Gospel of God is perfect in what it offers and is fully capable of carrying out what it promises, a subject on the Gospel would not be comprehensive enough without also considering a specific approach to the point of its preaching.**

## **C2. The Foolishness of the Gospel Being Offered Through Preaching**

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

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

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

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

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

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

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

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

OR

*1 Corinthians 1: 21* ***For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.*** (AV)

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

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Although the text of 1 Corinthians 1, verse 21, is presented in some translations related to “*the foolishness of what is preached*” and in others to the “*foolishness that God chose to offer His Gospel through preaching,*” we would like to address in this chapter the second aspect.

Although the content of what is announced as the offer of the Gospel is considered foolishness by those who reject the Gospel and also as foolishness by those who want to rely on human wisdom or evidence based on signs in the natural world (generally referred to as the *Greek* and the *Jew*), we understand that the strategy of God to offer His Gospel through preaching, as the text of Mark 16 similarly shows us, is also the target of being considered by many people as foolishness, something despicable, or of doubtful effectiveness.

In the text of 1 Corinthians quoted above, we see that Paul begins his approach pointing out to the fact that he was called “*to preach the Gospel*” and that it is regarding the continuity of this action, as well as to the fidelity to the content that he should preach, that he was putting the focus of his vocation.

And although the “*action of preaching the Gospel of God*” may seem like a weak thing to human beings, God chose the foolish things of this world so that our hope and faith are not channeled into the things of the world or highly elaborated human strategies, but so that our faith and hope are in the Lord, Who is mighty to act and provide salvation also from what seems to be weak from the natural perspective or as a not very effective strategy.

Therefore, **understanding that the Gospel of the Lord and the preaching of the Gospel are distinct aspects is vital for us to know the role of each of these aspects, for although salvation and eternal life are essentially in the Eternal Gospel, which is primarily Christ offered to save us, to dwell in us, and for us to be in Him, it is through the preaching of the Gospel that a person is informed of the fact that one can come to believe in the Gospel of God and can come to receive what is offered to him or her through the Gospel.**

**The work of announcing the Gospel or preaching it is undoubtedly a central means through which God has determined that people may come to believe in Christ and, thus, to receive what God offers them through the Lord Jesus.**

The lack of understanding that it is through the preaching of the Gospel that it pleased God to announce salvation to the world so that those who believe in this Gospel may be saved, or the lack of understanding of what the preaching of the Gospel is, has led and still leads many people to deviate from the primary strategy that God established to communicate about His Gospel to human beings and to offer salvation to the world.

**God has confirmed the preaching of the Gospel with signs and wonders countless times, and God can continue to confirm the preaching of the Gospel in this way. However, this does not change the fact that preaching itself is the essential means for people to come to know the Gospel and come to believe in it for salvation, as also exposed in the following text:**

- Hebrews 2: 1* **Therefore we must give the more earnest heed to the things we have heard, lest we drift away.**
- 2 For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward,**
- 3 how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him,**
- 4 God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will?**
- 

**When people start to think that it is primarily the signs that make human beings believe in the Gospel and not the preaching of the Gospel itself or the word about the Gospel, they begin to want to make use of Gospel communication strategies that have not been established by the Lord to be used in this way.**

Calling people to events that propose to heal, entertain, or do wonders for people to come to Christ may run the risk of trying to reverse the order established by God for the proclamation of His Gospel, for God has established that salvation shall be announced through the preaching of the Gospel, which may or not be followed by external signs.

Thus, the proclamation of the Gospel does not need to be preceded or governed by outward signs to be preached later or so that its truthfulness is proved.

**The announcement of the offer that God makes through His Gospel is confirmed by preaching, and God may complement the proclamation of the Gospel with testimonies of signs, wonders, and miracles distributed by the Holy Spirit. However, even if the Lord does not carry out natural or external manifestations together with the preaching of the Gospel, the saving power of the Gospel is in no way diminished, just as in no way the lasting benefit that only the Gospel of God can provide is reduced.**

*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."***

**Who saves a person is God through the offer of His Gospel, and a person is saved through the Gospel if one believes in the God who offers him or her salvation whether or not external signs accompany the preaching. And it is not the signs that save a person, but the Lord and Savior Jesus Christ.**

**What God needed to do to prove His love for us has already been done and is available to everyone who believes. And if God still does other extraordinary external signs or miracles, glory to God for His goodness and mercy. However, the absence of these signs cannot be seen as a valid impediment that supposedly could be used as a justification for a person not to come to believe 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.***

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

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**The eternal proof of God's eternal love for each human being has already been publicly exposed before humanity on the cross of Calvary. This proof does not need signs and supplements to keep it valid, even though God, out of mercy, answers the cry of many people also in their most varied requests for external interventions.**



*1 Corinthians 1: 18 **For the message (or word) of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.***

...  
*22 For Jews request a sign, and Greeks seek after wisdom;  
 23 **but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness,**  
 24 **but to those who are called, both Jews and Greeks, (we preach) Christ the power of God and the wisdom of God.***

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**When those who claim to be announcers of the Gospel of God no longer believe that it is through the simple preaching of the words of the Gospel that people can come to believe in Christ, they are liable to get lost in the craziest or supposed strategies of “evangelism” that they seek to elaborate and through which they seek to attract the target audience they want to reach.**

When the simplicity of preaching the Gospel is no longer enough, people also start to get involved in exaggeratedly expensive strategies, as well as start to get involved in the strategies to raise funds for the accomplishment and support of their own plans and not the plans of God.

**Nevertheless, if the Lord Himself defined that the preaching of the Gospel is an expression of His wisdom, who is the human being to say that this strategy is too simple or lacks better elaborated or more strategic aspects?**

**The Lord Himself has already instructed us that His strategy of proclaiming the Gospel may come to be seen as a scandal or foolishness before people in the world, but this too is in line with the will of God so that faith in His Gospel is not according to human wisdom and strategies.**

If what the Gospel offers, having as reference the Christ who was crucified, already seems crazy to people in the world, would it not also be so concerning the simple and direct way by which God chose to proclaim it?

*1 Corinthians 1: 23 ... **but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness.***

*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.***

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**The offer of the Gospel of God through preaching is, in fact, a weak path in the eyes of the natural man, but it is also for this reason that God chose it.**

**God chose the “foolishness of the way of preaching the Gospel” to spread what for many seems to be the “foolishness of salvation in Christ.” And this, to show that even though He works through paths considered crazy**

and weak among human beings, His sovereignty is always stronger and wiser than any human wisdom or natural strength.

God chose the seeming weakness of preaching to show that it is not in the power of the sublime words of people in the world that there is salvation, but that it is in the Only Begotten Son of God who was presented to the world to be the Almighty Savior of all those who believe in Him and receive Him as Lord in their hearts.

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

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

*1 Corinthians 1: 25 Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.*

...  
*21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.*

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

### **C3. What Does *Preaching* Mean?**

From the moment that we start to see that the preaching of the Gospel is different from what the Gospel itself is, but that, at the same time, it is essential in spreading the availability of the Gospel to all human beings, we believe it is necessary also to carry out a more specific approach of what, then, this word *preaching* means.

Although the term *preaching* may appear to be something well known, it seems to us that we should review some specific considerations about it.

Thus, according to the comments associated with Strong's lexicon in the Online Bible, the word *preaching* and *the act of preaching* have, among others, the following characteristics:

*Preaching is:*

*That which is proclaimed by a herald or public crier, a proclamation by herald.*

*To preach, to publish, to proclaim is:*

*To be a herald, to officiate as a herald;*

*To proclaim after the manner of a herald;*

*To proclaim always with the suggestion of formality, gravity and an authority which must be listened to and obeyed;*

*To publish, proclaim openly: something which has been done.*

Therefore, ***to preach the Gospel of God is to proclaim publicly and openly what is offered, how it is offered, and to whom what is contained in the Gospel of the Lord is offered.***

**The aspect of God using specifically the word *preaching* for the announcement of His Gospel is of high relevance, for through the term *preaching*, God shows us that the proclamation of this Gospel is not directed to a specific group, nor it is a disclosure that should be done by in a hidden way, secret message, or any form that has a restrictive character.**

**Announcing the Gospel of God through *preaching* shows that the proclamation of the Gospel, according to the will of God, was designed to be carried out in the open, in the light, for all, or with an open and unreserved character.**

Defining that the proclamation of the Gospel of God shall be carried out through *preaching* shows that the announcement of the Gospel was not designed to be subject only to a particular group of people, nor is it directed at specific groups.

Because it is offered publicly, the Gospel is not offered especially to some people or institutions to take possession of it or encapsulate it to control its announcement and distribution.

The restrictions that people make to the Gospel or a series of limitations that they seek to establish concerning the *preaching* of it were not defined by God, for God wants all people to know His Gospel so that they may, with freedom in their hearts, opt for the offer contained in the very Gospel.

The fact that the Gospel of the Lord has its proclamation established to be made through *preaching* also confirms that its announcement should never be restricted to the four walls of so many places that claim to be spreaders of the Gospel.

When the Lord Jesus Christ, while in the flesh in the world, began His ministry on Earth more specifically, He openly preached the Gospel of God.

*Mark 1: 14* **Now after John was put in prison, Jesus came to Galilee, preaching the gospel of the kingdom of God, 15 and saying, "The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel."**

On the cross of Calvary, on the cross on which the Living Gospel of God was displayed before the world, the Lord publicly exposed the price paid for the Gospel to be available to both *Jews* and *Gentiles* (or *Greeks*).

The Lord publicly exposed the provision for the end of human beings' eternal debt to sin and the religious laws under which people lived, inclusive regarding the law of Moses, as mentioned extensively in the various subjects addressed in the current series on the Gospel and the following text:

*Colossians 2: 13* **And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses, 14 having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross. 15 Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it.**

Later on, when the Lord appointed His apostles to preach the Gospel, He did not do so for this *preaching* to be restricted. On the contrary, the Lord did it so that it would become known throughout the world and to all creatures, showing once again the aspect of the public announcement of this Gospel.

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

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There are people who want to announce the Gospel of God in a veiled way, in a more indirect way or with an exterior beauty supposedly better elaborated, or through various attractions and entertainments so as not to speak so directly about the offer of salvation and newness of life that exists exclusively in Christ. However, in seeking to "flourish the proclamation of the Gospel," they forget that the Gospel was designated to be announced through *preaching* that refers to an open, objective, and explicit announcement of what is being offered and how what is being offered can be accessed.

God does not need to be committed to saving human beings through widely elaborated human strategies and appeals for people to go to human institutions and churches dominated by men and women, for this is not what the Lord determined for the proclamation of His Gospel.



When we see Isaiah's prophecy regarding the proclamation of the Gospel, we see how much the Lord always intended that this proclamation would be made in a clear, objective, and public way, and for the good of all people.

*Isaiah 52: 6 Therefore My people shall know My name; Therefore they shall know in that day That I am He who speaks: 'Behold, it is I.'*  
*7 How beautiful upon the mountains Are the feet of him who brings good news, Who proclaims peace, Who brings glad tidings of good things, Who proclaims salvation, Who says to Zion, "Your God reigns!"*

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Here again, then, **why did God choose to offer or proclaim salvation to people through the foolishness of preaching His Gospel?**

Among other aspects, God chose to proclaim salvation to people through the *preaching* of His Gospel so that they know that it is He who accomplishes salvation and that it is in Christ that the power for a new life according to God's will is found.

**An honorable performance of a preacher, a herald, a public announcer is in the execution of the announcement as it should be done, leaving it to God to do what only the Lord can do through Christ Jesus on behalf of those who receive the Gospel preached to them.**

The preacher announces the good news of God and which is the Gospel itself, but it is always God who indeed grants the salvation and the gifts that followed it.

The preacher makes it heard about the peace granted by the Lord, but it is God who gives peace.

The preacher announces good things, the aspects offered by the Lord through His Gospel, but every good gift and every perfect gift comes down from heaven, comes from the Father of Lights.

The preacher proclaims the work of the justification of people offered by the Lord through the Gospel, but it is God who justifies, through Christ, everyone who comes to believe in the Eternal Lord and His Gospel.

The preacher says to those who believe in the Lord, Your God reigns. However, it is God, through the King Jesus Christ, who rules over everything and everyone.

**The proclamation of the Gospel through the *preaching* of the Gospel is striking or precious, for it also clearly establishes the boundaries between what the preachers announce and what God does in the life of each individual so that people place their trust in the One who is God and Lord over all.**

*1 Peter 1: 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.*

Finally, in this chapter, we would like to emphasize that the fact that the term *preaching* has the characteristic of being a public proclamation, and not a secret or hidden announcement, does not mean that it has to be done in a complex way and only for a large audience.

When Paul writes about God's strategy of proclaiming His Gospel through *preaching*, he did not have in mind the idea of using pulpits and large stages to carry out this announcement as many have today. On the contrary, many people who came to hear the proclamation of the Gospel through the life of Paul came to know it in personal or individual announcements, as was the case with Lidia and the keeper of the prison that was shaken by the Lord so that Paul and Silas could be freed from it.

In the Scriptures, we also see the example of Peter, who the Lord guided to Cornelius' house to announce the Gospel of Salvation, just as we also see the example of Philip, who evangelized the Ethiopian Eunuch in his chariot when he was returning to his country.

**The Gospel of God can also be “preached or announced” from one person to another in a simple conversation or many other ways at various times in one's daily life.**

So, for example, when a father or mother announces to one's sons and daughters the characteristics of salvation and newness of life that God offers us through the Gospel or in Christ, he or she is “preaching or announcing” the Eternal Gospel of God.

**Similarly, the fact that the preaching points to a public announcement does not mean that the preaching of the Gospel is restricted to being announced through speech or oratory. The proclamation of the Gospel has also been shared with countless people through the Scriptures of the Lord for centuries.**

## **C4. The Announced Content also Determines Whether a Preaching Is Indeed Referring to the Gospel of the Lord**

Since the Gospel of God and the preaching of this Gospel are distinct aspects that complement each other, we understand that it is significant to highlight that **the preaching that indeed is an announcement of the true Gospel cannot be contrary to the content of the Gospel or inconsistent concerning it.**

Therefore, **the content that is announced in the proclamation through preaching also determines if an announcement really is the preaching of the Gospel of the Lord or if it is not a preaching of the true Eternal Gospel.**

If what is announced in the preaching does not align with the Gospel of the Lord, the simple act of making use of the instrument called *preaching* and saying that it is performed in the name of God, of Christ, or the Gospel does not characterize it as being the preaching of the Heavenly Gospel.

If a person preaches distorted aspects of the Gospel, either out of ignorance or intentionally, one may be preaching, one may be referring to the name of God or the Gospel, but one is not really “*preaching the Gospel of God.*”

If, for instance, a person says he or she is preaching the Gospel of God, but, in the preaching one says that an individual also needs to fulfill the items of the Law of Moses or the Order of Aaron to be in line with the Gospel, one is no longer preaching the Gospel of the Lord, but a mixture of principles that are incompatible with each other and that can never be arranged before God.

Adding promises, manners of how to get some promises, or other items to the Gospel of God without these being foreseen in the Gospel is also not preaching the Gospel of God, but it represents an attempt to include in the Gospel considerations of fleshly minds or that are subject to darkness.

When the Lord Jesus Christ was in the flesh in the world to proclaim and manifest the Gospel of God, He always held on exclusively to what was part of the Gospel of the Heavenly Kingdom that He came to announce and manifest.

*John 14: 24* ***He who does not love Me does not keep My words; and the word which you hear is not Mine but the Father’s who sent Me.***

*John 3: 32* ***And what He has seen and heard, that He testifies; and no one receives His testimony.***  
*33* ***He who has received His testimony has certified that God is true.***  
*34* ***For He whom God has sent speaks the words of God, for God does not give the Spirit by measure.***

*John 14: 10* ***Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works.***

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Many people worldwide have discussed much about the engagement of human beings in the preaching of the Gospel and have devoted countless efforts to attracting individuals for this type of work. However, if we take a closer look at many of these actions, we may see that one aspect they pay less attention to is preparing preachers on the true content that there is in the Gospel of the Lord.

Preachers have been called and engaged, but many have been put into action without actually being widely prepared in the content and experience of what they are called to preach.

And how may a preacher communicate or preach about the Gospel of God if one does not know the basic and essential aspects of this Gospel?

A person may have the best natural resources to communicate the Gospel of God, one may make use of the best-elaborated technologies and communication strategies that exist in the world, but if one does not communicate true content about the Gospel, one preaches something else, but not indeed the Gospel of the Lord.

Thus, **to preach the Gospel of God is to preach about what the Gospel of God really is and not what people think about it, what they would like it to be, or what they even try to define as the Gospel of the Lord.**

- Galatians 1: 6 I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel,*  
*7 which is not another; but there are some who trouble you and want to pervert the gospel of Christ.*  
*8 But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed.*  
*9 As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed.*  
*10 For do I now persuade men, or God? Or do I seek to please men? For if I still pleased men, I would not be a bondservant of Christ.*



## C5. The Proclamation of How the Gospel Is Offered also Determines whether the Preaching Is Indeed a True Announcement of the Gospel of the Lord

After we have addressed the point that the authentic preaching of the Gospel of God is only present if the essential aspects that make up the Gospel are also announced or communicated faithfully, we understand that it is necessary to emphasize that the preaching of the Gospel is likewise only true if the announcement of the way by which the Gospel is offered is also according to the Gospel.

A person may come to preach true aspects of parts of the Gospel, but if the moment one proposes the Gospel to someone, one associates the possibility of receiving it with some actions that are not compatible with the way an individual can receive the Gospel, one is presenting distorted preaching of the Gospel.

In the subjects of the current series on the Gospel, we have mentioned several times that the multiple characteristics of the Gospel of God are inseparable or that its many and wonderful facets form an indivisible set in which the aspect of grace, through which the Gospel is offered freely by God to human beings, is one of its main attributes.

So, if a person, for instance, announces true parts of the Gospel but jointly declares that the benefits of this Gospel can only be received and maintained if its recipients make offerings, sacrifices, and remain faithful with regular contributions to religious institutions, this preaching, even if it announces right parts about the Gospel, is distorting the proclamation of the Gospel in other aspects of the Lord's grace and righteousness, making that the sum of what is proclaimed does not indeed become correct preaching of the Heavenly Gospel.

**The Gospel is unique in everything it offers, but it is also singular in the way it is offered. That is why both the announcement of what is offered and how it is offered should be preached according to what God has determined concerning His Gospel.**

Therefore, just as there are false contents being announced as if they were genuine preaching of the Gospel of God, so there are false propositions being spread worldwide regarding how the Gospel can be received.

In the world, there are several abusive preaching of the Gospel of God. In the world, there are proclamations that try to impose the Gospel on others even though this is an offer where the recipient can freely choose to receive it or not, or even propositions that attempt to require from people what God does not require of them. And what goes beyond the free offer defined by the Lord, also characterizes a distorted announcement of the Gospel.

Among people in the world, there may be high resistance to what makes up the Gospel of God, but in the world, there are also many actions that try to interpose so that the announcement of the Gospel itself is prevented or distorted.

In the world, there are false gospels, as well as false gospel propositions, making those who announce them also false preachers concerning the Gospel of God, even if they say they do it in the name of God, Christ, or the only Eternal Gospel. A subject more widely addressed in several previous materials in this series and the theme entitled Another Gospel or A Different Gospel also of the current series.

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

Finally, in this chapter, considering that the way of how or by which God offers His Gospel has already been covered extensively in the subjects about The Gospel of God's Righteousness and the Gospel of God's Grace, we will not expand this topic at this moment, remembering here only some texts that refer to this point.

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

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

*2 Thessalonians 2: 16 **Now may our Lord Jesus Christ Himself, and our God and Father, who has loved us and given us everlasting consolation and good hope by grace, 17 comfort your hearts and establish you in every good word and work.***

## **C6. Preaching the Gospel of God is Preaching Christ in His Glory**

The Gospel of God is not a message, but it is the offer of salvation and newness of life from God through the Lord Jesus Christ to all human beings and that can be received by everyone who believes in Him and who receives Him in the heart as the Lord of one's personal life, as already has been explained so many times in the subjects of this series on the Gospel of the Lord.

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

*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.*

In this way, to preach the Gospel of God is to preach Christ as the One through whom a person can be saved and obtain the newness of life that comes from the kingdom of God for everyone who believes in Him.

The preaching that is dissociated from the exclusivity and the centrality of Christ as the offer offered to all, and through whom God grants eternal life to those who believe in Him, will never be a preaching of the true Heavenly Gospel even if the preaching might be considerably elaborated and accompanied by numerous wonders or signs of power.

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

*2 By this you know the Spirit of God: Every spirit that confesses that Jesus Christ has come in the flesh is of God,*

*3 and every spirit that does not confess that Jesus Christ has come in the flesh is not of God. And this is the spirit of the Antichrist, which you have heard was coming, and is now already in the world.*

*4 You are of God, little children, and have overcome them, because He who is in you is greater than he who is in the world.*

*5 They are of the world. Therefore they speak as of the world, and the world hears them.*

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

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

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

- 12 He who has the Son has life; he who does not have the Son of God does not have life.**
- 13 These things I have written to you who believe in the name of the Son of God, that you may know that you have eternal life, and that you may continue to believe in the name of the Son of God.**

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

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Preaching about the Bible or parts of the Bible does not mean that a person is preaching the Gospel of God. And it may even happen that some proclamations that are most opposed to the true Gospel and that try to distort the Gospel are precisely those that seek to show themselves to be based on texts described in the Scriptures.

Therefore, highlighting this again, **the preaching of the Gospel of God is synonymous with the preaching about Christ Jesus, the preaching that God endorses by giving faith to His listeners so that people may voluntarily choose to receive this Gospel.**

- 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."**
- 14 How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?**
- 15 And how shall they preach unless they are sent? As it is written: "How beautiful are the feet of those who preach the gospel of peace, Who bring glad tidings of good things!"**
- 16 But they have not all obeyed the gospel. For Isaiah says, "Lord, who has believed our report?"**
- 17 So then faith comes by hearing, and hearing by the word of God.**
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**Believing in the Gospel of God or believing in Christ are equivalent attitudes. It is by invoking Christ or His Name that someone opens one's heart to be saved through the grace of the Lord. It is about Christ that a person needs to hear to believe in Him and to be able to call upon His name.**

When the last text quoted above instructs us on the proclamation of the Gospel of God, it teaches us that all preaching of the Gospel should be about The One, of the One, in the One, or in the Name of the One in whom the salvation of God is offered, for besides the fact that faith comes by hearing through the word of God, and not what God did not say, Christ is:



- ⇒ 1) **The personification of the provision and the gift of righteousness for the justification of the sinner;**
- ⇒ 2) **The personification of the Savior who works salvation in us when we cry out to Him;**
- ⇒ 3) **The means by which a person can receive grace upon grace according to the mercies of God;**
- ⇒ 4) **The Heavenly Father's gift of love so that people can receive eternal life from the kingdom of God and so that they can be called the Heavenly Father's Eternal Children;**
- ⇒ 5) **Peace, wisdom, power, and strength in whom the newness of life, according to the will of God, can be received and lived, and without whom no one can live and walk in line with this heavenly will.**

Just as it is pertinent to teach a child that Christ is the Way on which he or she is called to walk, so **the preaching of the Gospel is the clear announcement that Christ is the essential expression of the whole Gospel of God.**

Many people announce that God wants to save human beings, but if they do not preach that people need to receive Christ as the Lord of their lives to receive salvation, they are not preaching the Gospel of God.

Many preach that God forgives people's sins, but if they do not preach that it is in Christ that these people obtain forgiveness, they are not effectively preaching the Gospel of the Lord.

Many individuals say that God offers us grace through His Gospel, but if they do not teach people that it is in the personal fellowship with Christ that this grace is achieved or made available, they are not yet informing people about the true Gospel and the proper relationship with this Gospel.

*John 14: 6* **Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me."**

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

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

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In his preaching or proclamations of the Gospel of God, also Paul was specific and direct about the fact that the Gospel and Christ are inseparable and that his preaching was, in reality, the announcement of God's possibility or offer for people to relate to Christ to the point that Christ can be in their hearts and they can be in Christ.

In Paul's ministry, Christ has always been the essence of the preaching of the Gospel of God.

*Colossians 1: 24* ***I now rejoice in my sufferings for you, and fill up in my flesh what is lacking in the afflictions of Christ, for the sake of His body, which is the church,***

***25 of which I became a minister according to the stewardship from God which was given to me for you, to fulfill the word of God,***

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

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

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

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

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The Gospel of God is equal to the “good news” of eternal life. And the good tidings of eternal life are the expression of the “Lord Jesus Christ offered for us for the forgiveness of our sins and offered to us to grant us the novelty of eternal life in the Lord.”

Even before revealing salvation, the Gospel came to reveal who the Savior is, “so that by **BELIEVING IN HIM**, people may be saved.”

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

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

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So, remembering a few more words of Paul, **without the preaching, announcement, or proclamation of who Christ is, how will someone “call on the ONE IN WHOM one has not believed because one has not heard of Him?”**

The preaching of the Gospel is the preaching that announces the Lord Jesus, the Christ, or the Son of God to people so that they can hear about the glory of the Lord and thus decide whether or not they want to receive Christ in their hearts.

The preaching of the Gospel does not refer to a matter of getting people to adhere to the preachers' personal propositions, but it is the clear exposition about Christ and what Christ offers to the one who believes in Him, so that the person then decides whether or not receiving Christ as Lord of one's life.

If a preacher clearly announces Christ and a listener does not receive Christ in one's heart, the preacher has performed his or her part, and it is not him or her that the person is rejecting, but Christ.

Nevertheless, if a preacher does not clearly announce Christ, it cannot be said automatically that a listener has rejected Christ or the Gospel of God, but, most likely, one has rejected the preacher's announcement, which in practice is not a proclamation of the Gospel of God.

When Christ declared that His disciples would be given the power to testify when the Holy Spirit would come upon them, He made it very clear that the power they would receive was to bear witness about Him as the Christ to the nations and not for the disciples to have the power to preach any other kind of message or to preach only other themes even if using some biblical texts.

*Acts 1: 8 **But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.***

**Christ did not call people to preach His Gospel to accuse or condemn others. Christ called people to preach about Who He is and what He offers people through His Gospel.**

**Christ did not call individuals to preach His Gospel to present pleasant oratory, natural knowledge, and entertainment based on texts from the Bible. Christ called people to preach about Who He is and what He offers people through His Gospel.**

**Christ did not call disciples to preach His Gospel to show them how much they are capable of doing works for God. Christ called His disciples to preach about who He is and what He offers to all individuals who believe in Him because of His gospel.**

**Christ did not call ministers or workers to preach His Gospel to publicize their institutions that they call Christian and how attractive they supposedly are. Christ called those who love Him to preach about Who He is and what He offers to all people who believe in Him through the Gospel of the Heavenly Kingdom.**

**Thus, preaching, merely in itself, even if it is full of sublime words, texts, and adornments of the Scriptures, does not necessarily express the preaching of the Gospel. To preach Christ, according to the Gospel of God, represents the preaching of this Gospel.**

Paul's words, written in his letters to the Lord's Church in different regions, had God's permission to come to us with such great authority because in them Paul always made it clear or explicit Who was the central aspect of the Gospel concerning which he had been called to preach.

**It is in the face of Christ that there is enlightenment about the glory of God that human beings lack so much, and Christ is the main point of the Gospel to be announced to the peoples and all individuals in them.**

*2 Corinthians 4: 5 **For we do not preach ourselves, but Christ Jesus the Lord, and ourselves your bondservants for Jesus' sake.***  
*6 **For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.***

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In the world, there are many preachers who think that they themselves must express Christ, as if they were “little Christs” who should draw attention to them. However, in doing so, they try to position themselves as mediators and opponents against the free knowledge of Christ that God offers to each individual.

We point out here, then, that being a Christian is not an individual being a “*little Christ*,” as some claim. To be a Christian is to be a follower, disciple, and belonging to Christ, and, consequently, to the Body or the Unique Church of Christ.

For someone to be a “*little Christ*,” one would have to have died innocently for at least some people, which no one, except Christ, did or will do, because all have sinned and lack the glory of God, the glory that God determined to reveal essentially through Christ Jesus to the heart of each person who voluntarily receives Him as Lord.

The Lord Jesus Christ clearly warned us that people would try to impersonate Him, that these individuals should never receive the credit of trust, and that no preaching, suggestion, or teaching of them should be received and followed.

*Matthew 24: 23 **Then if anyone says to you, ‘Look, here is the Christ!’ or ‘There!’ do not believe it.***  
*24 **For false christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect.***  
*25 **See, I have told you beforehand.***  
*26 **Therefore if they say to you, ‘Look, He is in the desert!’ do not go out; or ‘Look, He is in the inner rooms!’ do not believe it.***

*1 Timothy 2: 3 **For this is good and acceptable in the sight of God our Savior,***  
*4 **who desires all men to be saved and to come to the knowledge of the truth.***  
*5 **For there is one God and one Mediator between God and men, the Man Christ Jesus,***  
*6 **who gave Himself a ransom for all, to be testified in due time,***  
*7 **for which I was appointed a preacher and an apostle (I am speaking the truth in Christ and not lying), a teacher of the Gentiles in faith and truth.***

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**Dissociated from Christ as the essence that gives life to the Gospel of God and to those who receive this Gospel, the preaching becomes mere lifeless letters and even “*letter that kills*,” as was the proclamation of the law of Moses that could not produce life in the heart of those who heard it.**

*2 Corinthians 3: 4* **And we have such trust through Christ toward God.**  
**5 Not that we are sufficient of ourselves to think of anything as being**  
**from ourselves, but our sufficiency is from God,**  
**6 who also made us sufficient as ministers of the new covenant, not**  
**of the letter but of the Spirit; for the letter kills, but the Spirit gives**  
**life.**

Therefore, to preach the Gospel is to present Christ and the free option that each person can make to receive Him in one's heart, making it explicit to people that Christ is the door of salvation and that He Himself invites them to be the Way, the Truth, and the Life for everyone who accepts Him as Lord and Savior.

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

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

*Colossians 3: 1* **If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God.**  
**2 Set your mind on things above, not on things on the earth.**  
**3 For you died, and your life is hidden with Christ in God.**  
**4 When Christ who is our life appears (or manifests Himself), then you also will appear (be manifested) with Him in glory.**

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Christ is the answer to God's deliverance, salvation, and newness of life equally for those who are under the illusion that they can meet the Lord in some religions just because they have large structures and contingents of followers or adherents, for those who are thirsty in their souls and who still think in an illusory way that their intense devotion to religions and institutions may satisfy this thirst, as well as for those who have become unbelieving, skeptical, or hopeless in the face of what they have witnessed in the present world and its vain speeches.

Thus, considering that the term *Jew* and the *Greek* term in the Scriptures of the so-called New Testament do not cover only people naturally descended from these peoples, but to all individuals in all peoples, where the term *Jew* applies to those who want to be justified by their works and the *Greek* word to those who think that what each one believes can serve as a way of life, as explored more widely in the subjects on The Gospel of the Righteousness of God, The Gospel of the Glory of God and the Glory



of Christ, and The New Creature in Christ Jesus, we may see through the same Scriptures that:

- ⇒ **The Lord Jesus Christ is the eternal sign of God to be announced to those who ask for signs;**
- ⇒ **The Lord Jesus Christ is the eternal wisdom for those who long for wisdom that points to them a path of life that is not limited to a mere natural or uncertain existence or according to human beliefs.**

**The Gospel is Christ, and Christ is the Gospel!**

*1 Corinthians 1: 22 For Jews request a sign, and Greeks seek after wisdom;*  
*23 **but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness,***  
*24 **but to those who are called, both Jews and Greeks, (we preach) Christ the power of God and the wisdom of God.***  
*25 **Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.***  
*26 **For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, are called.***  
*27 **But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty;***  
*28 **and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are,***  
*29 **that no flesh should glory in His presence.***  
*30 **But of Him you are in Christ Jesus, who became for us wisdom from God, and righteousness and sanctification and redemption,***  
*31 **that, as it is written, "He who glories, let him glory in the LORD."***

*John 6: 35 And Jesus said to them, "I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst.*

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

*Colossians 1: 27 To them God willed to make known what are the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory.*

## **C7. The Holy Spirit: The Principal Responsible for the Preaching of the Gospel on Earth**

After seeing in the previous chapters that the preaching of the Gospel of God is associated with the actions that announce Christ, His work on the cross of Calvary, the offer of salvation, and the offer of eternal life that is in Him to human beings, we could also say that the preaching of the Gospel is a clear testimony of who Christ is, what His glory is, and what He offers us through the glory of what He has already done and continues to be able to do.

**And when we come to see that the preaching of the Gospel of God is also the expression of the testimony of who Christ is, what He did, and what His glory reveals to us that He can still do and will do, we can verify in the Scriptures that the primary agent through which the Lord Jesus determined that the testimony about Him becomes spread among human beings is the Holy Spirit, as exemplified below:**

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

*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.***

*12 **I still have many things to say to you, but you cannot bear them now.***

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

*14 **He will glorify Me, for He will take of what is Mine and declare it to you.***

In the subjects on the Gospel of God of this series, we have always sought to mention the Holy Spirit. However, in them, we did not devote more specific or long attention to the considerations about the Holy Spirit only because the objective was to focus, first, on the exaltation of Christ, which is also one of the wonderful actions that the Lord Jesus attributed to the Holy Spirit after sending Him to work as His agent among people on Earth.

The Holy Spirit is indescribably wonderful, and it is worthy that many things about Him are also highlighted and studied in the Scriptures. The Holy Spirit is the Spirit of Truth, the Spirit of Grace, and so many other facets that we would like to address more broadly at another time if God allows us to do so.

Thus, when Christ mentions the actions that the Heavenly Father and He appointed to the Holy Spirit to be performed among people in the world, He speaks of the person of the Holy Spirit and not of an impersonal strength or energy in the universe.

The Holy Spirit was with God when God intended to create the natural world and when He actually created it, also showing us that the Holy Spirit is equally and eternally God.

The Holy Spirit was with God when the actions to create all things on Earth were done, as exposed below:

*Genesis 1: 1 In the beginning God created the heavens and the earth.  
2 The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters.  
3 Then God said, "Let there be light"; and there was light.*

The Holy Spirit was also present when the Lord Jesus was introduced in the flesh into the world, as mentioned below:

*Luke 1: 34 Then Mary said to the angel, "How can this be, since I do not know a man?"  
35 And the angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God."*

The Holy Spirit worked in Christ and with Christ in the whole ministry of the Lord Jesus also when He was in the flesh in the world. The Lord Jesus, also in His condition as Son of Man, was continually associated with the work of the Holy Spirit.

*Luke 3: 22 And the Holy Spirit descended in bodily form like a dove upon Him, and a voice came from heaven which said, "You are My beloved Son; in You I am well pleased."*

*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.*

**And after Christ's death on the cross of Calvary and His resurrection from the dead, one of the activities that God assigned explicitly to the Holy Spirit is for Him to bear witness of Christ.**

If a person seeks to walk in closer fellowship with the Holy Spirit, one may see that the Spirit of the Lord will speak much less of Himself and speak much more of the Lord Jesus Christ, for the Lord said: *"He will testify of ME, and He will glorify Me."*

So, if a person wants to know a true and revealing testimony about the person of Christ, He needs to open His heart to fellowship with the Holy Spirit.

The Holy Spirit is the eternal partner of God the Father and the Lord Jesus Christ to witness of Christ and to glorify Christ, through whom God is also glorified.

The main protagonist to be a witness of Christ, then, is always, and always will be, the Holy Spirit.

The primary co-worker for the Gospel of Christ to be announced to the world is the Holy Spirit.

The Holy Spirit has always participated and continues to be engaged so that the task of preaching the true Gospel of God is carried out according to the will of the Heavenly Father and the Lord Jesus Christ.

*1 Thessalonians 1: 5 For our gospel did not come to you in word only, but also in power, and in the Holy Spirit and in much assurance, as you know what kind of men we were among you for your sake.*

The Lord Jesus declared that after He would be elevated to the right of the throne of God, He would send the Holy Spirit to "convince" the world of sin, righteousness, and judgment, showing us in these aspects also the essence of what is the preaching of the various points that the Gospel of God covers.

The work that the Lord has assigned to the Holy Spirit is to "convince" the world that all have sinned, but also that everyone can obtain forgiveness and salvation in the righteousness of God to relate to God freely, and yet, so that everyone can obtain the assurance that the prince of this world can do nothing to prevent the salvation of those who believe in Christ, receive Him as the Lord in their hearts, and remain in fellowship with the Eternal Redeemer. For a person who is in Christ, it is no longer due for the enemy to imprison him or her under the body of sin or the law of Moses. Christ has already triumphed over the enemy, nailing people's debt writings on the cross of Calvary. And to make this clear, the Lord has appointed the Holy Spirit to work very objectively in the world or among human beings.

**It is the Holy Spirit who was appointed by God to "convince" people of what is offered to them in the Gospel of the Lord, and not the intensity that a preacher puts in the preaching nor the strategies of human institutions that are created under a supposed allegation of wanting to convince people of the Gospel of the Lord.**

*Zechariah 4: 6 So he answered and said to me: "This is the word of the LORD to Zerubbabel: 'Not by might nor by power, but by My Spirit,' Says the LORD of hosts."*

Still concerning this last text above, one could argue that the text of Zechariah is in the Old Testament, but let us remember, then, once again, the following words of the Lord Jesus Christ:

*Luke 24: 46 Then He said to them, "Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day,*  
*47 and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem.*  
*48 And you are witnesses of these things.*  
*49 Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high."*

*Acts 1: 7 And He said to them, "It is not for you to know times or seasons which the Father has put in His own authority.*  
*8 But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."*  
*9 Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight.*

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The Holy Spirit can work and in indeed works through people who are willing to let Him work through their lives, but true preaching, however much people may perform it, is carried out by the Spirit who does it through these people, as was also witnessed by Peter in his first epistle:

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

At another time when the Lord longed for His Gospel to be preached to new regions of the world, it was the Holy Spirit Himself who told a group of brothers to separate two of them to preach this Gospel, even mentioning their names specifically, as witnessed in the book of Acts described below:

*Acts 13: 2 As they ministered to the Lord and fasted, the Holy Spirit said, "Now separate to Me Barnabas and Saul for the work to which I have called them."*  
*3 Then, having fasted and prayed, and laid hands on them, they sent them away.*  
*4 So, being sent out by the Holy Spirit, they went down to Seleucia, and from there they sailed to Cyprus.*

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Therefore, the Holy Spirit is the primary co-worker of the Lord Jesus Christ concerning the preaching of the Gospel of God, and He will always be His main witness.

*1 John 5: 6 This is He who came by water and blood, Jesus Christ; not only by water, but by water and blood. And it is the Spirit who bears witness, because the Spirit is truth.*

The preaching of the Gospel is carried out with the cooperation of many. However, undoubtedly, the Holy Spirit is always the One who watches over the world so that people come to know the testimony about Christ, come to hear about the Glory of Christ, and come to hear what God has to say about sin, righteousness, and judgment. And this, so that people may have the understanding to choose to believe in Christ for salvation and the novelty of eternal life granted from the kingdom of God.

The Holy Spirit is entirely faithful to the Lord of the harvest and fully faithful in the revelation of who the Lord of the harvest is, who loves and offers salvation to all people, through faith, by His superabundant grace.

*1 Corinthians 2: 6 However, we speak wisdom among those who are mature, yet not the wisdom of this age, nor of the rulers of this age, who are coming to nothing.*

*7 But we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory,*

*8 which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory.*

*9 But as it is written: "Eye has not seen, nor ear heard, Nor have entered into the heart of man The things which God has prepared for those who love Him."*

*10 But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God.*

*11 For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God.*

*12 Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God.*

*13 These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual.*

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

## **C8. The Collaborators of the Holy Spirit in the Preaching that Witnesses about Jesus Christ as the Offer of Salvation and Novelty of Eternal Life**

In the previous chapter, we presented some texts that show the position of primacy or preeminence that the Holy Spirit has regarding the testimony and glorification of Christ before the people who are in the world.

The Holy Spirit can bear witness of Christ and show His glory in many ways, from granting a dream to a person, speaking to an individual, making the person understand the Scriptures that were written under the inspiration of Himself, and even by many other ways, regarding which we do not want to suggest any limitations since where the Spirit of the Lord is, there also is His freedom of action.

*2 Corinthians 3: 17* ***Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty.***

*John 3: 8* ***The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit.***

*Isaiah 40: 13* ***Who has directed the Spirit of the LORD, Or as His counselor has taught Him?***

On the other hand, **we see that God is pleased to count on the participation of Christians also in the preaching of the Gospel, as well as in praying for it to happen.**

When the Lord Jesus Christ announced that the Holy Spirit would come into the world to testify about Him and that He would come to glorify the Son of God who also became the Son of Man, the Lord Jesus Himself added, saying, that His disciples too would act as testimonies of Him and His glory, as can be seen in the text below:

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

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

Thus, **God's will is for every Christian to be a living witness of the Lord Jesus Christ who has been received and sanctified in one's heart, and that this testimony or the glorification of the Lord be expressed in everything the Christian does.**

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

*Colossians 3: 17* **And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him.**

In yet another text, we see that **God intends that His wisdom, revealed in Christ, be known to principalities and powers through the Church of the Lord, which is constituted of people who believe in Christ and have Him as the Head of their lives.**

*Ephesians 3: 8* **To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ,**  
**9 and to make all see what is the fellowship of the mystery, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ;**  
**10 to the intent that now the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly places,**  
**11 according to the eternal purpose which He accomplished in Christ Jesus our Lord,**  
**12 in whom we have boldness and access with confidence through faith in Him.**

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Every Christian is in the world to be a light in it, to be the salt of the Earth, to be the fragrance of Christ, and to be the letter with letters written by the Spirit of God in the hearts of those who believe in the Lord Jesus, where each of these aspects represents a different way of witnessing about the Lord who redeemed each Christian and about the glory of the Lord as the High Priest and Eternal King that only exists in Christ Jesus.

We have already seen in previous chapters that Christ Himself said that He would send the Holy Spirit to His disciples to bear witness of Him, showing the possibility that we can cooperate with the Holy Spirit in this sublime task.

Bearing in mind that the members of the body of Christ are in the present world while still inhabiting the natural body, any action that they do on Earth that is guided by Christ automatically is an action of Christ's reign on Earth. And since the Lord has high esteem for each of those who believe in Him, the people who follow and serve Him are individually precious to Him and are not just a number in His contingent of collaborators.

However small a Christian's cooperation with the Lord may seem, just the fact that one stands in line with Christ already grants Him an additional territory on Earth for the Lord to be acting even more intensely in the world. Despite being seated at the right hand of the Heavenly Father and above all principality and power, the Lord Jesus does not despise the cooperation of each of those who love Him and who are willing to be instruments of God's righteousness on Earth.

Therefore, great is the privilege of being able to cooperate with the preaching of the Gospel of God.

Nevertheless, **we should always continue to remember that it is to the Holy Spirit that the Lord Jesus designated the global action to glorify Christ before the world and that the cooperation of Christians should never aim at rising above or subduing the work of the Spirit of the Lord.**

**To a large extent, Christ's agents in the world are the people who love and serve Him. However, the Lord is not limited to the action of only these, always having the Holy Spirit as His primary agent among human beings.**

**The preaching of the Gospel is a too great and too sublime work to be administered by finite people who live only in their own generations.**

**In His words recorded in the book of Matthew, Christ declared that the Gospel will be preached, and not that a group that thinks it is special will set up strategies that “will win the world for Christ,” because on the cross of Calvary, Christ has already won the right to save everyone in the world. The right of salvation already belongs to Christ, and no one can usurp it from His hand.**

*John 16: 33 **These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world.***

**The Heavenly Gospel came from God, performed under God's regency all the work of provision for the justification of human beings, and will also have its preaching performed under the same government of the Lord, who accomplishes it through the Holy Spirit.**

**The Holy Spirit is God, but we are not. And only God can be in charge of the regency of this immeasurable task to be carried out at the time that the Heavenly Father Himself, in His righteousness, knowledge, and wisdom, has determined for it to be carried out.**

There are many people in the world who may think that they are going to save the world with their preaching and their strategic actions of approaching people, but they forget that the Lord assigned the final work of convincing people in the world about salvation to the Holy Spirit.

There are other people who say that it is necessary to run and preach the Gospel all over the world because if they do not do it, the whole world will be lost. However, they forget that Christ has already made provision for salvation when there was not even one righteous person in the world or not even one who was not a sinner.

Thus, since when will Christ, the Savior of the World, be dependent exclusively on one person or a handful of people to save the world?

As Eternal and Sovereign King, Christ is not held hostage by men and women. Even if it eventually would come to the point of needing it, the Lord is powerful to cause even the stones to cry out and glorify God.

**Christ rejoices with every Christian who gives proper testimony about His glory, His name, His word, His work, and His gospel, but Christ and His work cannot be held hostage by anyone or any structure.**

The attitude of each Christian in one's heart towards the preaching of the Gospel of God should be like what Paul expressed in the following text:

*Ephesians 3: 8* **To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ.**

What, certainly, every Christian should do before one gets too eager to preach the Gospel of God and cooperate with the Lord in this task is to practice what Christ told His disciples to do first, as follows:

*Matthew 6: 33(a)* **But seek first the kingdom of God and His righteousness.**

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

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

*Matthew 9: 35* **Then Jesus went about all the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every sickness and every disease among the people.**  
*36* **But when He saw the multitudes, He was moved with compassion for them, because they were weary and scattered, like sheep having no shepherd.**  
*37* **Then He said to His disciples, "The harvest truly is plentiful, but the laborers are few.**  
*38* **Therefore pray the Lord of the harvest to send out laborers into His harvest."**

The Lord Jesus Christ, through the Holy Spirit, knows who to appoint to preach His Gospel in each specific place and who He wants to cooperate with Him so that the testimony about Him and His glory becomes manifested in different parts of the world.

*Colossians 3: 4* **When Christ who is our life appears (or manifests Himself), then you also will appear (or be manifested) with Him in glory.**

Similarly, Paul also declares:



- 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 eminence), 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.**
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We also remember here that the beginning of the book of Hebrews informs us that God, in these days, has spoken to us through His Only Begotten Son, the Christ, who, in turn, instructs us through the Holy Spirit to cooperate with the Spirit of the Lord for the announcement or testimony about the Gospel. However, if a person does not allow oneself to be guided by the Spirit of the Lord, one also does not qualify to announce or preach the Gospel according to the way one should do it.

For a Christian to be a co-worker of Christ in the preaching of His Gospel, this same Christian should first be in Christ to live in Christ and to walk in Christ or to live and walk in the Spirit of the Lord, which are expressions that point to the same principles, remembering, once again, that Christ declared that “***without Me, you can do nothing***,” not even to testify adequately about the Lord and the greatness of His Gospel.

**Christ wants all Christians to bear witness of Him and proclaim His Gospel, but He also wants them to do it appropriately, in cooperation with the Holy Spirit, and in line with His word.**

## **C9. Preaching the Gospel Does Not Justify Preachers Before God**

Considering that the Gospel expresses the power of God for salvation and eternal life for all human beings who receive it, both the *Jew* and the *Greek* (or *Gentile*), the preaching of the Gospel has become the most significant or vital announcement to be proclaimed or disseminated to human beings.

And for those who come to cooperate in the proclamation of the true Gospel, the Scriptures tell us that:

*Romans 10: 15(b) As it is written: "How beautiful are the feet of those who preach the gospel of peace, Who bring glad tidings of good things!"*

Preaching, proclaiming, announcing, or witnessing about Christ, the essential part offered in the Gospel of God, is undoubtedly one of the noblest tasks that a person can do towards one's fellow men and is one of the most beautiful fruits that a person can come to express as a result of a life of fellowship and permanence in Christ.

Nevertheless, even though the work of preaching the Gospel is such a noble action, this does not mean that it can be considered as a work of justification of the preacher before God, as many may come to think and as it was exposed by the Lord Jesus Christ Himself in the following text:

*Matthew 7: 13 Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it.*

*14 Because narrow is the gate and difficult is the way which leads to life, and there are few who find it.*

*15 Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves.*

*16 You will know them by their fruits. Do men gather grapes from thornbushes or figs from thistles?*

*17 Even so, every good tree bears good fruit, but a bad tree bears bad fruit.*

*18 A good tree cannot bear bad fruit, nor can a bad tree bear good fruit.*

*19 Every tree that does not bear good fruit is cut down and thrown into the fire.*

*20 Therefore by their fruits you will know them.*

*21 Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven.*

*22 Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?'*

*23 And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!'*

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When people start to think that they will be able to establish their fellowship with the Lord Jesus based on the works they do, and not based on the work of faith in the Lord Jesus and the work of justification that Christ provided on the cross of Calvary, they begin again to try to replace the salvation by grace, and through faith in the Lord, with the supposed salvation that would be possible to be achieved through human works, falling back into the distorted or wicked thought that the human being oneself may come to be justified by one's works.

Thus, when people start to think that they have to preach the Gospel to be justified, they try to turn this preaching into law or obligation to be performed by all those who received the Gospel and no longer as an action or expression to be carried out of understanding, love, and a heart filled with the presence of the Spirit of the Lord.

**When people begin to think that the work of preaching the Gospel can justify them before God, sin, law, the world, and darkness, they depart from the understanding that what justifies a person is the Gospel itself and not one's work of preaching the Gospel.**

*Romans 3: 28 **Therefore we conclude that a man is justified by faith apart from the deeds of the law.***

*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, how may a person properly preach salvation and the newness of life in God through faith if one oneself comes to believe that it is through the work of preaching that one is saved and not through grace and faith in the Gospel?

Preaching the Gospel to be justified because of the preaching work is iniquity, for it is opposed to the very offer of salvation and life that is in the Gospel itself and that the preacher says he or she is offering.

Preaching the Gospel of salvation through faith in Christ, thinking that the work of preaching justifies the preacher, is to preach the offer of a solution that the preacher no longer believes for oneself.

**To preach the Gospel is to give testimony of the salvation obtained by the grace of God and received through faith in Christ offered to us as the gift of salvation and life. And this, so that others may also know Christ personally and directly, keeping the preacher of the Gospel, first and continuously, one's own eyes always looking into the Savior and Lord of his or her own life.**

For a preacher to be in line with the Gospel of Christ, one oneself needs to be clothed with salvation and life according to this Gospel and not according to the works one supposedly intends to do in favor of the Gospel.

**Christ did not grant His Gospel for people to make the work of preaching this Gospel a work through which they can come to demand that God recognize them because of the works they do.**

Christ recognizes those who are His by heavenly grace and through their faith in Him and His work of justification carried out on the cross of Calvary, but He does not recognize those who forget this equal and unique justification for all, and those who so wish to advocate the right to salvation and life through the supposed preaching works they perform in the world.

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

*Romans 5: 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.***

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

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**Being guided by the Lord to do good works in line with God's will is a result of accepting the Heavenly Gospel by grace, through faith, and never a way of justifying oneself to be recognized and accepted before the Eternal Lord.**

Trying to reverse the path of justification that leads to good works in the attempt of establishing the way of good works that supposedly leads to justification is a profound distortion and deviation from the understanding of what the Gospel of God and the Lord Jesus Christ truly is, as more broadly approached by the subject on The Gospel of God's Righteousness.

Even if a person supposedly came to "win the whole world for Christ," but one oneself ceased to believe in Christ and the justification by grace, one would have no benefit from this deed.

*Mark 8: 36 **For what will it profit a man if he gains the whole world, and loses his own soul?***

*Luke 9: 25 **For what profit is it to a man if he gains the whole world, and is himself destroyed or lost?***

The one who preaches claiming to be announcing the Gospel of Grace, but who, at the same time, thinks that the preaching work one does can justify him or her, is also prone to producing wicked fruit, for after or together with one's preaching about grace, one will also tend to demand that the recipients of one's preaching adopt the postures he or she adopts and will seek to enslave them to his or her distorted preaching work.

**The call to preach the Gospel of God results from a personal experience of having received the salvation and life of Christ by grace, and never a means of demanding from Christ the salvation and the newness of life granted by the kingdom of God.**

The preaching that God longs to be practiced by Christians in the world is the preaching that proceeds from a life clothed in the Gospel and from a heart that loves and is overflowing with the love given through the Gospel, from a heart that received Christ and that shares that others too can obtain salvation and the newness of life through the same personal act of receiving through faith Christ as Lord in their hearts.

**It is the Heavenly Father Himself and our Lord Jesus Christ who comfort the heart and who confirm a person also in the good work and good word of the preaching of the Gospel of the Lord, and never the works that try to establish the so-called *self-righteousness* before God.**

*2 Thessalonians 2: 16 Now may our Lord Jesus Christ Himself, and our God and Father, who has loved us and given us everlasting consolation and good hope by grace,  
17 comfort your hearts and establish you in every good word and work.*



## **C10. The Preaching of the Gospel in All the World, for Witness to All Nations: An Evident Sign of the End**

Much is said about the end of the world in the conception that we see it in the present, and the Scriptures repeatedly declare that this end will indeed take place in the time that the Heavenly Father determines it to come to be fulfilled.

On the other hand, this time of the end will not come without some aspects having been manifested on the Earth, regarding which the preaching of the Gospel of God throughout the world is announced as one of the most determining factors for this end to come to be manifested, as the Lord Jesus Christ tells us in the following text:

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

When we see the words of the Lord in the text exposed above, we can see once again the great importance that there is in the Gospel of God for humanity, but also the greatness that exists in the so-called *foolishness of the preaching of this same Gospel*.

Since the Gospel is an offer of salvation and newness of life for all human beings, and which can be received by grace by those who believe in it and want to receive it, the Lord will only determine the fulfillment of the end of the present natural world, which we see for now, after this offer has been publicly or openly proclaimed all over the world as a witness to all the nations.

The last text quoted above does not say that all people will believe in the Gospel or that they will receive the offer presented to them by the Lord, but that the offer of salvation and the newness of life in Christ will be preached and witnessed throughout the world and to all nations.

The Lord Jesus Christ, through His Holy Spirit, watches over His word. And just as He foretold that it will come to pass, so what He declared will be fulfilled so that the end will follow the broad and extensive announcement of the true Heavenly Gospel.

Considering, however, that the testimony about the Gospel of God is the testimony of Christ in His glory in what God accomplished through Him and also of the present and everlasting position that Christ has before God and the world, we may say that the preaching of the Gospel is also the fulfillment of what was prophesied in ancient times by the prophets Isaiah and Habakkuk, as follows:

*Isaiah 11: 9(b) ... ***For the earth shall be full of the knowledge of the LORD As the waters cover the sea.****

*Habakkuk 2: 14 ***For the earth will be filled With the knowledge of the glory of the LORD, As the waters cover the sea.****

If we take into account the principle of the colligated or associated words used in the Scriptures (seen in the theme Colligated or Associated Words and Riddles of Antiquity), and the aspect exposed in the book of Hebrews, chapter 1, that God in these days chose

to speak to us through His Eternal Son and, yet, that the Lord Jesus is the brightness of God's glory and the express image of His person, there is no way to consider that the Earth will be filled with the knowledge of the glory of the Lord except through the knowledge or the revelation of the glory of Christ Jesus announced to us through the Gospel of His eternal glory.

*2 Corinthians 4: 5 **For we do not preach ourselves, but Christ Jesus the Lord, and ourselves your bondservants for Jesus' sake.***

*6 **For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.***

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The knowledge of the glory of God in the face of Christ, proclaimed through the preaching and offered to us through the Gospel of the Glory of God and the Glory of Christ, will flow through each of the nations in the world, presenting worldwide the abundance of love, mercy, redemption, and newness of life that is available to all by grace, and through faith, in Christ Jesus, coming afterward the end.

The Lord Jesus assured that His Gospel, the Gospel of the Kingdom of God, will be preached to all the world and that no one can prevent it from being done, for no one can prevent God from fulfilling His promises through the power of action of the Spirit of the Lord, to whom, in turn, God entrusted the fulfillment of this work among the nations and of which Christians can be co-workers.

It is not chaos, it is not the turmoil of nations, it is not the world, and it is not the kingdom of darkness that determine when the end will be established and when the time of God's final judgment on people and the world will come. The Lord determines the end, and the Lord also determines it through the preaching of the Gospel of the Heavenly Kingdom.

It should be emphasized here, however, that we understand that it is the preaching of the one true Gospel of God to which the Lord Jesus Christ refers, and not the many distorted preaching about this Gospel that have been running around the world, although, in the end, also the distorted preaching of the Gospel will be exposed as actions that cooperated to highlight and exalt in the light of truth the one and only real Gospel of Christ Jesus.

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

When it will have been preached throughout the world and in all nations that Christ is the Way, the Truth, and the Life available to all by grace and through faith in the One God Creator of Heaven and Earth, the Lord will determine the end, for once this truth has been announced abundantly throughout the world, God will also follow through on what He promised to accomplish next.

How the Lord, through the Holy Spirit, will make this work of preaching the true and unique Gospel to be carried out throughout the world and in all nations is something that is in His hands fully capable of doing it thoroughly, perfectly, and righteously, always remembering that it is through His righteousness and grace that God has established that His salvation shall be known to all.

**Finally, it is through the foolishness of the preaching and the offer of His Gospel that God determined to announce the justification, redemption, and eternal life to all people, thus making it clear that no one needs or should expect another way of action of God to receive then the salvation that already is offered from the kingdom of heaven by the Heavenly Father, the Lord Jesus Christ, and the Holy Spirit to all human beings in the present world.**

*1 Corinthians 1: 21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.*

*22 For Jews request a sign, and Greeks seek after wisdom;  
23 but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness,*

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

*25 Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. (AV+NKJV)*

*2 Corinthians 6: 2 For He says: "In an acceptable time I have heard you, And in the day of salvation I have helped you." Behold, now is the accepted time; behold, now is the day of salvation.*

*1 Thessalonians 5: 1 But concerning the times and the seasons, brethren, you have no need that I should write to you.*

*2 For you yourselves know perfectly that the day of the Lord so comes as a thief in the night.*

*3 For when they say, "Peace and safety!" then sudden destruction comes upon them, as labor pains upon a pregnant woman. And they shall not escape.*

*4 But you, brethren, are not in darkness, so that this Day should overtake you as a thief.*

*5 You are all sons of light and sons of the day. We are not of the night nor of darkness.*

*6 Therefore let us not sleep, as others do, but let us watch and be sober.*

*7 For those who sleep, sleep at night, and those who get drunk are drunk at night.*

*8 But let us who are of the day be sober, putting on the breastplate of faith and love, and as a helmet the hope of salvation.*

*9 For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ,*

*10 who died for us, that whether we wake or sleep, we should live together with Him.*

*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."**

*Hebrews 2: 1* **Therefore we must give the more earnest heed to the things we have heard, lest we drift away.**  
**2 For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward,**  
**3 how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him,**  
**4 God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will?**

*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."**

*Psalms 72: 19* **And blessed be His glorious name forever! And let the whole earth be filled with His glory. Amen and Amen.**

## Bibliography

Note on Biblical Texts referenced:

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

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