

- Systemic Teaching about Christian Life -

Evangeliu

Another

Gospel

or

A Different

Gospel

Das 1. Capitel.

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

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

† * Mo 1, 1. † Jo 1, 1. † Jo 1, 1.

2. Derselbe * war im Anfang
3. Alle
und ohne dasselbe ist nichts
macht ist. * Ps. 33, 6. Col. 1, 16.

4. In ihm * war das Leben, und
war das † Licht der Menschen * c. 5, 2.

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

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

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

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

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Series:
THE GOSPEL
The Good News of God

General Considerations about Using This Material:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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C1. The Other or a Different Gospel, which Is Not Another

Throughout the series of subjects on the Gospel of God, which also includes this new material, we have sought to expose, through the Scriptures, that the Gospel of the Lord is the means through which God offers all human beings the justification and salvation from the eternal condemnations arising from their sins, just as the Lord also offers them the newness of eternal life under the righteousness, love, grace, peace, and the power of His heavenly kingdom.

In the various previous subjects of this series, we also mentioned that the offer of the Gospel of God suffers high and varied resistance in the world because it expresses life from the kingdom of God and because it is an offer of true light to those who are in great darkness which does not want to give up those who have been subjected to it or from which many people do not want to part.

Nevertheless, among the various oppositions to the Gospel of God already mentioned in the subjects in reference, there is a particular opposition that seems to need a more specific and more detailed approach because of its unique and differential characteristic regarding the others.

There are many oppositions to the Gospel of God that are explicitly contrary to what is offered in the Gospel or to the way in which the Lord offers it, but there is one in particular that tries to act in a notably different manner from the others.

Among the oppositions to the Gospel of God, there is one that seeks to present itself as not opposed to the Gospel, becoming, for this reason, one of the most subtle and vile oppositions that exist in the world concerning the offer of salvation and eternal life that is offered to humankind from the heavenly kingdom.

The opposition to the kingdom of God to which we are trying to make a specific reference in this material is the opposition that seeks to present itself as the offer of the very Gospel of God without it, however, being the Gospel of God indeed.

Therefore, having been taught or made aware by the Lord Jesus Christ about the most diverse oppositions to the Heavenly Gospel, Paul was inspired by the Holy Spirit to record through his writings not only many essential aspects of the Eternal Gospel of Christ, but also the central points that make explicit what is opposed to the Gospel without appearing to oppose the Gospel, as can be seen below:

- Galatians 1: 1 Paul, an apostle (not from men nor through man, but through Jesus Christ and God the Father who raised Him from the dead),*
2 and all the brethren who are with me, To the churches of Galatia:
3 Grace to you and peace from God the Father and our Lord Jesus Christ,
4 who gave Himself for our sins, that He might deliver us from this present evil age, according to the will of our God and Father,
5 to whom be glory forever and ever. Amen.
6 I marvel that you are so soon removed from him that called you into the grace of Christ unto another gospel:
7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. (NKJV+AV)

or

- 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. (NKJV)*
-

Among the many oppositions that arise against the Gospel of Christ, it is of great relevance to know that there is one that is called in the Scriptures as ***Another Gospel or A Different Gospel, which is not another.***

Although the *Another Gospel* is not indeed a different gospel or is really no Gospel at all, if the so-called *Different Gospel* were an explicit proposition of a supposed “gospel” or “good news” of salvation and newness of life based on premises or foundations that openly diverge or oppose the Gospel of God, its proposition would not be such a subtle opposition as it is due to the aspect of not wanting to present itself as *Another Gospel* or a *Different Gospel*.

What makes the proposition that in the Scriptures is called *Another Gospel* so dangerous is precisely the fact that this proposition does not want to present itself as a Gospel distinct from the Gospel of God, but wants to maintain the appearance of the Gospel of the Lord without, however, having to keep itself faithful to the characteristics of the Heavenly Gospel.

The propositions associated with what may be included in the expression *Another Gospel* aim to present life alternatives that are different from the Gospel of God or that do not want to conform to what the Lord offers through His Gospel and how God offers salvation and newness of life, but which, at the same time, are not content with being distinct propositions and so, or for this reason, aim at perverting the Gospel itself as if the Gospel could be adapted to the desires or fantasies of humans and contrary to the Lord.

The propositions associated with the expression *Another Gospel* are those that do not only want to contradict the Gospel of the Lord, but seek to take possession of God's Gospel in the attempt at finding a way to adjust it to human interests assuming that even if the Gospel became an offer without credibility or without being grounded in the truth, it could still be regarded as a valid Gospel or a valid path to salvation and eternal life before God.

In other words, the proposition of the *Another Gospel* is not the presentation of an alternative or variation to the Gospel of God, but it is an attempt to pervert the true Gospel of God as if it could be distorted or could become what those who try to pervert it long for it to become.

What is related to the idea of *Another Gospel*, or a *Different Gospel*, represents the bold and perverse attempts to create and announce counterfeit versions of the Gospel of God without people noticing and discovering the falsification carried out, even going so far as to try to make false propositions the referential of what the Gospel of the Lord could be or become.

The propositions associated with what Paul called the proposal of *Another Gospel*, *not being a Gospel at all*, are not only intended to present themselves as a competitor to the Gospel of God, but they aim to subdue the Lord's very true Gospel to a perversion or distortion carried out by human beings according to their fleshly or dark concepts, and not according to the heavenly light.

Let us look again at parts of the text of the book of Galatians referred to above:

Galatians 1: 6 ***I marvel that you are so soon removed from him that called you into the grace of Christ unto another gospel: 7 which is not another; but there are some who trouble you and want to pervert the gospel of Christ. (AV+NKJV)***

When we begin to deal with the understanding of what the propositions associated with the so-called *Another Gospel* are, we can see that we are no longer dealing with proposals of alternatives that openly announce a non-agreement with the Gospel, but with propositions that aim to pervert the unique true Gospel of the Lord to disqualify it in its fundamental characteristics and to be replaced by a *supposed Gospel* created with distortions regarding the Gospel of the Lord and presented to people as being the true Gospel.

The propositions associated with the so-called *Another Gospel* seek to make use of people's carelessness and inattention in not verifying whether what is presented to them as being true is indeed true in all the content that is announced or promised to them.

The propositions of *Another Gospel* seek to involve people by not preaching the announcement of a different alternative to the Gospel of God, but they seek to entangle people by presenting themselves as being effectively the Gospel of God despite having in their set of objectives several principles that oppose the true and unique Gospel.

What is behind the idea of what Paul calls *Another Gospel* are the attempts to get people to think that they are living and walking according to a Gospel that supposedly came from God without it actually being true.

The so-called *Another Gospel*, *but which is not and never will be a Gospel at all*, comes from spirits who work through announcers who claim to declare the only true Gospel, but who in practice announce words and propositions that are not truly part of the Lord's Gospel, and through which, they try to entangle, in their distorted and perverse conceptions, the unsuspecting or those who lack prudence regarding deceit and the works of the lie.

On the other hand, **the knowledge of the existence of what is denominated in the Scriptures as *Another Gospel* and the central aspects of the propositions associated with it also collaborates so that those who love the truth, and who act with prudence and resistance against deceit and lies, have an understanding of how the opposition of darkness and the people who live and walk in the flesh seek to act against their lives and against the only Heavenly Gospel that the Lord offers them.**

Therefore:

- 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.*
- 6 We are of God. He who knows God hears us; he who is not of God does not hear us. By this we know the spirit of truth and the spirit of error.*
- 7 Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God.*
- 8 He who does not love does not know God, for God is love.*
- 9 In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him.*

C2. The Obscure but Explicit Purpose of the so-called Another Gospel: To Separate People from the One True Gospel and, consequently, from the Eternal Creator

Before we continue to expose some more features about what is called the *Another Gospel*, we would like to highlight the severe consequence that the proposition of perversion of the Gospel of the Lord seeks to cause in people's lives.

If Paul's letter to the Christians in Galatians is carefully observed, a reader may even quickly realize that the most evident reason mentioned by Paul for this letter being written was what was taking place among them and could become part of the life of those who were allowing themselves to be led to follow the so-called *Another Gospel* and not the Gospel of the Lord Jesus Christ.

Throughout the letter to the Galatians, we may notice many details of the characteristics of what makes up the so-called *Different Gospel*, but already in the first sentences of this letter, it can be seen what the final objective that aims to be achieved by the proposition of this *Different Gospel* is.

Let us look again at the part of the text of the book or Galatians that we already mentioned in the previous chapter:

Galatians 1: 6 ***I marvel that you are so soon removed from him that called you into the grace of Christ unto another gospel: 7 which is not another; but there are some who trouble you and want to pervert the gospel of Christ. (AV+NKJV)***

By looking at the text above, we can see that there is a first objective in the proposition of the *Another Gospel*, which is the attempt to pervert the Gospel of Christ. However, if we look at the text in even more detail, we can see that **the larger objective of the proposition of the *Different Gospel* is that people “get removed from Him who called them into the grace of Christ and run into Another Gospel.”**

In other words, **the proposition of the *Another Gospel* aims to corrupt or pervert the Gospel of God so that people will adhere to a false Gospel, but which has the appearance of being true, so that those who choose this *Another Gospel* become separated or removed from God without realizing that they have turned away from the Lord and the grace that is *in Christ*.**

The obscure purpose of the so-called *Another Gospel*, made evident to us by God also through the Epistle of Galatians, is to separate people from an appropriate relationship with God and with Christ, but in such a way that they continue to think that they are not actually departing from the Lord and His grace.

And it is because of so vile intent and so severe consequence that are associated with the *Another Gospel* that Paul, in the name of the Lord Jesus Christ, also declares the following words:

Galatians 1: 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.

The wickedness of the attempts to turn people away from God through the proposition of “*other Gospels*,” “*a different Gospel*,” or “*some other Gospel*” is very perverse not only in trying to abstain “*non-Christians*” from knowing the Eternal Gospel, but also by aiming, through propositions with the appearance of a Heavenly Gospel, to distance from God even those who have already known and experienced the true Gospel of the Lord.

We still emphasize here that although the book of Galatians can also serve to expose the Gospel of God to non-Christians, this letter is explicitly also addressed to those who are already Christians so that they do not allow themselves to be led away from the truth by false propositions that try to show themselves under an appearance of being the Gospel of the Lord and which are announced as being presented to people in the name of God.

Paul even marveled at how quickly some people saved by the grace of God, through faith in the Lord Jesus Christ, were moving to a proposition with the appearance of a Gospel, but which was leading them away from salvation. That is why Paul promptly intervened to warn Christians of the danger they were in and which could lead them to depart entirely from life in God's grace, showing us the relevance and severity with which this matter should be approached.

The attempts of using what is called *Another Gospel*, a *Different Gospel*, or *Other Gospels* seek to dissociate Christians from the individual and true permanence in God and fellowship with the Lord Jesus Christ. And this, obviously, to subjugate them again to the slavery from which they were already freed by the Lord.

The Gospel of God was and continues to be offered by the Lord through His grace to free each person from bondage to a life separated from the fellowship with the Lord and not instructed or guided by Him, and to establish the possibility and the effective way of reconciliation of every human being with God through faith in Christ. Nevertheless, it is precisely this reconciliation with the Lord that the propositions associated with the idea of a *Different Gospel* try to prevent, presenting themselves, however, as if they were genuine propositions of the Gospel of the Lord.

The position an individual has in being *in Christ* is unique or is the only one fit for one's eternal salvation. It is a condition for which one should have an inestimable appreciation and from which no Christian should ever, with the help of God, let oneself be moved away.

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

C3. With All Unrighteous Deception

In the first two chapters of this material, we tried to highlight that **one of the central points in the propositions of the so-called Different or Other Gospels, but which do not want to be seen as false, is the attempt to use the element called *deception*.**

And once we come to see that the propositions of Different Gospels, but which do not want to appear as not being authentic, have their origin based on *deception*, we can also see that these supposed Gospels, in reality, have their foundation in the prince of darkness, namely in Satan, who does everything according to “*unrighteous deception*.”

2 Thessalonians 2: 9 The coming of the lawless one is according to the working of Satan, with all power, signs, and lying wonders, 10 and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved.

***Satan, lying or lies, deceit, and unrighteousness* are close partners and which work together to bring harm and destruction to those they try to reach.**

***Satan's effectual working* works through what is in him and according to what is written in the Scriptures about who Satan is.**

John 8: 44 You are of your father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it.

Moreover, according to Strong's Greek Lexicon and related commentaries in the Online Bible, the word devil, among other things, means ***slanderer, false, accuser***.

In the book of Revelation, we can still see the presentation of the following definition about the person of the devil:

Revelation 12: 9 So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him.

Thus, **when the Scriptures instruct Christians to resist the devil, it also implies that they should resist the ways in which the devil operates or the works that are performed according to the precepts used by Satan.**

James 4: 7 Therefore submit to God. Resist the devil and he will flee from you.

1 John 3: 10 **In this the children of God and the children of the devil are manifest: Whoever does not practice righteousness is not of God, nor is he who does not love his brother.**

Ephesians 4: 26 **"Be angry, and do not sin": do not let the sun go down on your wrath,**
27 **nor give place to the devil.**

Ephesians 5: 8 **For you were once darkness, but now you are light in the Lord. Walk as children of light**
9 **(for the fruit of the Spirit is in all goodness, righteousness, and truth),**
10 **finding out what is acceptable to the Lord.**
11 **And have no fellowship with the unfruitful works of darkness, but rather expose them.**

In yet another text that narrates one of the experiences that Paul went through in preaching the Gospel of Christ, we may also see how those who serve the devil act, showing that the indirect operation of Satan through individuals who incline themselves to be his agents may likewise represent the very operation of the devil.

Acts 13: 6 **Now when they had gone through the island to Paphos, they found a certain sorcerer, a false prophet, a Jew whose name was Bar-Jesus,**
7 **who was with the proconsul, Sergius Paulus, an intelligent man. This man called for Barnabas and Saul and sought to hear the word of God.**
8 **But Elymas the sorcerer (for so his name is translated) withstood them, seeking to turn the proconsul away from the faith.**
9 **Then Saul, who also is called Paul, filled with the Holy Spirit, looked intently at him**
10 **and said, "O full of all deceit and all fraud, you son of the devil, you enemy of all righteousness, will you not cease perverting the straight ways of the Lord?"**

When we see the last text exposed above, we may note how clear, concise, and accurate is the definition presented in it about the way the devil works, showing us what the devil is like and what are the basic or central elements of his actions, which clearly involve:

- ⇒ 1) The intense use of precepts of fascinations, enchantments, or sorcery works;
- ⇒ 2) The obscure but objective attempt to produce enmity against the righteousness of the kingdom of God;
- ⇒ 3) The attempts to pervert the right ways of the Lord;

- ⇒ 4) The purpose of turning people away from faith in God;
- ⇒ 5) The attempts to fill people's hearts with all deceit and malice;
- ⇒ 6) The Attempts of enlisting people to become servants of the same conduct and works that Satan practices;
- ⇒ 7) The attempts of enlisting people to be considered as children of darkness and the devil.

In summary, for people to become like his children and children of darkness, the devil opposes, through deception and lies, the gift of the righteousness of God that allows people to receive the right to be made children of God instead of children of darkness.

While Christ works through the Spirit of Truth and Light to reconcile people to God, the devil works through the spirit of deception and darkness to keep people away from fellowship with God in order to try to keep them under the wicked rule of evil.

Deception and seduction, acting through lies or the attempt to distort the truth, express central ways of the functioning of darkness, which in no way operate in line with the light and the truth.

In another text, which follows below, we can still see that **the *deceit* can also be expressed as:**

- ⇒ 1) **Craftiness;**
- ⇒ 2) **The corruption of the mind or the understanding;**
- ⇒ 3) **The withdrawal or leading people away from the truth or the authentic.**

As follows:

2 Corinthians 11: 3 But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ.

In the book of Colossians, we may also find another example that describes how the devil seeks to introduce the characteristics of *deception* that were mentioned above in the book of 2 Corinthians:

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

Let us see, then, some similarities between the text of 2 Corinthians 11 and Colossians 2 cited above, where we may note that:

- ⇒ 1) ***Taking delight in false humility*** is the act of cunning or craftiness;
- ⇒ 2) ***Vainly puffed up by his fleshly mind*** express corrupted minds or distorted understanding;
- ⇒ 3) ***Not holding fast to the Head*** is the expression of a person's estrangement or separation from the One in Whom all truth dwells.

Yet concerning the expression vainly ***puffed up by the fleshly mind***, exposed in the text above of Colossians, it can mean, among other things, *puffed up with one's own thoughts, vain thoughts, or thoughts that are not worth considering*, showing us that one of the main ways in which the devil tries to work against a person's life is through the proposition of thoughts that are not consistent with the truth and the will of God.

In the first text referenced in this chapter, we saw that the devil's actions should not be considered like works without power. On the contrary, they might be strong, effective, and through various practical ways. However, we have also seen that his operation is always based on the proposition of corrupted understandings.

Therefore, **when the Scriptures teach us that the devil works *with all unrighteous deception***, they inform us that the devil not only works in promoting unrighteousness but that he still seeks to conceal, through *deceit and fascination*, that what he promotes is unrighteousness. A reason why this is also a central perverse element with which the propositions of Other Gospels are associated.

In its characteristic of being *deception*, *deception* seeks to present itself, in one way or another, clothed in deceptive thoughts or precepts, showing, with this, how essential is the proper understanding of God's principles through the wisdom granted by the Lord so that a person does not become entangled by deceptive thoughts.

Romans 7: 25 I thank God through Jesus Christ our Lord! So then, with the mind (or understanding) I myself serve the law of God, but with the flesh the law of sin.

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

Romans 12: 2 And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.

When the Lord, through the Scriptures, informs us that in the world there is *unrighteousness*, but there is also the *deception of unrighteousness*, He is telling us that there are two distinct aspects to be carefully discerned in the work of Satan and darkness.

So, the *unrighteous deception* or the *deception that works together with unrighteousness* is the element that seeks to cover, veil, hide, or conceal the unrighteousness proposed or practiced.

Through the Gospel of God, we know that the world is a place where God offers the *free gift of eternal righteousness*, but the world is also a place where *unrighteousness* is widely offered, which, also in association with *unrighteous deception*, opposes everything that comes from God's kingdom.

Nevertheless, when we are told that *unrighteousness* in the world is also offered through *deception*, we can see that the Lord is admonishing people both for them to know that what He offers is also offered in a clear and true way and for them to know that what is offered in an obscure way or dissociated from exposure to the light that is *in Christ* comes from deception and tries to darken people's minds.

What we are trying to highlight in this chapter is that **while the Lord exposes to light or explicitly what He offers through His Gospel, darkness does not offer unrighteousness under the light or according to a proposition where the reality of what is being proposed is transparently exposed to people.**

The Heavenly Father, Christ, the Eternal King, and the Holy Spirit will never use deception and lies to convince anyone to accept the Heavenly Kingdom's offer of redemption. However, the devil will use every form of lying and deceit he can to offer the unrighteousness pertinent to him.

God clearly shows what His righteousness is, on what it is grounded, and what it offers, and also plainly shows what the unrighteousness of darkness is. However, the devil is the one who tries to make unrighteousness shine like righteousness so that it is not perceived as indeed being unrighteousness.

2 Corinthians 11: 13 For such are false apostles, deceitful workers, transforming themselves into apostles of Christ.

14 And no wonder! For Satan himself transforms himself into an angel of light.

15 Therefore it is no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works.

The devil does not work according to the light and wants to cover this up with his propositions associated with deceptions so that it appears that what he offers is in conformity with the light. For this reason, not everything that shines in the eyes of human beings as righteousness is truly the righteousness of God.

And why does God allow darkness to manifest itself through the attempts of deception?

Among several aspects, God allows the work of darkness to present itself through the attempts of deception so that the vilest characteristics of it are known so that people may walk away from them and opt for the truth and righteousness that is in the light of the Lord. And yet, so that it may be noted that the operation of darkness does not prevail over light no matter how cunning its actions may be.

And any proposition that claims to offer a new way of eternal life that is not exclusively by grace and through faith in the righteousness of God in Christ Jesus is a proposition grounded on unrighteousness, distorted, perverse, and corrupted, regardless of how *brilliant* or *fascinating* its presentation might seem.

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

The light of Christ, which is the light of the True Gospel, also revealed and will always reveal the Other Gospels and their propositions based on unrighteousness regardless of their various versions, for in nothing the Other Gospels can prevail against the Gospel of God and His righteousness by which the Lord knows everything and everyone.

*Psalms 139: 11 If I say, "Surely the darkness shall fall on me," Even the night shall be light about me;
12 Indeed, the darkness shall not hide from You, But the night shines as the day; The darkness and the light are both alike to You.*

Psalms 112: 4 Unto the upright there arises light in the darkness; He (the Lord) is gracious, and full of compassion, and righteous.

C4. The Attraction of the Deception of Unrighteousness

After seeing that deception works in partnership with unrighteousness to camouflage it, we may note that the Scriptures show us in more detail some of the central points by which deception seeks to act towards human beings.

Deception seeks to hide what is really behind what is being proposed, but deception also seeks to show that what is being offered is something different from what is actually being proposed, the latter being the point that seeks to captivate many people to the deception.

The subtlest deceptions are not only those that seek to omit the defects of what is offered, but those that seek to present propositions of attractive aspects of what they are not and cannot provide.

In many cases, to try to entangle others through one's deception, the one who uses deceit tries to use precisely those aspects that make people want or yearn for what is proposed through deception.

Thus, in trying to use all unrighteous deception, the devil seeks to involve people by their own attraction or inclination towards unrighteousness.

2 Peter 2: 18 For when they speak great swelling words of emptiness, they allure through the lusts of the flesh, through lewdness, the ones who have actually escaped from those who live in error.

James 1: 13 Let no one say when he is tempted, "I am tempted by God"; for God cannot be tempted by evil, nor does He Himself tempt anyone.

14 But each one is tempted when he is drawn away by his own desires and enticed.

15 Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death.

16 Do not be deceived, my beloved brethren.

If deception explicitly proposed what a person does not want to receive at all, it would have very little space for deceit. However, it is regarding what a person has some attraction or inclination that deception seeks many of its most extensive areas of operation.

Being aware that the deception that works in partnership with unrighteousness seeks to act on what there is a higher possibility of a person leaning or being attracted to is highly relevant to understand why the Other Gospels, which do not want to appear like others, obtain such significant spaces of appreciation and acceptance on the part of many people.

Right after the reference to the so-called *Another Gospel*, Paul records the following consideration:

Galatians 1: 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.**

11 *But I make known to you, brethren, that the gospel which was preached by me is not according to man.*

12 *For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ.*

Just as deception seeks to explore the attractions that human beings have for their passions, so the propositions of the so-called *Others or Pretended Gospels* gain space because many people want a Gospel that pleases them and meets their passions instead of a Gospel that, perhaps, may conflict with their personal interests or produce uncomfortable situations in their relationships with their fellow men.

Many people are happy to hear that God offers a Gospel of “Good Tidings” for their lives, but among them, there are also many who want this Gospel to be offered according to what they themselves want to receive from God and not according to what God offers them.

When the Lord Jesus asked His disciples what they thought and understood about who He was, Christ also taught them a basic precept that motivates Satan's actions in the world, as described below:

Matthew 16: 23 **But He turned and said to Peter, "Get behind Me, Satan! You are an offense to Me, for you are not mindful of the things of God, but the things of men."**

Thus, what Satan proposes is a raw material for the deception of unrighteousness because what the devil cogitates is according to the creature, is according to the things of human beings, and not according to the things of God and the heavenly kingdom, making his deceitful propositions so attractive to those who let themselves be guided by the passions of the lusts that exist in the world.

The so-called *Another Gospel* or the so-called *Other or Different Gospels*, but which do not want to appear like others or deceitful, find many of their infiltration spaces among many people because they offer what many people want to hear and believe, and not what is indeed true and good for their lives and especially for their eternal life.

We emphasize here, then, that in offering His Gospel, God does not offer people what is according to the fleshly will of people, but He offers them what can truly save them even from the carnal and corrupt desires that are in them.

It is through accepting the Gospel of God, in the way the Lord offers it, that an individual can receive God's salvation, and not through attempts to modify the Gospel according to the pleasures and intents of human beings.

The Gospel of God is already offered to us perfect and through a perfect way, needing, therefore, nothing to be perfected, modified, complemented,

or adapted to human fleshly interests to perfectly provide what is offered in it.

Therefore, the ones called by Paul as *Other Gospels* are propositions that come from corrupted and puffed up minds of individuals who do not want to give up the greed that is in their hearts, but who, at the same time, are also not bold to declare the intention of abandoning the Gospel of Truth, thus generating some of the vilest and most degrading postures of hypocrisy or dissimulation to which people may come to submit themselves.

The so-called *Other Gospels* are propositions that want to introduce deceptive precepts into people's minds so that they may come to believe that they can live as they want, or according to human precepts, and that they can seek their eternal justification through the ways they want or please them and yet be guaranteed by the salvation that is offered in the Gospel of God.

In addition, the so-called *Other Gospels* still encompass the propositions of fascinations and enchantments where people think they can return to the practices of vain cultures and traditions that were transmitted to them and yet remain compatible with the Gospel coming from the Eternal Lord, as if human beings could modify the Gospel that the kingdom of heaven offers them.

*Galatians 3: 1 **O foolish Galatians! Who has bewitched you that you should not obey the truth, before whose eyes Jesus Christ was clearly portrayed among you as crucified?***

The human will or the desires of human flesh have never served and will never serve as parameters for a person to inherit the kingdom of God. However, it is in the thought that human ways can be made compatible with the Gospel of God that the misleading proposals of propositions associated with what Paul exposed as *Different Gospels* are based, but which will never be accepted by God.

Nothing twisted or perverted, not even the best attempt to copy the Gospel of God or the most elaborate attempt to hide the unrighteous deceit under the name *Gospel of the Lord*, can make a person inherit what only the true Heavenly and Eternal Gospel offers.

*1 Corinthians 15: 50 **Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption.***

C5. Another Jesus, a Different Spirit, and Another Gospel According to the Desire of the “Customers”

Mark 8: 34 **When He had called the people to Himself, with His disciples also, He said to them, "Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me."**

Throughout the whole process of announcing the Gospel of God that He performed, Christ always made it very evident that the proposition of salvation and the newness of everlasting life that He came to offer the world was according to God's will and that individuals who wanted to receive these eternal gifts and remain in them would need to deny themselves and begin to follow Him according to the path that the Lord would lead them.

Nevertheless, under the illusory thought that perhaps it is possible to keep obtaining the benefits of God's Gospel in a way dissociated from self-denial as the Lord instructs them to do or without having to give up their desires or ways that are contrary to the path of life in the Lord, several people throughout history have surrendered to the idea and actions that it is possible to associate aspects with the Gospel that actually do not belong to the Gospel.

In an attempt to propose a softer denial of themselves, which does not require denying what they like in the flesh or before their fellow men, or even, that would supposedly allow them to accommodate their ways contrary to God's will with the path that the Lord offers them, many have incurred the inappropriate thought that introducing some modifications to the Gospel, as long as they continue to declare themselves to be followers of the Gospel, is not such a severe factor or that changes the essence of what the Gospel of God is.

People could just propose supposed alternative Gospels and name them after the type of Gospel they would like to follow rather than using the name *Gospel of God*, which indeed some individuals or groups do. However, among the people of the world who want a Different Gospel, many do not declare it so boldly, openly, or evidently because they already have come to the understanding that only the Gospel of Christ offers true salvation and the benefits of God that go along with it.

In the world, there are many people who try to propose variations of the Gospel of God as if it were possible to adapt the Gospel to them, but who also, at the same time, try to show that they are willing to preserve some points of the Gospel of God that they themselves think to be fundamental for, in this way, trying to guarantee access to the promises of the Heavenly Gospel that interest them.

The line of action of what is called *Another Gospel*, without wanting to show itself as deceitful, seeks to arrange people's desire for a Gospel coming from God with what people wish the Gospel to contemplate, and this, under the wicked thought that this association is possible to be made compatible.

And once an individual embraces the thought that the Gospel of God can be changed in parts and that the Lord will not mind some partial changes in His Gospel, that person puts oneself at a weak point where one may become subject to relativize and

accept a multitude of propositions of supposed acceptable variations of the Gospel of the Lord.

Thus, **the inclination to think or the deceptive posture that the Gospel of God can be changed, or that the Lord will not mind the fact that some variations are added to His Gospel, becomes a position of deception that may precede or open the door to a vast range of other deceits that will try to infiltrate after the first deception has been accepted**, as we can see below:

*2 Corinthians 11: 3 **But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ.***

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

Once a person allows one's understanding to be corrupted as to Christ being the perfect, complete, and unchanging offer of God, and equally perfectly offered by grace to all human beings to be accessed through faith in the Lord, a succession of new distorted thoughts may easily come to be accepted by those who have accepted the first corruption of understanding.

Once a person accepts the idea that the offer of salvation and newness of life *in Christ* can be modified in some items concerning what God proposed in the Son of His Love, all sorts of variations of other propositions also gain space to present themselves before this person, and with a high possibility of being accepted by him or her.

Looking again at the last text mentioned above, we may note that after some Christians in Corinth came to turn away from the simplicity that is in the offer of the Gospel of God *in Christ Jesus*, they also came to accept that:

- ⇒ 1) Another Jesus was preached to them instead of the one True Jesus;
- ⇒ 2) Another or different spirit was offered to them instead of the one Holy Spirit of God;
- ⇒ 3) Another Gospel was given to them to be embraced by them instead of the only Gospel coming from the kingdom of God.

Therefore, considering that Christ is the essential expression of the Heavenly Gospel and that the granting of the Holy Spirit of God, the Spirit of Truth, is the result of the acceptance of the Gospel of the Lord, we remind here that the Gospel of God is inseparable from any item that composes it, showing us that a proposition of the so-called Other Gospels, even if it does not want to be seen as a proposition of Another Gospel, necessarily also implies the proposal of other items that make up the presentation of a supposed different Gospel.

So, since the Gospel of God is the very expression of who Christ is and what God offers us *in Christ*, any proposition of *Another Gospel* will automatically also incur in the expression of:

- ⇒ 1) A proposition of *Another Jesus* or a *Jesus other than the Eternal Christ* offered to us by the Heavenly Father;
- ⇒ 2) A proposition originating from *Another Spirit* and not from the Spirit of God;
- ⇒ 3) A proposition, therefore, with *Other contents offered* instead of the immutable aspects that God offers through His one true Gospel.

The understanding that the *Other Gospel* or a *Different Gospel* is always contrary to (1) Christ, (2) the true Spirit of God, and (3) the true Gospel of God can be of great benefit, for it cooperates in clarifying that even if the *other* or *different* tries to show itself as the genuine or as a real "good news," *the other* or *the different* will end up denouncing itself through one or several distortions it proclaims in relation to the eternal glory of Christ, of the Spirit of the Lord, and the central aspects of the Gospel of the Lord.

Recalling the aspect mentioned in the previous chapter that the Other Gospels are associated with the objective of being attractive to people by proposing aspects that please them in their fleshly desires or according to the things of the natural man, but that this conflicts with the fact that Christ and His position as Lord over the lives of those who trust in Him express the essence of the Gospel of God, it is inevitable that their presentations will also not incur distorted propositions about Christ, the Spirit of the Lord, and other essential aspects of the Gospel.

So, bearing in mind that the purpose of the *Other Gospels* is to please people, but without leading them to think that they have turned away from the Lord Jesus, for without a Redeemer and Helper a gospel is not a gospel, the propositions of *Other Gospels*, for example, will also present to them *the kind of Jesus* they want to have to keep them under *the deception of unrighteousness* and away from the true Lord Jesus Christ and His grace.

Under the concept of the *Other Gospels* being established on the *unrighteous deception*, which proposes that people can have what they want and that God wants to serve them in their most varied desires, the propositions of *Other Gospels* start to offer people the *type of Jesus* that they want to have or that pleases their heart, proposing a wide variety of "*Jesuses or Christs*" according to the taste or likes of those who wish to receive a savior in their own way and according to how they think that "*their Jesus*" should be and act.

Under the concept of the *Other Gospels*, but which do not want to present themselves as others, there are, for instance, those who present a *type of Jesus who is still dead on a cross* and concerning whom many want to make it look as if He has not yet been taken away from there.

There are people who delight in the *kind of Jesus who remains crucified* because they think that through the work of crying and having compassion on Him, they may show themselves devoted to God and thus gain the favor of the Lord, forgetting, however, that the one true Christ already is no longer subject to the pain of the cross, for He has already died once for all human beings and has already risen with the eternal resurrection that can never be taken from Him.

Christ died on the cross of Calvary to call people to the newness of life from the kingdom of God and not for people to idolize a Christ eternally attached to a cross and

regarding whom people should think they can serve according to their own interests of piety or compassion.

Romans 6: 8 **Now if we died with Christ, we believe that we shall also live with Him,**
9 knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him.
10 For the death that He died, He died to sin once for all; but the life that He lives, He lives to God.
11 Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

To preach a *Jesus still attached to a cross or announce a Christ still dead* is to preach a Jesus who does not exist. It is to preach *Another Jesus*, related to a spirit of death and not of life. And it is preaching a false and highly distorted Gospel.

Christ was not crucified to put an eternal weight of sorrow or burden on people. On the contrary, Christ was crucified to provide the possibility of repentance of sins and reconciliation with God so that the burden of death may be lifted from the lives of those who believe in the Lord and His genuine Gospel.

Isaiah 53: 5 **But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed.**

The Jesus who suffered on the cross of Calvary, who wept for people of all peoples, and who declared forgiveness to all from this cross, is in the present the Lord Jesus Christ who sits at the right hand of the Heavenly Father as the High Priest and Eternal King of Righteousness and Peace, and who longs to give life, peace, and joy in the Spirit of the Lord to all those who believe in His death as a perfect sacrifice on their behalf, but who also believe in His resurrection to give them eternal life.

Every supposed Gospel, or the preaching of a so-called Gospel, which propagates Christ's death on behalf of sinners, but omits the truth of His resurrection, which occurred just three days after His death, is some kind of Another Gospel, originated in spirits that are not of God.

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

Yet, for other people, there is the *type of Jesus* who was taken from the cross but who was forgotten in the tomb. For them, there is the Jesus who had a good intention, who was a good teacher, and who left a positive message, but who, like all other teachers, died and was buried. For them, the Gospel can or even should be followed, but where *their Jesus is an inspiring Jesus of the past and not of the present*.

For many, Jesus deserves memorial respect, but they do not see Him as the Living Christ who proposes to dwell in a living and personal way in every heart that receives

Him as the Lord. When speaking of Jesus as a teacher of the past and present in the present day only through His precious teachings, and not living in heaven and for all who receive Him, they equally preach or announce Another or distorted Gospel.

There are still others who announce *a Jesus who died, was taken from the cross, and who was even resurrected, but who is now under some restriction of acting beside the Heavenly Father until the situation on Earth becomes very ugly and deteriorated so that He can call those who are His to Him.*

Those who fall under what is mentioned in the last paragraph are usually also those who propagate Christ as a King of Righteousness or Justice for a distant future, denying that the Scriptures declare that Christ has already received authority and power over all flesh, all Earth, over the Heavens and that the Heavenly Father has already established Him as the ruler of the entire universe and through whom everything is sustained in this universe.

The presentation of a Gospel in which Christ waits for the world to deteriorate before intervening on behalf of those who are His offers a proposition far away from the sovereignty of God, for it, in addition to denying Christ's present rulership over the universe, also does not teach people to seek the government of Christ in their personal lives, trying to make people live a life dissociated from *living and walking in Christ or living and walking in the Spirit of the Lord.*

This last type of proposition of a Different Gospel, not wanting to be seen as a distorted Gospel, operates under the banner of the spirit of fear and not the Spirit of the Lord who works through the love of God to cast out all fear. This type of version of Another Gospel is highly attractive to those who like the dramatic or sensational messages, and it mainly attracts those who want to exploit or dominate their fellow men with their supposed futuristic prophecies dissociated from the eternal and unshakable sovereignty of God.

Therefore, following *the variation of types of Jesus* that the Other Gospels seek to adapt to the receivers of these supposed Gospels, and not the proclamation of the Lord Jesus who says for the receivers to come to Him, to deny themselves, to live in Him, and to follow Him, we find, for example:

- ⇒ a) The proposition of the *happy Jesus* for those who want a Jesus who makes them happy;
- ⇒ b) The proposition of *the Jesus who did not grow and remains a boy, fragile, and dependent on the help* of those who feel good about the illusory idea that God needs them to support the Lord and so that they are not the ones who need to submit to the Lordship and the will of the sovereign and eternal Christ;
- ⇒ c) The proposition of *the severe Jesus* to those who enjoy life under strictness and discipline;
- ⇒ d) The proposition of *the Jesus who gives a lot of money* to someone who gives a lot of money to have even more money;
- ⇒ e) The proposition of *the Jesus who weighs his heavy hand* on those who give little money or who frightens donors to be more generous;
- ⇒ f) The proposition of *a Jesus who is kind and tolerant* towards those who come to all the services of the institution they attend;

- ⇒ g) The proposition of a *Jesus who is vengeful* and who leads the one who has not come to the routine services into subtle destructive traps;
- ⇒ h) The proposition of a *Jesus who blesses those who obey their “spiritual guides,”* even though the Lord Jesus told Christians not to look for such types of leaders;
- ⇒ i) The proposition of *the Jesus who weighs his heavy hand on those who rebel against their leaders;*
- ⇒ j) The proposition of a *fun and relaxed Jesus;*
- ⇒ k) The proposition of *the Jesus of material success and prosperity* for those who are fascinated by the idea that an individual's life before God consists more of the material goods one accumulates than what is in one's heart;
- ⇒ l) The proposition of *the Jesus who demands all the laws and rules of Moses;*
- ⇒ m) The proposition of *the Jesus “superstar” and “superhero;”*
- ⇒ n) The proposition of *the Jesus who is very busy* and has no time for the ordinary things in the lives of those who follow him;
- ⇒ o) The proposition of *the Jesus who only manifests himself in large gatherings or spiritual retreats;*
- ⇒ p) The proposition of a *Jesus who “understands me if I choose to live just for myself and avoid any further contact with people of the world;”*
- ⇒ q) The proposition of a *Jesus who is “open-minded”* and accepts that multiple religions might be added to the Gospel or who accepts multi-religious or multi-philosophical syncretism;
- ⇒ r) The proposition of *the Jesus of Africa, the Jesus of America, the Jesus of Antarctica, the Jesus of Asia, the Jesus of Europe and the Jesus of Oceania, and who adapts himself to the cultures and traditions of each individual and people;*
- ⇒ s) The proposition of a *globalized or distant Jesus* who understands the whole world, who understands the individualities of everyone and accepts that each one lives as one wants to live, as long as they do not forget Him as the Savior of all.

And the list above could go much further. It could go as far as the people's desires that someone wants to please go, or as far as leaders think they need this list to go to entertain their audiences under their dominion.

For this reason, **many people who want a Gospel according to their own interests are open to receiving the propositions of types of Jesus different from the true one and which are according to the kind of Jesus that they themselves imagine or visualize as an ideal Christ for them.**

And yet beyond the above, when people who preach Other Gospels begin to lack the creativity to propose new *types of Jesus*, what do they start to do since no *image of Jesus* can forever satisfy the soul that becomes thirsty for true life?

When *the different versions of Jesus no longer satisfy the souls of their followers*, preachers associated with the Other Gospels begin to preach or extol themselves as

worthy of being followed to hide or disguise that it is not the true Lord Jesus Christ they are preaching or announcing to their listeners.

2 Corinthians 10: 12 For we dare not class ourselves or compare ourselves with those who commend themselves. But they, measuring themselves by themselves, and comparing themselves among themselves, are not wise.

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

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

Nevertheless, the Gospel of God is not offered by the Lord in such a way that the receiving people of this Gospel can define the parameters or criteria of what would supposedly be the sanctification accepted by the Lord and what attitudes or passions they can maintain without this compromising their status as recipients of the heavenly gifts.

The Gospel of God is not a product or service that seeks to offer a *Jesus that conforms to the “likes” or lusts of the people* to whom it is proposed, nor it is the offer of a *good and naive Jesus* who can be deceived by feigned humility, by apparent godliness, or by a devotion that seeks to be zealous in some respects, but not in the more challenging aspects or those that the passions of the flesh or the pride of life attract a particular individual.

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

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

Romans 6: 11 Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

12 Therefore do not let sin reign in your mortal body, that you should obey it in its lusts.

13 And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God.

14 For sin shall not have dominion over you, for you are not under law but under grace.

15 What then? Shall we sin because we are not under law but under grace? Certainly not!

16 Do you not know that to whom you present yourselves slaves to obey, you are that one’s slaves whom you obey, whether of sin leading to death, or of obedience leading to righteousness?

*Colossians 3: 23 And whatever you do, do it heartily, as to the Lord and not to men,
24 knowing that from the Lord you will receive the reward of the inheritance; for you serve the Lord Christ.*

Throughout the Lord's Scripture, we see that there is only one Jesus Christ to be preached and that He has in His glory a multitude of attributes, but also that He can never be molded entirely or partially into what people want to define about Him or attribute to Him.

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

James 1: 17 Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning.

*1 Corinthians 8: 5 For even if there are so-called gods, whether in heaven or on earth (as there are many gods and many lords),
6 yet for us there is one God, the Father, of whom are all things, and we for Him; and one Lord Jesus Christ, through whom are all things, and through whom we live.*

*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.*

Returning to a text that was quoted at the beginning of this chapter, we recall that whoever accepts the announcement of *other types of Jesus* also ends up exposing oneself to what is the acceptance of a *Different Spirit* instead of the Spirit of the Lord who was preached to them together with the presentation of the true Christ.

Thus, the preaching of *other types of Jesus* denounces the fact that many people are moved to present variations of Christ motivated by spirits foreign to the Lord Jesus Christ and that introduce, in addition to the idea of *other types of Jesus*, thoughts and behaviors that also contradict life in line with the direction of the Lord Jesus Christ through the Holy Spirit.

*1 Timothy 4: 1 Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons,
2 speaking lies in hypocrisy, having their own conscience seared with a hot iron.*

And finally, in this chapter, we recall that **in situations where people propose other types of Jesus, propositions that have their origin in other spirits or perverse spirits that oppose God, they also end up incurring in the presentation of proposals of distorted doctrines and teachings or that are in line with the spirit of deception.**

Many of those who announce distortions about Christ, as well as those who receive these announcements, end up leaning towards the path of creating a supposed Gospel according to their own precepts and interests, placing themselves in a context highly favorable to fascinations and illusions according to what they allow to control their fleshly minds.

2 Timothy 4: 3 For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; 4 and they will turn their ears away from the truth, and be turned aside to fables.

A person may even choose to follow what the preaching of *Another Jesus, Another Spirit, and Another Gospel* proposes to him or her and still feel pleasure in doing it, but salvation and eternal life are not granted based on people's feelings. Salvation and the newness of life in the Lord are offered based on the truth in Christ and the power of the Lord that can sustain people for eternal life.

The world is not a circus, a theater, an amusement park where people are called to find the *type of Gospel, the kind of Jesus, and the sort of spirit* that pleases them or makes them feel temporarily happy in their fleshly feelings. Even if it might provide temporal happiness to a person in one's lusts, the Scriptures warn us that the world lies under the sway of the wicked one, finds itself under unrighteous deception, and cannot truly offer salvation to anyone through any alternative path to the only way offered by God.

No matter how broad the performance of these aspects is in an individual's life on Earth, happiness, well-being, intellectual capacity, a life full of natural resources, or a theatrical and fanciful life cannot save anyone for eternal life.

God offers His unique Jesus, His unique Spirit, and His unique Gospel to all people and offers His eternal gifts in such a way that everyone may choose to receive them. However, if a person is not satisfied with what the Lord offers him or her from the kingdom of heaven, it is not the human teachers and propositions that will be able to provide a way of salvation for those who follow them, even if they try to hide them under the name of a Gospel or however pleasing their propositions may seem to their listeners.

Not even those propositions of the supposed Gospels that preach sacrifices, works, offerings, or tithes to contribute to the salvation of an individual can alter *the simplicity that there is in Christ Jesus* and in the grace of God through which people are called to salvation and everlasting life, as explained extensively in the various subjects of this present series on the Gospel of the Lord.

The so-called good works of people are not the cause of their salvation. A person may come to do works that are truly good before God as a result of receiving justification and redemption through the Gospel of God and allowing Christ to grant him or her grace, strength, and proper direction in life. However, the inversion of what is the cause of good works and what is the effect is one of the most prominent items in terms of why people create the pretended Gospels that they seek to present as the very Gospel of the Lord.

Since Christ died on the cross for people to receive salvation through God's grace and not through their supposed good works or self-righteous works, the requirement of works and sacrificial prices to gain access to the relationship with God is one of the vilest expressions of the unrighteousness that tries to hide itself through the deceit of unrighteousness, so also characterizing this way as another variation of what may be covered in the expression *Another Gospel* or *Different Gospels*.

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

No matter how attractive and pleasant it may seem to a person's ears and soul or no matter how active it may be in the performance of works, offerings, and sacrifices on the part of those who want to deserve salvation before the Lord, any proposition of *Another Jesus*, a *Different Spirit*, or a *Different Gospel* is contrary to the Gospel of Christ and will never be able to establish a relationship with the truth of the Lord, with the true Lord, with the true Spirit of the Lord, and with the true Gospel of God.

Matthew 6: 24(a) No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other.

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.

C6. The Law of Moses, Christ, and the Supposed Different Gospels

Throughout the subjects of this series on the Gospel of God, we have addressed the aspect of the enormous difference that exists between the type of life in line with the priesthood according to the law of Moses and the kind of life in line with Christ, also highlighting, by the Scriptures, the impossibility of making compatible these two types of conduct of life.

The proposition of life according to the law of Moses, also called the priesthood of Aaron, and the proposition of life according to Christ are extremely different. And to make this explicit, these two propositions are described in several different ways in the Scriptures, such as the Old Covenant and the New Covenant whose central aspects respectively are fundamentally differentiated.

Nevertheless, when we get to the point related to the Other Gospel, which is not indeed a Gospel even though it intends to present itself as the Gospel of the Lord, it becomes highly relevant to understand that one of the objectives of those who propose some kind of Other Gospel is precisely to present propositions that try to appear not distinct from the Gospel of Christ.

While the Old Covenant and the New Covenant present clearly distinct propositions and explicitly exposed as different, propositions that want to introduce Other Gospels among people do not want to be recognized as distinct, aiming to generate a confusion of understanding so that people no longer distinguish the true Gospel from the distorted propositions.

While in the Old Covenant it is made clear that under it people seek justification of their lives through the practices of the works of the law of Moses and while in the New Covenant it is made explicit that people's justification is granted by the Lord through His grace and that it can be received through faith in the righteousness that is *in Christ*, in the propositions related to the Other Gospel, nothing is clear or explicit, sometimes being announced that salvation is by grace, sometimes being proclaimed that salvation is through the works of the law.

Considering that the propositions related to the expression *Another Gospel* are created according to the diversity of people's desires and intentions, and not according to the instruction and the will of God, these propositions result in the most varied combinations of life propositions, mixing in them the propositions of the law of Moses, the Gospel of Christ, and the most diverse human philosophies, cultures, and traditions, plus the fact that they are presented under the attempts to conceal that they are not indeed the true Gospel.

The propositions related to the so-called *Another Gospel* seek to confuse the understanding of both the principles associated with the law of Moses and the Gospel of Christ, seeking to confuse people's minds concerning the Scriptures through the use, in large part, of references to parts of the very Scriptures.

Due to lack of knowledge on the subject about Rightly Dividing the Word of Truth, theme presented in the series on Suggestions for Reading and Studying the Bible, or due to the intentional creation of a specific version of a supposedly distinct Gospel, the promoters of some called *Different Gospel*, which they do not want to be seen as

another, create the most diverse mixtures of precepts, often extracted from the Scriptures themselves, to try to justify the ways in which they themselves want to live their lives contrary to the Unique and True Gospel of Christ.

To a large part, the propositions of Other Gospels are a mixture of the intentions of their creators and who use texts from the Bible not adequately separated from each other to justify their proposals. These are propositions that use improperly selected biblical texts to try to mask or hide what the creators of the Other Gospels intend to present as if it were pertinent to the Gospel of the Lord.

The propositions that propose Other Gospels with the appearance of a genuine Gospel are related to attempts to create great confusions of incoherent precepts and incompatible with the Gospel of the Lord, but with an appearance of godliness and true devotion to God.

According to some versions of Other Gospels, which do not want to be seen as false, a person, for instance, is justified by the work of Christ on the cross of Calvary for the forgiveness of sins committed before coming to Christ, but who needs to fulfill the works of the law of Moses or the works of the religious institution one joins to remain justified after coming to Christ. In this way, they present a proposition of salvation supposedly through grace at the initial stage, but which, at the same time, proclaims a path to be followed further that leads people away from the grace and salvation in the Lord by trying to replace the way of living and walking in the grace and the faith in the Lord with a path based on justification by works of the law.

In the proclamations related to the so-called *Other Gospels*, it is often said, for example, that a person needs to receive Christ for redemption while it is also taught that, after receiving Christ, grace is no longer sufficient for the salvation of an individual if one does not do the works that the proponents of Other Gospels want people to follow or perform.

Under the rulership of some Other Gospels, it is also said, for example, that a person, through Christ, can receive deliverance from the yoke of sin and the binding law of Moses, but, at the same time, it is also proclaimed that if this person does not affiliate with a supposedly Christian human religious institution, does not diligently attend its services, and does not make regular donations to it, this person is straying from salvation.

In several propositions of Other Gospels that want to appear to be the Gospel of the Lord, grace is announced to a certain extent. However, at the same time, there are also proclaimed callings for practices that nullify grace in the life of an individual who follows them or that drive people away from the Lord's grace.

Matthew 23: 15 **Woe to you, scribes and Pharisees, hypocrites! For you travel land and sea to win one proselyte, and when he is won, you make him twice as much a son of hell as yourselves.**

2 Peter 2: 17 **These are wells without water, clouds carried by a tempest, for whom is reserved the blackness of darkness forever.**
18 **For when they speak great swelling words of emptiness, they allure through the lusts of the flesh, through lewdness, the ones who have actually escaped from those who live in error.**

19 While they promise them liberty, they themselves are slaves of corruption; for by whom a person is overcome, by him also he is brought into bondage.

The propositions of Other Gospels, which do not want to be seen as propositions that clash with the true Gospel of God, on the one hand, proclaim salvation through heavenly grace, but, on the other hand, they make abundantly evident the high prices and sacrifices they charge for their supposed grace to be bestowed not through grace, but according to a distorted grace that must be acquired by purchase, by price, or by human effort.

Moreover, in their distorted use of the Scriptures, the demands of various propositions of Other Gospels even go so far as to become more severe, harsh, or cruel than the very demands of the law of Moses, for, in addition to trying to use what has already been repealed, they still try to add or distort precepts that not even in the Old Covenant law were considered as they present them.

Under the law of Moses, for example, people were only called to tithe on the harvest and the increase of livestock, and never on any other economic activity, for if that were the case, this would generate a cycle of multiple and endless taxations on the same original resource base. And yet, the poor, the widows, the orphans, and the disadvantaged foreigners, in addition to not having to tithe, were even called to be partakers of or benefit from the tithes that had been received.

Already in the propositions of Other Gospels, its proponents demand the tithe and offerings of what not even the law of Moses required and of those who even the law of Moses was favorable to help, seeking to disturb not only the position of God's grace, concerning which there is no call of God to the practice of tithing, but even the law of Moses to generate all sorts of confusion in the minds of those they try to entice as their followers, dominated, and contributors.

In addition to not clearly showing that Christ came to declare the law of Moses as outdated or revoked after fulfilling regarding it what needed to be fulfilled, the propositions of Other Gospels still try to add their own cruelties or harshness to what should have already been set aside entirely.

*Galatians 4: 4 But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law,
5 to redeem those who were under the law, that we might receive the adoption as sons.*

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

The propositions of Other Gospels, which do not want to be discerned as not being the only Eternal Gospel, are like tombs painted or adorned by those who seek to raise

improper gains with them, outwardly adorned with apparent life, but which inside, potentiated by fallacies, present elements of death similar to those that are present in the law of Moses or various other propositions of human beings estranged from the grace and glory of Christ.

*Matthew 23: 27 **Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which indeed appear beautiful outwardly, but inside are full of dead men's bones and all uncleanness.***

The propositions of Other Gospels, which do not want to be detected as such, are those that want to appear to offer the gift of righteousness, salvation, and God's life, but which inside are contaminated by unrighteousness, perdition, and death.

The propositions of Other Gospels, which do not want to be seen as ways that have dissociated themselves from the way of truth, are those that want to introduce some of the yeast of corruption into the uncorrupted lump, claiming that a little leaven will not corrupt the whole lump, contradicting, however, the fact that Christ does not remain associated with what is associated with the attempt to pervert the truth.

*Galatians 5: 1 **Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage.***
*2 **Indeed I, Paul, say to you that if you become circumcised, Christ will profit you nothing.***
*3 **And I testify again to every man who becomes circumcised that he is a debtor to keep the whole law.***
*4 **You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace.***
*5 **For we through the Spirit eagerly wait for the hope of righteousness by faith.***
*6 **For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love.***
*7 **You ran well. Who hindered you from obeying the truth?***
*8 **This persuasion does not come from Him who calls you.***
*9 **A little leaven leavens the whole lump.***

*Titus 1: 14 ... **not giving heed to Jewish fables and commandments of men who turn from the truth.***

The propositions of Other Gospels, which do not want to appear like others, are so intensely wicked because, on the one hand, they talk about the gift of God's righteousness for salvation and life, but, on the other hand, they propose life according to the unrighteousness that opposes and resists the gift of heavenly righteousness.

- Galatians 2: 21 I do not set aside the grace of God; for if righteousness comes through the law, then Christ died in vain.*
- 3: 1 O foolish Galatians! Who has bewitched you that you should not obey the truth, before whose eyes Jesus Christ was clearly portrayed among you as crucified?*
- 2 This only I want to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of faith?*
- 3 Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh?*
- 4 Have you suffered so many things in vain?, if indeed it was in vain.*
- 5 Therefore He who supplies the Spirit to you and works miracles among you, does He do it by the works of the law, or by the hearing of faith?*
- ...
- 10 For as many as are of the works of the law are under the curse; for it is written, "Cursed is everyone who does not continue in all things which are written in the book of the law, to do them."*
- 11 But that no one is justified by the law in the sight of God is evident, for "the just shall live by faith."*
-

Therefore, trying to modify the Gospel of Christ, under the pretext of partially accepting it, remains a rejection of the Gospel of the Lord concerning the whole set of its genuine characteristics and how it is offered to us by God.

In Christ, the precepts of the law of Moses met their end, from the institution of temples and the offices of mediating priests to the system of offerings associated with them to support them, as well as any attempt to merge its precepts or variations of its precepts with the principles of Christ and His Gospel, as approached extensively through the subjects on The Gospel of God's Righteousness, The Gospel of God's Grace, and the Gospel of the Glory of God and the Glory of Christ.

And yet, to conclude this chapter, let us recall, as an example, some of the Scriptures that assure us how much life in Christ is dissociated from what many want to present by the propositions of associating the precepts of the law of Moses and the world with the one and incorruptible Gospel of God.

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

Romans 3: 19 Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God.

Romans 6: 14 For sin shall not have dominion over you, for you are not under law but under grace.

*1 Timothy 2: 5 For there is one God and one Mediator between God and men, the Man Christ Jesus,
6 who gave Himself a ransom for all, to be testified in due time.*

*Colossians 2: 8 Beware lest anyone cheat you through philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ.
9 For in Him dwells all the fullness of the Godhead bodily;
10 and you are complete in Him, who is the head of all principality and power.*

C7. The Greedy and Wicked Godliness Behind the Supposed Other Gospels

Once the Scriptures show us that the proposition of Other Gospels is actually the proposition of supposed alternative ways to the Gospel of Christ, but which try to preserve an appearance of being the Gospel of the Lord, we may start to see some more aspects that lead people to the creation of such alternatives to the point of becoming their promulgators and devoted to them.

In one of the previous chapters, we mentioned that one of the central aspects of the emergence of propositions of the so-called *Other Gospels* is related to people's desire to have a Gospel according to their interests and not according to what is really true and beneficial for them. However, once this point has been addressed, we may also go into more detail about what are some types of desires or goals that make people so attracted to distorted propositions but which, at the same time, try to continue to be recognized as if they were the Gospel of God.

In the subject concerning The Gospel of the Kingdom of God, we seek to address the aspect that the motivation by which a person does something may precede and determine, in various ways, whether a person's actions are acceptable or reprehensible in the eyes of God.

Thus, ***devotion claimed as being directed to God, also called godliness toward God, is not characterized as a true or appropriate devotion toward the Lord if the motives of the heart with which a person practices godliness are not in line with what is established by God as acceptable***, as exemplified in the texts below:

*1 Corinthians 13: 1 **Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal.***

*2 **And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing.***

*3 **And though I bestow all my goods to feed the poor, and though I give my body to be burned, but have not love, it profits me nothing.***

*Galatians 5: 6 **For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love.***

Therefore, **before looking for people who want to work for Him or who want to serve Him, God looks for people who are willing to surrender their hearts to Christ so that the Lord Jesus, through the Holy Spirit, may put the Heavenly Father's love in their hearts for them to work through *faith that works through love*.**

*1 John 4: 10 **In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.***

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

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

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

In this way, **godliness**, seen simply as a word that expresses *devotion*, does not automatically define whether it is good or not, because, in the world, there are people who are extremely *devoted* to their beliefs and the objects of their beliefs, but whose motivations may be found among those that the Lord thoroughly reproveth.

Therefore, for **"a godliness, dedication, or devotion"** to be appropriate in the eyes of the Lord and beneficial to the one who practices it, it needs also to be associated with adequate and God-accepted motivating aspects.

In the world, there are proposals of *piety* that are based on a high intensity of devotion, work, and sacrifices, to the point that those who associate with them become as if they were slaves to their various rules and works, but whose prizes or rewards they aim to achieve are contrary to the righteousness of God *in Christ* because they are characterized as prizes of unrighteousness and perdition.

Considering that one of the central aspects of many propositions of Other Gospels refers to an inclination towards a departure from the grace of Christ and faith in the Lord, under a banner of hypocrisy or dissimulation to hide that it is contrary to the way the Lord offers us His grace, it becomes extremely relevant to know more profoundly what motivates people to make these types of propositions to not incur also in the practice of "*pieties*" that in the end qualify as "*running in vain*."

Form of piety or appearance of godliness, which is a more outward practice of godliness, but with a heart posture contrary to what God approves regarding the practice of true godliness, is an offensive practice against God's will and the fundamental or basic principles of His kingdom, an aspect addressed by several texts in the Scriptures and of which we exemplify some below:

2 Timothy 3: 1 **But know this, that in the last days perilous times will come:**

**2 For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,
3 unloving, unforgiving, slanderers, without self-control, brutal, despisers of good,**

**4 traitors, headstrong, haughty, lovers of pleasure rather than
lovers of God,
5 having a form of godliness but denying its power.
And from such people turn away!**

Matthew 7: 21 Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven.

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!'

So, when a person adopts an attitude of *godliness* in serving God to get what one wants, regardless of whether it is according to what God wants for him or her, one is not seeking to serve God but is seeking to serve oneself or other people through the apparent service to God, which also reminds us of the following texts:

Jeremiah 17: 9 The heart is deceitful above all things, And desperately wicked; Who can know it?

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

Proverbs 4: 23 Keep your heart with all diligence, For out of it spring the issues of life.

When people want to use the Gospel to get what they want according to their human, fleshly, or associated with darkness minds, they may become intensely *devoted* or *pious* but still not be *devoted* according to the Gospel of Christ. In their intense *devotions*, many may find themselves acting according to what the creature far from fellowship with God craves rather than the *godliness* to which the Lord calls them.

Given this, we may understand that several propositions of Other Gospels arise from people's attitude in seeking to make the Gospel a tool that helps them to obtain what they long for in their carnal and distorted motivations, instead of receiving the Gospel as it is offered to them by God so that they may achieve the transformation of their lives through the work of the Lord in their hearts.

Knowing the principle that *godliness* might be validated or not validated depending on the aspects that motivate a person to practice it can be highly relevant for understanding the propositions of alternative Gospels to the Gospel of Christ or called *Other Gospels*, for these essentially are the expression of propositions arising from the distorted motivations or thoughts due to which people make the propositions of the alternative Gospels, as can be seen in the following text:

- 1 Timothy 6: 3 ***If anyone teaches otherwise (or another doctrine) and does not consent to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which accords with godliness,***
 4 ***he is proud, knowing nothing, but is obsessed with disputes and arguments over words, from which come envy, strife, reviling, evil suspicions,***
 5 ***useless wranglings of men of corrupt minds and destitute of the truth, who suppose that godliness is a means of gain.***
From such withdraw yourself.
- ...
- 9 ***But those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition.***
- 10 ***For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows.***
-

For instance, because of *the love of money*, or because of the desire to get rich or greed, people begin to teach *another doctrine*, namely, Other Gospels that are contrary to the wholesome words or even the words of Christ, to Christ, and the Spirit of the Lord because in their hearts they began to think that the life of *godliness is a means of gain or profit* for the enrichment that they so long for in their personal ambitions.

The inclination and the surrender of the heart to a distorted motivation concerning God's will or the Gospel also generate distorted assumptions, which, in turn, generate *another doctrine or teaching* through which a whole set of corrupted life propositions comes to be propagated. This process incurs the proposition of *godliness* or *devotion* under a perverse or wicked perspective, and that generates fruits according to its kind in those who adhere to this type of *devotion*.

Something very sad about the propositions of *other doctrines* or *Other Gospels* is not only the fact that many people give in to greed and subject themselves to the *love of money*, but it is the aspect of people subject to the *love of money* still indulging in attempts to falsify the purpose of the Gospel of Christ to use it as the way to pursue the desires of their greed and the attempt to satiate the appetites of the *love of money* that works in them.

The Gospel of Christ is not only the best offer ever addressed to human beings, but it is also the one that reveals and offers the true way to salvation and eternal life, which is why it is very sad for someone to go so far as to take advantage of people's thirst and hunger for eternal salvation so that one supposedly may satisfy one's own yearnings because of *the love of money* or greed.

Devotion or *godliness* thinking it is a source of gain or profit, or the *piety* we, therefore, call here *greedy godliness* moved by *the love of money*, may lead a person not only to turn away from the Lord but also to the risk of going so far as to think that God Himself is corrupted as one is, as shown in the Psalm presented below:

*Psalms 50: 16 **But to the wicked God says: "What right have you to declare My statutes, Or take My covenant in your mouth,***
*17 **Seeing you hate instruction And cast My words behind you?***
*18 **When you saw a thief, you consented with him, And have been a partaker with adulterers.***
*19 **You give your mouth to evil, And your tongue frames deceit.***
*20 **You sit and speak against your brother; You slander your own mother's son.***
*21 **These things you have done, and I kept silent; You thought that I was altogether like you; But I will rebuke you, And set them in order before your eyes.***

Those who want to create a *doctrine* or *teaching* distinct from the wholesome words or the words of Christ and true *godliness* towards God which is according to the righteousness and grace of the Lord, and which, in turn, can be received through faith in God, are those who want to create *Other Doctrines or Gospels* to hide behind their propositions as if the creation of a new doctrine, a new teaching, or a new law of conduct of life could justify them, not paying attention, however, to what has already been stated in the Psalms, as follows:

*Psalms 94: 20 **Shall the throne of iniquity, which devises evil by law, Have fellowship with You?***

Men and women who indulge in the leaven or corruption of greed may go so far as to think that *godliness* can indeed be used as a source of gain or profit just as many business people or entrepreneurs aim to make a profit in their endeavors.

Many of the men and women who indulge in *greedy godliness* are precisely those who become those who dare to try “peddle” the Gospel of Grace or who work to try to transform the Gospel offered by God through His love and not for a price into an *object of commerce* to be offered to those who so much need it.

In various moments of the ministry that he carried out according to true godliness towards the Lord, Paul, an apostle called by Christ, was faced with the emerging need to write to the brethren of faith in Christ and warn them to return to sobriety, for preachers who wanted to introduce Other Gospels, without saying they were *other doctrines*, were even beginning to convince some Christians that Paul was not a legitimate apostle precisely because he preached and offered them the gospel for free or as the free gift of God's righteousness for the redemption and newness of life for everyone who would come to believe in the Lord.

Let us see below some of Paul's words regarding the point mentioned above:

*2 Corinthians 11: 7 **Did I commit sin in humbling myself that you might be exalted, because I preached the gospel of God to you free of charge?***

2 Corinthians 2: 17 **For we are not, as so many, peddling the word of God; but as of sincerity, but as from God, we speak in the sight of God in Christ.**

Big has been the boldness and impertinence of those who have rendered themselves to *greedy godliness*, and who are also not few, to the point of not only practicing *the commerce or the merchandising of the word of God*, but also seeking to disqualify those who do it according to the grace of God and announce to people what the Lord Himself offers to all through His eternal grace.

The *merchants of the word of God*, either by ignorance or purposefully, forget to, do not pay attention to, or despise verses yet as the ones exemplified below:

Isaiah 55: 1 **Ho! Everyone who thirsts, Come to the waters; And you who have no money, Come, buy and eat. Yes, come, buy wine and milk Without money and without price.**

Matthew 10: 8 **Heal the sick, cleanse the lepers, raise the dead, cast out demons. Freely you have received, freely give.**

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.**

John 7: 38 **He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.**
39(a) **But this He spoke concerning the Spirit, whom those believing in Him would receive.**

Revelation 21: 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."**

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

No person needs to pay any price to believe in one's heart in God and His Beloved Son Jesus Christ.

Nevertheless, those who think they can exploit those they deceitfully call as "brothers and sisters of faith," in addition to being bold in taking their resources, still become instruments of generating something extremely sad and severe, that is, "*they cause that the way of truth becomes blasphemed among those who do not yet know it.*"

When someone is willing to show oneself *godly* because of one's great devotion and one's seeming spirituality in doing what one calls good works, but is moved by the thought that it is lawful to make a profit *by trading or making commerce of the word or the Gospel of God*, one is doing what the darkness want, for so, one is collaborating to promote blasphemies towards the way of truth.

Greedy godliness is a highly severe and sad path because it proposes *Another Gospel or Doctrine* to whom the true Gospel has already been offered or should be offered, but also because it serves to spread distortions in the proclamation of the Gospel of God aiming at creating blasphemies regarding the unique Gospel of the Lord.

Through propositions of commercializing the word of God or His Gospel, *greedy godliness* seeks to corrupt the Way of Truth so that those who are already *in Christ* do not remain in the truth, but also so that those who are not *in Christ* find reasons to scandal or offend themselves towards what is shown to them as the Gospel of God without being the Gospel of the Lord indeed, and so that they remain far from God's salvation and reconciliation with the Lord, an aspect also addressed by Peter in his epistles as follows:

- 2 Peter 2: 12 But these, like natural brute beasts made to be caught and destroyed, speak evil of the things they do not understand, and will utterly perish in their own corruption,*
13 and will receive the wages of unrighteousness, as those who count it pleasure to carouse in the daytime. They are spots and blemishes, carousing in their own deceptions while they feast with you,
14 having eyes full of adultery and that cannot cease from sin, enticing unstable souls. They have a heart trained in covetous practices, and are accursed children.
15 They have forsaken the right way and gone astray, following the way of Balaam the son of Beor, who loved the wages of unrighteousness;
16 but he was rebuked for his iniquity: a dumb donkey speaking with a man's voice restrained the madness of the prophet.
17 These are wells without water, clouds carried by a tempest, for whom is reserved the blackness of darkness forever.
18 For when they speak great swelling words of emptiness, they allure through the lusts of the flesh, through lewdness, the ones who have actually escaped from those who live in error.
19 While they promise them liberty, they themselves are slaves of corruption; for by whom a person is overcome, by him also he is brought into bondage.

- 2 Peter 2: 1* **But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, and bring on themselves swift destruction.**
- 2* **And many will follow their destructive ways, because of whom the way of truth will be blasphemed.**
- 3* **By covetousness they will exploit you with deceptive words; for a long time their judgment has not been idle, and their destruction does not slumber.**

Yet in other versions or translations, the text above shows that **false teachers, moved by greed and using feigned or made-up words or stories, will make you their means or goods of business or commerce** in the attempt at obtaining their wicked goals.

And what would these fake words be but the proposition of *another doctrine, another teaching, another lord, another spirit, or a different Gospel* mixed, however, with some words of the Lord's Gospel in the attempt of deceiving people with the *unrighteous deception?*

Ephesians 4: 14(b) ... **tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting.**

In his letters, the apostle Peter warns us that what had already been practiced before the coming of Christ in the flesh into the world would also be tried to be done by false teachers after Christ became revealed to the world. And yet, that they would present themselves as apparently *godly* servants, but corrupt in their purposes, showing us that the human beings, dissociated from God's truth, always move according to fleshly ways similar to which they were also subject in antiquity.

- Isaiah 56: 10* **His watchmen are blind, They are all ignorant; They are all dumb dogs, They cannot bark; Sleeping, lying down, loving to slumber.**
- 11* **Yes, they are greedy dogs Which never have enough. And they are shepherds Who cannot understand; They all look to their own way, Every one for his own gain, From his own territory.**
- 12* **"Come," one says, "I will bring wine, And we will fill ourselves with intoxicating drink; Tomorrow will be as today, And much more abundant."**

Isaiah 3: 12 **As for My people, children are their oppressors, And women rule over them. O My people! Those who lead you cause you to err, And destroy the way of your paths.**

The propositions of Other Gospels, associated with human greed, are propositions of the *love of money*, claiming that the *love of money* and the Gospel of the Lord can act together or in a complementary way, contradicting, however, what the Lord clearly established as something impossible to be accomplished. (Subject approached more extensively in the material entitled The Christian and the Riches of the series The Life of the Christian in the World).

Luke 16:13 "No servant can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon (or the riches)."
14 Now the Pharisees, who were lovers of money, also heard all these things, and they derided Him.
15 And He said to them, "You are those who justify yourselves before men, but God knows your hearts. For what is highly esteemed among men is an abomination in the sight of God."

The propositions of Other Gospels, associated with human greed or the *love of money*, are propositions of paths of death that do not aim to save anyone, but which still want to hide what they propose, and which, therefore, should be rejected in all their most varied forms of presentation and seduction.

Thus, the life to which the Lord calls people who have received salvation through His Eternal Gospel is a life of *devotion or godliness* acting in line with what is offered to us by the true Gospel without trying, in any way, to corrupt it because of some desires of wicked and temporal gains.

1 Timothy 6: 10 For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows.
11 But you, O man of God, flee these things and pursue righteousness, godliness, faith, love, patience, gentleness.
12 Fight the good fight of faith, lay hold on eternal life, to which you were also called and have confessed the good confession in the presence of many witnesses.
13 I urge you in the sight of God who gives life to all things, and before Christ Jesus who witnessed the good confession before Pontius Pilate,
14 that you keep this commandment without spot, blameless until our Lord Jesus Christ's appearing,
15 which He will manifest in His own time, He who is the blessed and only Potentate, the King of kings and Lord of lords,
16 who alone has immortality, dwelling in unapproachable light, whom no man has seen or can see, to whom be honor and everlasting power.
 Amen.

C8. No Matter the Extension, Amplitude, Structuring, or Institutionalization of the Other Gospels, they Will Never Be a Real Gospel

Although we cannot know this from the Scriptures, when Paul wrote to the Christians in Galatians about the caution they should exercise concerning the propositions of Other Gospels because these other doctrines do not want to be identified as such, it is very likely that he himself did not know how crucial this exhortation would be for the centuries to come and how much the propositions of Other Gospels would spread throughout the world.

On the other hand, **after Paul mentioned that the purpose of his epistle was to alert the Christians in Galatians about a specific *Other Gospel* to which they were leaning their hearts, he makes a mention of generic rejection of *any Other Gospel* that anyone might try to propose at any time or place, turning its instruction into teaching applicable in all similar situations and for any times.**

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.

Looking at the history after Christ's coming in the flesh into the world, His death on the cross of Calvary, and His resurrection, it is impressive to see the high number of variations and extensions of propositions of Other Gospels that have emerged until the present day.

Nevertheless, **no matter how great the extension, breadth, structuring, or institutionalization of Other Gospels are, they will always be distorted and conflicting with the true Gospel, for what makes them fit into the set so-called *Another or Different Gospels* is not the size, extension, or structuring they reach, but the essence of what they propose in their contents, doctrines, or teachings.**

The Other Gospels, which try to appear to be the true Gospel and called as the true Gospel, can never equal the true one, for the seed from which they are generated does not come from the same source of the genuine Gospel. And a seed from a corrupt source cannot produce uncorrupted fruit.

Luke 6: 44 **For every tree is known by its own fruit. For men do not gather figs from thorns, nor do they gather grapes from a bramble bush.**

Matthew 12: 33 **Either make the tree good and its fruit good, or else make the tree bad and its fruit bad; for a tree is known by its fruit.**

In addition, after Paul alerts people about the possibility that propositions of Other Gospels will be presented in the world, he does not let them only at the level of this information, but also goes on to discuss the criteria that can be used to validate propositions that are made as supposedly being the Gospel of the Lord.

Through the Epistle to the Galatians, as well as by the other Epistles, Paul teaches Christians about how central it is for them to be grounded in the truth and understanding what is true, which is one of the main points for a Christian not to be fascinated or entangled by what appears to be true, but which underneath is distorted, vile, or wicked.

In this way, **we may realize that it is through the fragile knowledge and understanding that many people have about the essential points of the Gospel of God that the propositions of Other Gospels seek to infiltrate with their various deceitful ways or actions.**

2 Corinthians 11: 3 **But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ.**

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

For a Christian to be on guard against the devil's vile and cunning attacks through the ostentation of Other Gospels, it is necessary for the Christian to know the one true Jesus more closely, to know the only Spirit of truth sent to him or her by Christ, and to know the fundamental aspects of the true Gospel that the Lord offered and gives to an individual by grace and through faith in God.

Hosea 6: 3 **Let us know, Let us pursue the knowledge of the LORD. His going forth is established as the morning; He will come to us like the rain, Like the latter and former rain to the earth.**

1 Corinthians 2: 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.**

We also remember here that **the essence of eternal life is to personally know the Heavenly Father and the Christ He sent into the world so that those who believe in Him may be saved and receive God's novelty of life through Him.**

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

1 John 5: 11 **And this is the testimony: that God has given us eternal life, and this life is in His Son.**

It is with God, through fellowship with the Lord, or through *being in Christ* that a person should look for a safe place to keep oneself protected against the attacks of darkness that seek to present themselves even through propositions that pretend to be the Gospel of God.

Thus, no one should be afraid to pray and ask God if something that is being proposed to him or her is indeed according to the will of the kingdom of God for one's life.

2 Corinthians 10: 4 **For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds,**
5 **casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ.**

And one of the first signs that often manifests the presence of propositions of Other Gospels is related to the proposals of some people willing to mediate others in their relationship with God, directly contradicting what was unequivocally and explicitly established by the Lord in *Christ Jesus*.

1 Timothy 2: 5 **For there is one God and one Mediator between God and men, the Man Christ Jesus,**
6 **who gave Himself a ransom for all, to be testified in due time.**

Hebrews 8: 11 **None of them shall teach his neighbor, and none his brother, saying, 'Know the LORD,' for all shall know Me, from the least of them to the greatest of them.**

Isaiah 54: 13 **All your children shall be taught by the LORD, And great shall be the peace of your children.**

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

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

Therefore, when propositions of spiritual subjection of people to priests, pastors, bishops, spiritual guides, or human leaders are offered to an individual, or any other variation that wants to interpose or mediate each person's direct relationship with Christ, it is an opportune time to bear witness that God only granted this position of primacy or preeminence to Christ Jesus.

*Matthew 23: 8 **But you, do not be called 'Rabbi'; for One is your Teacher, the Christ, and you are all brethren.***

*9 **Do not call anyone on earth your father; for One is your Father, He who is in heaven.***

*10 **And do not be called teachers (or guides or leaders); for One is your Teacher (or Guide), the Christ.***

No matter how elaborate a structure that claims to offer “spiritual coverage or protection” to the members that associate with it is, or no matter how large the number of “ministers” that it offers is to try to provide this type of service of coverage, it will always be operating in the sphere of the proposition of Other Gospels and not of the Gospel of Christ, since Christ did not authorize anyone to be “spiritual covering” of one's fellow men, nor to create structures and institutions for this purpose.

Christ is the One or Unique Head that the Heavenly Father establishes over each individual member of His Body of many members and equally over the entire Body collectively speaking, as addressed extensively in the subject on The Gospel of the Glory of God and the Glory of Christ.

In God's Gospel, Christ is all and in all. And when a proposition wants to present that what God has established is no longer sufficient, a proposal of Another or Different Gospel is trying to stand up there against Christ.

*Colossians 3: 10 **And have put on the new man who is renewed in knowledge according to the image of Him who created him,***

*11 **where there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave nor free, but Christ is all and in all.***

Furthermore, it does not matter how many members a structure or institution raised by people may have, how many resources it accumulates, how many places it reaches, once it, even partially, departs from the simplicity of the proposition of each person's direct relationship with Christ, it manifests itself as a proposition of Other Gospels and that will end up leaning, contrary to the Gospel of Christ, towards the path of

attributing value to the justification of people through adherence to this structure and the works it requires of its members.

Whether from meetings in homes, or the association with an extensive network of buildings and temples, if a proposition presented is under the concept that some people have more right of access to God than others and have more privileges to represent others to God or God to them, the seed or leaven of the so-called *Other Gospels* is already infiltrated and operating in this context.

When people need to associate themselves with some natural and horizontal structure or group to be able to properly relate to God, which is symbolized in the Scriptures as circumcision, and when it is said that direct faith in Christ is no longer sufficient for fellowship with the Lord through the Holy Spirit, the tentacles of the propositions of *Other Gospels* are already evident, and the idea of *Another Jesus*, *Another Spirit*, and *Another Gospel* is trying to take the place of what belongs exclusively to Christ, the Spirit of the Lord, and the Gospel of God.

Christ came to manifest the work that God longs for all people to do, namely, once again:

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

*John 4: 21 **Jesus said to her, "Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father.***

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

24 God is Spirit, and those who worship Him must worship in spirit and truth."

25 The woman said to Him, "I know that Messiah is coming" (who is called Christ). "When He comes, He will tell us all things."

26 Jesus said to her, "I who speak to you am He."

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

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

15 For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father."

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

Those who open their hearts to know the True Way more closely, or better, to be taught and guided by the Lord in the Way of eternal salvation and newness of life, will not go astray from it, for the Only and True Jesus will be for each one the Only and True Shepherd.

And so, it no longer depends only on people's ability to walk rightly in the Way of eternal life, but on the power that Christ has to support and correctly lead every person who trusts in Him.

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

*John 15: 5 **"I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing."***

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

*Psalms 23: 1(a) **The LORD is my shepherd.***

C9. The Proposition of Horizontal Covenants, Collective Belief, and One Purse

Especially in the subject on The Gospel of the Glory of God and the Glory of Christ, we address the aspect that unity and fellowship among Christians come basically from the unity and fellowship that each Christian has, first of all, with the Heavenly Father, with Christ, and with the Spirit of the Lord, to then establish fellowship with one's brothers or sisters of faith in God.

1 John 1: 3 That which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ.

Nevertheless, when we come to look at matters about the Other Gospels, we may see that their propositions emphasize the unity and relationship among the members who follow these Other Gospels more than the unity and the fellowship of each person with Christ, for the Other Gospels do not have in their essence the intention to lead people to an intense, personal, and direct relationship with Christ.

In the proposition of life according to the Gospel of Christ, every Christian is called to relate to Christ and, starting from Christ, with one's brothers and sisters of faith and according to the direction of the Holy Spirit in one's life. However, as the Other Gospels stand in the way precisely to weaken a person's fellowship with the Lord, their propositions of unity and fellowship or communion need much more natural elements than the *simplicity* that exists in the newness of life for a person who is *in Christ Jesus*.

As people adhere to the proponents of Other Gospels, growth in this connection will also require these Other Gospels to manifest their ways or concepts to keep people associated with them.

Thus, considering that the Other Gospels, even though they call themselves Christians, do not have in their favor the sovereignty of the guidance of the Spirit of God in the hearts of those who associate themselves with these other doctrines, they end up being subject to the needs of creating structures, institutions, and clergy to lead and keep the so-called lay or ordinary people under control or domination.

The growth of the Other Gospels, so desired by their promoters, also generates an increase in the demands of people who come to associate with their various groups. And since people's belief is not channeled towards a free and direct faith in Jesus Christ, these structures cannot supply personalized attention and service to each person and begin to create the most diverse strategies to maintain the engagement or "imprisonment" of their followers.

To supposedly being able to meet the diverse ranges of target audience they want to please, the promoters of Other Gospels need to create the most varied themes, agendas, and gatherings of people. However, since this becomes extremely laborious or difficult to be managed, it also becomes necessary to use strategies to create corporate and standardized concepts for all attendees, showing the fragility that the Other Gospels have to deal with each person individually, and showing how they, also in this respect, are so distinct from the Gospel of Christ.

Since the Other Gospels do not offer the true unity of each person primarily, individually, and directly with Christ, they need elements that try to lead people to make *pacts or covenants between them* and which *in Christ* would never need to be made, for *in Christ* the bond of peace is made *in the Spirit of the Lord*.

Therefore, because the Other Gospels do not offer the true unity of each person primarily with the Spirit of the Lord, they need the creation of visible or tangible rules, precepts, and things in which people can find points of common association and by which they try to keep them somehow united.

Regardless of the moment of life in which each of its followers is, the leaders that promote Other Gospels create concepts, agendas, and standard themes for an entire group that is subject to them, and thus they make people return to the subjection of old rules, laws, practices, or priesthoods precisely from which the Lord Jesus Christ offers to deliver them.

Galatians 4: 8 But then, indeed, when you did not know God, you served those which by nature are not gods.

9 But now after you have known God, or rather are known by God, how is it that you turn again to the weak and beggarly elements, to which you desire again to be in bondage?

10 You observe days and months and seasons and years.

Propositions of routine or weekly, monthly, quarterly, semi-annual, and annual agendas of activities, the proposal of themes for the year, the prophetic declaration of events for the new cycle of time, the call for periodic retreats, and so many other actions proposed by the promoters of Other Gospels, aim to establish collective beliefs and marches of those they want to have under their rule, as well as to conceal or dissimulate the real and inevitable inability that these promoters have to deal with the issues of each of the individuals they want to subject and remain subject to them or their interests.

In the name of claiming that their goal is to serve their followers better, the promoters of Other Gospels say and require people to attend their proposition and serve the agendas, services, structures, and institutions that the proponents define as necessary to supposedly serve people more broadly.

The promoters of Other Gospels like to pass on the idea that if people all together converge to the same purposes, they will reach more than if everyone seeks the path that God has for each one, having behind, however, the goal of establishing a collective and not personal thinking because it is much easier, for the proponents, to have control over people in this way.

Nevertheless, **an even bigger, more severe, or crueler problem behind the attempts to collectivize people through a human or a horizontal covenant with a set of leaders or rules they establish is that the promoters of the Other Gospels aim to channel the faith that people should have in God into a belief in a corporate strength, but under the misleading idea that they are still believing in God when they believe in the *collective belief* of the group.**

Under a false banner of faith in God, the Other Gospels want that people, instead of believing in God directly, believe people who claim to believe in God, as if believing in the protection of a group of Christians might be equivalent to believing directly in God.

***In Christ*, Christians are not called to establish other Christians, their groupings, and their institutions as the foundation of their lives, for the Heavenly Father has appointed Christ as the exclusive foundation of every Christian.**

Under the banner of the work of belonging to a specific group and doing the works proposed to this group, the Other Gospels subtly aim to divert people from faith in Christ to the conception that corporate belief can serve as a shelter for all who adhere or submit to it, thus opposing the explicit teaching of the Gospel that faith in Christ is a personal decision and practice.

The fact that a person joins a group of people who call themselves Christians and remains associated with this group, without personally keeping oneself in fellowship with the Lord, has no value for the eternal salvation of his or her life, for it is *in Christ* that there is eternal salvation and the maintenance of this salvation.

A person might be part of a large association and even so, or precisely for this reason, find oneself at high risk of destruction, as the following text shows us:

Proverbs 5: 14 ***I was on the verge of total ruin, In the midst of the assembly and congregation.***

Since the positioning of the Other Gospels, in one way or another, is always contrary to the individual and intense unity of people with Christ, they also propose concepts and methods of unity contrary to Christ, falsely propagating that the association with what the Other Gospels propose is the way that unites people to God.

Despite being offered to everyone, the Gospel of Christ is the Gospel in which the personal position of faith before God of each individual is what weighs for the person to become part of it, even declaring that *“the just, the one who is justified by faith in Christ, shall also live by faith in Christ,”* and not through *works or collective beliefs* proposed by human beings or their propositions of associations.

The propositions of Other Gospels insistently preach or proclaim the idea of the strength or power of *collective belief*, for once a supposed “corporate belief” or “belief in the strength of the corporation” is accepted by a group of people, this group is led by the leaders by block or by the collective set. In this way, each individual no longer freely adheres to something at every step of one's life, thus contradicting the individual guidance that Christ offers to each person.

In the expositions of Other Gospels, some propositions of domination of people even declare that “a person does not need to personally have faith if only one obeys the leaders of the Other Gospels,” contradicting all of an essential part of the teaching of

the Gospel of God that declares that “*the just shall live by faith*” and that “*without faith, it is impossible to please God.*”

And when we return to see the principle of the *greedy godliness*, covered in previous chapters, we may notice that **the purpose of “standardized” concepts, themes, rules, and agendas is to make people's actions be corporate and not personalized, for this generates fewer demands of efforts to govern the group and fewer controls, resources, and costs, aiming at not compromising the desired profits of their promoters.**

Greedy godliness operates according to the spirit of greed, which, in turn, has its origin in the realm of darkness. Therefore, darkness and greed are two insatiable partners in their endeavors and are so ruthless in concentrating more resources regardless of whether it will bring destruction to those from whom they try to plunder the resources and their precious time of life.

Proverbs 27: 20 ***Hell and Destruction are never full; So the eyes of man are never satisfied.***

Ecclesiastes 5: 10 ***He who loves silver (or money) will not be satisfied with silver (or money); Nor he who loves abundance, with increase. This also is vanity.***

***Greedy godliness or piety* enjoys operating in such a way that all people converge on common goals and channel their hopes and beliefs into those goals and those who have risen to lead people in the pursuit of these purposes, and this, so that their promoters can be the controllers also of what in Proverbs is called as *one purse*, as described below:**

Proverbs 1: 10 ***My son, if sinners entice you, Do not consent.***

- 11 ***If they say, "Come with us, Let us lie in wait to shed blood; Let us lurk secretly for the innocent without cause;***
- 12 ***Let us swallow them alive like Sheol, And whole, like those who go down to the Pit;***
- 13 ***We shall find all kinds of precious possessions, We shall fill our houses with spoil;***
- 14 ***Cast in your lot among us, Let us all have one purse."***
- 15 ***My son, do not walk in the way with them, Keep your foot from their path;***
- 16 ***For their feet run to evil, And they make haste to shed blood.***
- 17 ***Surely, in vain the net is spread In the sight of any bird;***
- 18 ***But they lie in wait for their own blood, They lurk secretly for their own lives.***
- 19 ***So are the ways of everyone who is greedy for gain; It takes away the life of its owners.***

The supposed Other Gospels are like networks that try to imprison people so that they work and serve those who are in charge of these networks, for the concept of *one purse* ends up appointing to meet the greed of those who control the so-called “*one purse or only one common treasure bag.*”

Already in the Gospel of Christ, however, there is no need for the idea of *one purse* because there is also no need for general controllers of people's faith as there was under the priesthood of Aaron or the priesthood according to the law of Moses.

Furthermore, the Other Gospels are also those that invite people to trust their lives in the hands of those who propose these Other Gospels, their structures and their assemblages of people and resources, and not directly in Christ and according to Christ's instruction.

One of the central points in the *simplicity* offered to Christians in the Gospel of Christ is the disconnection from the need for faith to be associated with natural structural aspects and with other people, where this is a principle that is very contrary to the Other Gospels that aim at subduing the lives of those they want as followers to make them their means or objects of business or commerce.

Throughout the Scriptures, God declares His commitment to individuals who trust Him and not to the institutions or people who rely on people instead of putting their faith in the Eternal Lord.

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

6 For he shall be like a shrub in the desert, And shall not see when good comes, But shall inhabit the parched places in the wilderness, In a salt land which is not inhabited.

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

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

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

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

When people stop having personal faith in God and start to give themselves to a corporate belief, they stop seeing themselves as an individual target of God's instruction and begin to accept what is proposed to them by the institution or the leaders of the *collective belief*.

And in turn, *collective or group belief* may lead people to be vulnerable to collectively incur paths contrary to God's will, but collectively and also individually to be exposed to the consequences that may result from the way they choose to walk.

One of the central goals of the devil's work in the world is to shake people's personal or individual faith in God so that they do not receive the light of Christ and so that they continue to walk in darkness. And for this, he often proposes big human and material attractions dressed as Other Gospels and which, in turn, present attractive structures and gatherings of people.

For the action of darkness, it is less laborious to try to exercise dominion over a whole group of people who have *a corporate or collective belief*, and in which the members do not move individually in God and according to His instructions, than having to go after each person and try to shake their life of faith in the Lord individually.

As strange as it may seem to some, the Lord Jesus Christ did not spread the idea that those who believe in Him should live in strongholds and closed shelters where some guide and dominate the lives of others. The concept of creating *sheepfolds* so that people are continually under the tutelage of these *sheepfolds* does not come from the teaching of the Lord. On the contrary, the Lord calls His sheep out of the *sheepfolds* for them to follow Him personally wherever He goes before them, as described below:

- John 10: 1 Most assuredly, I say to you, he who does not enter the sheepfold by the door, but climbs up some other way, the same is a thief and a robber.*
- 2 But he who enters by the door is the shepherd of the sheep.*
- 3 To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out.*
- 4 And when he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice.*
- 5 Yet they will by no means follow a stranger, but will flee from him, for they do not know the voice of strangers.*

Regardless of the volume of natural riches that were involved, the Lord Jesus Christ never allowed the darkness or people to entangle Him in their strongholds or kingdoms controlled by the darkness or the human beings, nor does He allow this to happen to those who know His voice.

- Matthew 4: 8 Again, the devil took Him up on an exceedingly high mountain, and showed Him all the kingdoms of the world and their glory.*
- 9 And he said to Him, "All these things I will give You if You will fall down and worship me."*
- 10 Then Jesus said to him, "Away with you, Satan! For it is written, 'You shall worship the LORD your God, and Him only you shall serve.'"*
-

The refuge to which a Christian on Earth is called by the Lord is not in the gatherings of people, in the structures and institutions they create, or in the riches they gather, but in *living and walking in Christ continually.*

Psalms 62: 2 He only is my rock and my salvation; He is my defense; I shall not be greatly moved.

...

7 In God is my salvation and my glory; The rock of my strength, And my refuge, is in God.

8 Trust in Him at all times, you people; Pour out your heart before Him; God is a refuge for us.

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

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

Fellowship among Christians, that is, among those who personally have Christ as their Head, can be highly beneficial and is widely encouraged by the Lord to be carried out. However, it does not come from the Lord that this fellowship needs to be subject to structures or organizations that want to dictate the lives of Christians or that try to associate Christians to their propositions of having a *collective belief* and *one purse*.

(1) The *Other Gospels*, (2) *greedy godliness*, (3) the propositions of *collective belief*, (4) the propositions of *horizontal covenants*, and (5) the *one purse* or *one treasure bag* proposal are convergent, and thus, they act and conspire together against the Gospel of the Lord and in which none of these things which the *Other Gospels* propose is necessary.

Concluding this chapter, we still mention that the greed that drives people to the point of making propositions of *Other Gospels*, without wanting to show that they are false or that they are not a Gospel indeed, may manifest itself through the attraction for riches, but it may also occur because the desire for power, for status, or the simple fact that people do not want to be exposed to the consequences of becoming followers of Christ and the implications that this may represent, seeking to sustain their old positions to the detriment of the newness of life that is offered to them by the Lord.

It is through the intention of sustaining fleshly lusts that opposition to Christians so often arises and from which so many propositions of *Other Gospels* and association with them gain such remarkable expression, but even if they are broad and manage to gain a significant presence in the world, the *Other Gospels* are always opposed to the true Gospel of the Lord.

Therefore:

Galatians 6: 11 See with what large letters I have written to you with my own hand!

12 As many as desire to make a good showing in the flesh, these would compel you to be circumcised, only that they may not suffer persecution for the cross of Christ.

13 For not even those who are circumcised keep the law, but they desire to have you circumcised that they may boast in your flesh.

- 14 But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world.**
- 15 For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation.**
- 16 And as many as walk according to this rule, peace and mercy be upon them, and upon the Israel of God.**

- 1 John 2: 15 Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him.**
- 16 For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life), is not of the Father but is of the world.**
- 17 And the world is passing away, and the lust of it; but he who does the will of God abides forever.**

In the Gospel of God, the one who believes is saved and is united to the other members of the Body of Christ through the Head of the Body and not through mediators who propose to perform or mediate the fellowship of each one with God or each one with one's fellow men.

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

- 1 Timothy 2: 5 For there is one God and one Mediator between God and men, the Man Christ Jesus,**
- 6 who gave Himself a ransom for all, to be testified in due time.**

C10. The Other Gospels and the Deceptive Exaltation of the Human Being

As mentioned above, one of the aspects that attract people to the so-called *Other Gospels*, which do not want to be identified as others, is the announcement of promises that publicize that it is possible to reconcile the benefits of God's Gospel without people having actually to live under a continual dependence on God.

The propositions of Other Gospels hook many adepts because they are presented in line with the thought that is in the heart of many people, and which admits the human being to think about oneself more than it is convenient and admits thinking about God less than it is convenient to attribute to the Lord.

In the subject on The Gospel of the Creator, we addressed the aspect that the attempt to exalt the human being beyond what is convenient, to the detriment of the exaltation of the glory of God as the Only and Sovereign Lord, is one of the central factors of all inclination of people to sin and because of which people render themselves so much to the unrighteous deception that seeks to corrupt the truth and the righteousness of God.

Romans 1: 18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness,
19 because what may be known of God is manifest in them, for God has shown it to them.
20 For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse,
21 because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened.
22 Professing to be wise, they became fools,
23 and changed the glory of the incorruptible God into an image made like corruptible man, and birds and four-footed animals and creeping things.
24 Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves,
25 who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever.
Amen.

And since the Other Gospels have as one of their primary goals to try to provide what pleases human beings in their fleshly desires, they aim to serve first the creature rather than the Creator. For this reason, it is also directed to the point most desired by the creature that the Other Gospels will seek to act subtly or deceptively.

The Other Gospels reach such an expressive space of action among human beings because they propagate what a large portion of the creature far from the relationship with God wants to hear, and which is the

creature's inappropriate exaltation to the detriment of the unique and sovereign position of the Creator of Heaven and Earth and all that is in them.

As partners in the unrighteous deception, the Other Gospels are those propositions that claim to want to be submissive to God or dependent on the Lord, but which, in practice, proclaim that human beings are capable by themselves of accomplishing what they wish or aspire.

As associated with the deception of unrighteousness, the Other Gospels encompass even those propositions that say that Christ came to set people free from sin to give people back control of their lives so that they can trust in their abilities and aptitudes to fulfill their dreams, goals, or purposes, and not to carry out the good, perfect, and pleasing will that the Lord has for each individual.

And, in turn, when a person begins to believe that one can guide one's own life and that one can take control of one's life in one's hands, one starts to unduly lift oneself into the highest place in one's heart.

When a person begins to believe that one can guide one's own life or one's heart becomes inclined to be filled with these kinds of beliefs, one soon also starts to give space for the self-help thoughts and phrases that the Other Gospels are so fond of proposing to him or her, such as:

- ⇒ “You can;”
- ⇒ “Make it happen;”
- ⇒ “You are the one;”
- ⇒ “You have the power to do what you intend to do, so just have faith and determination to do it;”
- ⇒ “You know everything, just believe;”
- ⇒ “It only depends on you;”
- ⇒ “Tell me, Lord, what I must do, and I will do it;”
- ⇒ “God does not want us to be dependent on Him, but interdependent;”
- ⇒ And so on.

Therefore, in one way or another, misleading propositions end up being expressed in the works or the words contrary to the path of dependence on God because:

Luke 6: 45 A good man out of the good treasure of his heart brings forth good; and an evil man out of the evil treasure of his heart brings forth evil. For out of the abundance of the heart his mouth speaks.

The unrighteous deception wants to influence men and women to bring them to the point where they come to accept the thought that the Gospel of God was given to them so they can be heads of their lives and to determine what they want and will achieve and, mainly, to determine who will rule

their lives, but without making them realize that, by accepting the proposition of Other Gospels, they become subject to those who propose the path of deception.

As a creature, the human being was created by the Lord to first and foremost be instructed by his or her Creator and not by any other creature. However, when an individual resists or rejects God's sovereign position over one's life, thinking one can sit on the throne of one's life, it is darkness and deception to which one chooses to submit oneself.

Faith in God is not a capacity that is transferred to human beings when they accept Christ and that gives them the possibility to act as if they were God. On the contrary, the faith that God grants people to believe in Him and the Lord Jesus Christ is for that the fragile human being may believe in the Almighty God who, in turn, can do everything on behalf of and through the one who turns to Him according to the faith and the will of the Lord.

*1 Corinthians 12: 6 **And there are diversities of activities, but it is the same God who works all in all.***

As has also been exposed several times in the present series of subjects on the Gospel of God, the human being was not created to be God, a god, or to be in the position that belongs exclusively to God.

The human being was created to be guided, instructed, protected by one's Creator and to have fellowship with the Lord according to His grace. However, it is precisely to this condition of a creature, blessed by the One and Sovereign God, that the Other Gospels are so opposed.

The supposed Other Gospels are propositions of apparent associations with the Gospel of God, but based on the vile, fragile, and pride thought that human beings can achieve righteousness through their works so that they may determine their own way of life, just as it was the target of the proposition which gave rise to the law of Moses.

So, it is also because of the desire of becoming independent of the Lord that greed represents such an expressive attraction to many people, for many individuals think that through possessions, wealth, power, and status, they can achieve what their heart intent to do, but they do not realize that it is precisely the thought of wanting to become independent of the Lord that the darkness seeks to instill in the hearts of those they try to entangle.

Using sacrifices, offerings, and works of human efforts or called the *works of the flesh* or *the law* intending to achieve and sustain salvation and the novelty of life that the Gospel of God offers is a proposition of Another Gospel, for it continues to be a proposition of sustaining the pride that the human being can, through one's efforts, justify oneself before the guilt arising from sin and before God, and thus be deserving or worthy of the gifts of the Gospel of the Lord.

Isaiah 44: 20 **He feeds on ashes; A deceived heart has turned him aside; And he cannot deliver his soul, Nor say, "Is there not a lie in my right hand?"**

Romans 3: 10 **As it is written: "There is none righteous, no, not one;"**

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

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

Life according to the good, perfect, and pleasing will of God can only be lived through the Spirit and grace of God.

And even if someone claims to be following the Gospel of God but is trying to do so through one's own efforts and without following the Spirit of the Lord, it is some type of Other Gospel fascination that one might be following.

Galatians 3: 1 **O foolish Galatians! Who has bewitched you that you should not obey the truth, before whose eyes Jesus Christ was clearly portrayed among you as crucified?**
 2 **This only I want to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of faith?**
 3 **Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh?**
 4 **Have you suffered so many things in vain, if indeed it was in vain?**
 5 **Therefore He who supplies the Spirit to you and works miracles among you, does He do it by the works of the law, or by the hearing of faith?**

The psalmists whose psalms are recorded in the Scriptures either knew well or repeatedly announced the need of inclining their hearts to the dependence on the eternal Lord, as exemplified below:

Psalms 17: 5 **Uphold my steps in Your paths, That my footsteps may not slip.**

Psalms 23: 1 **The LORD is my shepherd; I shall not want.**
 2 **He makes me to lie down in green pastures; He leads me beside the still waters.**

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

Psalms 139: 23 Search me, O God, and know my heart; Try me, and know my anxieties;

24 And see if there is any wicked way in me, And lead me in the way everlasting.

The works of the genuine Christian life come *from abiding in Christ and the Spirit of the Lord*. The works of a Christina are not the cause that justifies a person before God or to have Christ and the Spirit of God in the heart, for the salvation and the gift of being able to have *Christ in us*, or the gift of the newness of life, are given by heavenly grace to those who believe first in Christ for justification, salvation, and eternal life.

The humility of recognizing that the human being is not God and that one needs the Lord in all aspects of life is a posture of heart disposition to receive the gift of God's grace, which the Other Gospels so much refute or want to turn into self-righteousness and lewdness where the human being could determine one's justification and destiny through one's so-called *good works*.

John 15: 5 "I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing."

James 4: 6 But He gives more grace. Therefore He says: "God resists the proud, But gives grace to the humble."

7 Therefore submit to God. Resist the devil and he will flee from you.

8 Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded.

9 Lament and mourn and weep! Let your laughter be turned to mourning and your joy to gloom.

10 Humble yourselves in the sight of the Lord, and He will lift you up.

1 Peter 5: 6 Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time,

7 casting all your care upon Him, for He cares for you.

8 Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour.

9 Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world.

10 But may the God of all grace, who called us to His eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen, and settle you.

11 To Him be the glory and the dominion forever and ever. Amen.

While the propositions of Other Gospels aim to drive people away from God's grace through the exaltation that people have the ability to do works for God for them to be justified and blessed, in Christ's Gospel, we find that God's grace works in those who recognize the weakness they have in themselves and how much they need the grace of the Lord to support and strengthen them in everything each new day.

2 Corinthians 12: 9 And He said to me, "My grace is sufficient for you, for My strength is made perfect in weakness." Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me.

*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.*

*2 Corinthians 4: 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.
7 But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us.*

Psalms 96: 7 Give to the LORD, O families of the peoples, Give to the LORD glory and strength.

C11. God Delivers from Evil Those Who Trust in Him and Follow His Instructions

As we return once more to the text of the Book of Galatians in which Paul mentions the existence of propositions of Other Gospels and the perverse purpose that is associated with them, we may see that before Paul cites these oppositions to the Christians' lives, he also mentions some vital aspects that a Christian has available in God in the time one still lives on Earth, as follows:

*Galatians 1: 3 **Grace to you and peace from God the Father and our Lord Jesus Christ,**
4 who gave Himself for our sins, that He might deliver us from this present evil age, according to the will of our God and Father,
5 to whom be glory forever and ever. Amen.*

If Christians could never be exposed to the practical understanding of what evil is and that *in Christ* they are victorious over the actions of darkness, life *in Christ* would not have effectively been demonstrated as a complete provision of victory over all aspects of life.

So, when through Paul, the Lord teaches us the existence of the perversity that is in the propositions of Other Gospels, He does it so that we know about the work of evil, but also so that we may have the firm conviction that in the Lord we are more than conquerors, if we only choose to remain in His grace.

*Romans 8: 37 **Yet in all these things we are more than conquerors through Him who loved us.**
38 For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come,
39 nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.*

The faith in Christ that allows a person to accept the offer of salvation presented through the Gospel of God is also the same faith through which a Christian may choose to remain in the Lord to continue to be protected and sustained in the growth of one's life in the Lord's salvation.

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

Nevertheless, **faith or trust in Christ is not just a feeling or a declaration of words, but also encompasses the expression of firm postures that a person adopts in line with what the Lord instructs him or her to do.**

God is always ready to instruct, assist, and protect those who trust in Him, but for this to be manifested on their behalf, it is necessary, in large part, that they indeed trust in the Lord and take practical attitudes as being one of those who trust in God.

In other words, **trust in Christ also involves a person adopting practical attitudes corresponding to the instructions given to him or her by Christ.**

Trusting in Christ and trusting His instructions represent complementary or even comparable postures, as exemplified in the following texts:

*John 8: 47(a) **He who is of God hears God's words.***

*John 14: 23 **Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him."***

*1 John 2: 5 **But whoever keeps His word, truly the love of God is perfected in him. By this we know that we are in Him.***
*6 **He who says he abides in Him ought himself also to walk just as He walked.***

When the Scriptures teach us that *our life is Christ or is in Christ*, they also teach that one way for Christ to share His life with us is through His words, what He tells us, or also called His life instructions.

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

When a person receives Christ's instructions for one's life so that one also lives and walks according to them, they also cooperate in one's understanding of the Lord's will and so that he or she is more appropriately placed under the conditions of the Lord's protection against evil.

*Psalms 119: 130 **The entrance of Your words gives light; It gives understanding to the simple.***

*Psalms 119: 11 **Your word I have hidden in my heart, That I might not sin against You!***

*Matthew 7: 24 **Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock:***

25 and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock.

*Psalms 91: 14 Because he has set his love upon Me, therefore I will deliver him; I will set him on high, because he has known My name.
15 He shall call upon Me, and I will answer him; I will be with him in trouble; I will deliver him and honor him.
16 With long life I will satisfy him, And show him My salvation.*

Thus, we understand that it is correct to say that Christ Himself is the protection for a person not to be vulnerable regarding the unrighteous deception. However, it is also through His instructions or words that the Lord shows us the operation of His love and protection in our favor.

Psalms 119: 160 The entirety of Your word is truth, And every one of Your righteous judgments endures forever.

*Hebrews 1: 1 God, who at various times and in various ways spoke in time past to the fathers by the prophets,
2 has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds;
3 who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high,
4 having become so much better than the angels, as He has by inheritance obtained a more excellent name than they.*

Understanding that God's action and life are also manifested to a person through one's continual attitude of following the Lord's instructions given through the Scriptures and the Spirit of the Lord shows us that faith in God is not just about one passivity position where an individual waits for the Lord to do everything for him or her without also having practical attitudes of this individual concerning what the Lord instructed him or her to do.

Fellowship with Christ is granted to a person so that one may also follow the path indicated to him or her by the Lord or to walk in the steps that the Lord instructs him or her, where the life of Christ in an individual will also be manifested more once one begins to follow the instructions given by the Lord.

On the other hand, following Christ's instructions has often been confused with a mentality of obedience to the commandments similar to those of the law of Moses instead of following the living and practical guidance of life that Christ offers to those who follow Him, remembering once again here that:

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

*Hebrews 7: 18 **For on the one hand there is an annulling of the former commandment because of its weakness and unprofitableness,**
19 **for the law made nothing perfect; on the other hand, there is the bringing in of a better hope, through which we draw near to God.***

*Romans 6: 14 **For sin shall not have dominion over you, for you are not under law but under grace.***

There are several instructions that Christ offers and grants us to keep us in Him, and which should never be neglected. However, because several of the instructions of the Lord Jesus are not presented in imposing and formally elaborated manners as in the law of Moses with its many written details, many people do not see many of the Lord's teachings as instructions for their lives and end up undergoing unnecessary suffering for disregarding what the Lord has directed them to practice for their benefit.

Applying the principle exposed in the last paragraphs to the topic of the Other Gospels, we may observe, then, that many people end up getting involved with propositions of false Gospels because they do not follow or despise the instructions that Christ has already given us in His Scriptures to be adopted and still gives us through the Holy Spirit, doing so several times inclusive because they find these instructions too basic or simple.

Nevertheless, it is also through following Christ's instructions, as the Lord says to be followed, including the call to no longer get submitted to the law of the Old Covenant, that a person puts oneself in an appropriate position for the Lord to manifest many of His actions on behalf of those who follow His words.

Thus, when the Lord teaches us about the Other Gospels and the wicked purposes that are associated with them, it is also in following what the Lord tells us to do regarding them that we can find the way of the Lord's protection from these perverse propositions.

When, for instance, concerning the Other Gospels, the Lord instructs us to turn away from these false propositions, it is in the effective practice of turning away from these Other Gospels that we place ourselves in an appropriate position to receive the Lord's protection against the unrighteous deception of the proposals in reference.

If, on the other hand, a person despises the Lord's instruction to turn away from the Other Gospels and insists on associating with them, hoping to continue to rely on God's protection so as not to be caught up in deception, one is deceiving oneself, for by despising the Lord's instruction, one also disregards the guidance that God has given him or her, manifesting that one does not really want to depart from the involvements with the Other Gospels.

When people begin to think that they can be wiser than the Lord and Creator of life, and that they know better than God to measure the limits of the risks to which they

think they can be exposed, they incur precisely the foolishness that the unrighteous deception and the Other Gospels want him or her to incur.

Isaiah 44: 20 **He feeds on ashes; A deceived heart has turned him aside; And he cannot deliver his soul, Nor say, "Is there not a lie in my right hand?"**

Jeremiah 17: 9 **The heart is deceitful above all things, And desperately wicked; Who can know it?**

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

Proverbs 3: 5 **Trust in the LORD with all your heart, And lean not on your own understanding;**

6 In all your ways acknowledge Him, And He shall direct your paths.

7 Do not be wise in your own eyes; Fear the LORD and depart from evil.

Some people appreciate the thought that they can face everything through the power of God that supposedly is in them, but who, by this, ignore the fact that the Gospel of God's Power is given to a person to do what the Lord instructs him or her to do and not what one by oneself thinks one can do through this power.

The power of God associated with His Gospel cooperates with a person when one acts as Christ instructed him or her, not when one acts contrary to the direction given by the Lord.

Some people think they have become powerful or especially strong after they received Christ, but they do not pay attention to the fact that they are still in weak fleshly vessels and that they are not the ones who are powerful, but that God is the one who can be powerful in them, in their favor, and through them.

Galatians 6: 3 **For if anyone thinks himself to be something, when he is nothing, he deceives himself.**

When contrary to God's instruction, a person begins to believe that one can associate with the propositions of Other Gospels, with those who propagate them, or with those who submit to them, thinking that one oneself will not become corrupted, that person might be misjudging oneself, the power of the deception of unrighteousness, and the very instruction of God for one's life.

God promises to protect all who trust Him, even from the tricks by which the darkness seeks to trap or fascinate people. However, God does it according to His own ways of dealing with evil and not according to what people think they can use to face what opposes their good.

In the matter of the Other Gospels, for instance, the Lord's instruction is given to Christians to move away from these doctrines and those who propagate them, and not to try to face them by associating with them, for the Lord does not establish fellowship with the propositions of the Other Gospels that act subtly to separate people from the grace of God.

Due to the degree of the perversity of the propagators of the Other Gospels and the explicit intention to produce the apostasy (or withdrawal) of people from a proper relationship with God to lead them to live a false or perverted Gospel, which for this reason is not a Gospel at all, the Lord instructs people to turn away from those who promote these evil works because they are not considered worthy of fellowship with the children of God.

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

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

God does not want those who have become His children, through faith in Christ, to have fellowship with those who claim to serve Christ, but who perversely or secretly want to separate people from Christ through the doctrines of Other Gospels to feed the wicked ambitions of their own bellies.

God does not want Christians to turn away from people who have not yet come to know Christ or have not received the Lord's Gospel. However, concerning those who claim to be followers of Christ and brethren in the faith in the Lord, but who let themselves be moved by their own ambitions, the Lord does not want them to be considered worthy of fellowship, for the acceptance of a little of their leaven has the power to leaven the lump that is not corrupted, that is, it may involve people in its propositions of Other Gospels even after they have come to know Christ.

1 Corinthians 5: 6 Your glorying is not good. Do you not know that a little leaven leavens the whole lump?

7 Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us.

8 Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

9 I wrote to you in my epistle not to keep company with sexually immoral people.

10 Yet I certainly did not mean with the sexually immoral people of this world, or with the covetous, or extortioners, or idolaters, since then you would need to go out of the world.

11 But now I have written to you not to keep company with anyone named a brother, who is sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner, not even to eat with such a person.

God is entirely able to deliver those who trust in Him with great and powerful interventions. However, concerning that which works as a corrupted leaven, the Lord instructs His children to turn away from those who promote the leaven and to not associate with them, for the Lord warns His children that yeast can even prevail over good lump if a person continues to expose oneself to the yeast.

A false doctrine is intended to become a sophism or a stronghold through which it aims to imprison people so that they no longer see the true Gospel of God. And the Lord does not want any of His children to have any part in this type of intent, nor that one exposes oneself to those who have this intent.

How can a Christian associate with what wants to take him or her away from Christ and still hope that it will do him or her good? How can a Christian be associated with what is the primary purpose of the Other Gospels?

A Christian is called to separate oneself from the promoters of Other Gospels because these use subtle and vile means that are pertinent to their perverse intentions, such as emphasizing the law of Moses even for Christians so that they may return to be under the veil and the arduous slavery of the law and since this type of action is accompanied by precepts that seek to entangle and subject people to veils of obligations that are not pertinent to be followed from the moment that an individual comes to be *in Christ*.

2 Corinthians 3: 14 **But their minds were blinded. For until this day the same veil remains unlifted in the reading of the Old Testament, because the veil is taken away in Christ.**

Considering that, in the Scriptures, the reference to *circumcision* has also become a figure or typology of association with a type of belief or priestly order grounded on fleshly commandments, we understand that it should be noted that the way for a person to be free from the Other Gospels is not in associating with them or subjecting to them to try to fight them, for if a person associates oneself with some Other Gospel, one is called to agree to follow the precepts of this Other Gospel, thus departing from the condition of freedom in the Lord or to follow Christ.

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

2 **Indeed I, Paul, say to you that if you become circumcised, Christ will profit you nothing.**

3 **And I testify again to every man who becomes circumcised that he is a debtor to keep the whole law.**

4 **You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace.**

5 **For we through the Spirit eagerly wait for the hope of righteousness by faith.**

6 **For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love.**

- 7 You ran well. Who hindered you from obeying the truth?**
8 This persuasion does not come from Him who calls you.

Psalms 1: 1 **Blessed is the man Who walks not in the counsel of the ungodly, Nor stands in the path of sinners, Nor sits in the seat of the scornful.**

God instructs people to oppose the Other Gospels by turning away from them and from those who propagate them, for the Other Gospels propose pacts or covenants that will inevitably require giving up life in God's grace through faith in Christ, trying to lead its adherents to apostasy, suffering shipwreck concerning faith, and submerging in deception, but under an appearance that they still remain serving God.

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

1 Timothy 1: 19 **... having faith and a good conscience, which some having rejected, concerning the faith have suffered shipwreck.**

Christ will not ask a person to turn away from Him to try to save others. On the contrary, Christ instructs Christians to turn away from associations with Other Gospels so that they do not run the risk of departing from eternal salvation, for the association with the Other Gospels opposes association with the grace of God.

The propositions that say that a person can be associated with the Gospel of Christ and also with the Other Gospels are attempts at a **persuasion that does not come from Him who calls you.**

Those who promote Other Gospels are bold in their intent and are not shy about perverting the paths of those who follow them to the same ways they are already on. That is why the Lord instructs His children to have no bond with those who want to pervert the unique Eternal Gospel.

Isaiah 9: 16 **For the leaders of this people cause them to err, And those who are led by them are destroyed.**

2 Timothy 3: 13 **But evil men and impostors will grow worse and worse, deceiving and being deceived.**

Proverbs 4: 19 **The way of the wicked is like darkness; They do not know what makes them stumble.**

Isaiah 2: 22 **Sever yourselves from such a man, Whose breath is in his nostrils; For of what account is he?**

The way to victory over the Other Gospels, then, is to turn to Christ and have Him alone as Lord, Head, Shepherd, Eternal High Priest, Advocate with the Heavenly Father, King of Righteousness, and King of Peace.

2 Corinthians 3: 14 **But their minds were blinded. For until this day the same veil remains unlifted in the reading of the Old Testament, because the veil is taken away in Christ.**

15 **But even to this day, when Moses is read, a veil lies on their heart.**

16 **Nevertheless when one turns to the Lord, the veil is taken away.**

17 **Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty.**

The Lord knows how to perfectly free people from any evil trick, even if it is covered with the banner of being a Gospel, but without actually being so. However, the Lord may reserve Himself to provide this deliverance for those who indeed want to be freed from the deceptions or delusions of the Other Gospels and who follow the instructions He gives for them to reach true deliverance and to remain in it.

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

The deliverance that God provides for people regarding the Other Gospels is also a result of a person's stance on not giving credit to what God tells him or her not to believe and on trusting and acting on the instructions that God directs him or her to follow.

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 Peter 2: 9 ... then the Lord knows how to deliver the godly out of temptations and to reserve the unjust under punishment for the day of judgment.

Proverbs 16: 17 The highway of the upright is to depart from evil; He who keeps his way preserves his soul.

Psalms 97: 10 You who love the LORD, hate evil! He preserves the souls of His saints; He delivers them out of the hand of the wicked.

Because of Christ and fellowship with Christ, a person can overcome the unrighteous deception that the Other Gospels try to offer, for the Lord, in His sovereign and perfect wisdom, instructs us to attain what is good indeed and because, in all His ways and judgments, He is perfectly true and upright.

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

1 John 4: 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.

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

- 2 Thessalonians 3: 1 Finally, brethren, pray for us, that the word of the Lord may run swiftly and be glorified, just as it is with you,*
2 and that we may be delivered from unreasonable and wicked men;
for not all have faith.
3 But the Lord is faithful, who will establish you and guard you from the evil one.
4 And we have confidence in the Lord concerning you, both that you do and will do the things we command you.
5 Now may the Lord direct your hearts into the love of God and into the patience of Christ.

C12. The Antidote Against the Other Gospels: The Love of Truth!

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

As we move towards a more amplified understanding of the propositions of Other Gospels and their purpose, we may see that the subject does not refer to a theme that should be seen lightly or without due attention.

The purpose of the Other Gospels, as we have already mentioned, is to separate people from the grace in Christ to which they are called by God and lead them to abandon the faith without clearly realizing what they are doing, offering them alternative works that have the appearance of godliness, but which are contrary to true godliness towards God and the righteousness of the Lord.

On the other hand, **if a Christian remains in the Lord or in Christ, one will not need to fear this type of proposition, for what makes a person vulnerable concerning the Other Gospels is one's personal withdrawing from the fellowship with God and which, in turn, represents a departure from the truth.**

Knowing that God, in Christ, is also the Truth, as the Scriptures teach us, is vital for a Christian to stay on the way of truth and, therefore, away from the path of deceit and unrighteousness that the Other Gospels promote.

Although the deceit of unrighteousness is an instrument of darkness to devise all sorts of lies and deceitful propositions, it is not primarily because of the power that lies in these propositions that a person runs into the deception of unrighteousness, but because of one's remoteness from the truth.

The work of the unrighteous deception, which leads a person to be subject to unrighteousness, is, firstly, an action preceded by the departure from the truth or the love of the truth, as shown in the text that we quote once again below:

*2 Thessalonians 2: 9 The coming of the lawless one is according to the working of Satan, with all power, signs, and lying wonders,
10 and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved.
11 And for this reason God will send them strong delusion, that they should believe the lie,
12 that they all may be condemned who did not believe the truth but had pleasure in unrighteousness.*

The primary cause for the deception of unrighteousness to be effective is not the action of unrighteousness itself through the deception, but it is people's inadequate attitude towards *the love of the truth* and the attitude of not giving credit to the truth to the extent that it is due to it.

The primary cause through which the deceit of unrighteousness plays a part in the lives of those who perish in unrighteousness is not the deceptive unrighteousness itself, but contempt for *the love of the truth* and for what the truth manifests.

The unrighteous deception is neither more cunning than the truth nor more potent than the truth. However, when a person despises the truth that can make him or her understand the deception to resist or oppose it, the deception grows in manifestation because the truth is set aside or despised.

In other words, darkness gains more space where people put light aside and despise it.

Truth and deceit of unrighteousness cannot have fellowship, just as the communion between light and darkness is not compatible.

2 Corinthians 6: 14 ***Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness?***

John 3: 19 ***And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil.***

20 ***For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed.***

21 ***But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God.***

So, to believe in God, to believe in Christ, and to believe in the Holy Spirit is to believe that God is true in everything. It is believing that Christ is the Truth. And it is to believe that the Spirit of the Lord is the Spirit of Truth and that He guides those who trust in the Lord into all truth.

A person declaring that he or she loves God but does not love the truth is entirely contradictory, for God and the truth are inseparable. And God did not give people the option of loving some parts of Him and despising others, for God is One and cannot stop being what He is.

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."***

1 John 1: 6 ***If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth.***

- 1 John 5: 5 Who is he who overcomes the world, but he who believes that Jesus is the Son of God?*
- 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.*
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The love of the truth is not only the best, but it is the only way to fight or resist the deception of unrighteousness indeed. ***The love of the truth*** even precedes the fight against the unrighteous deceit, for without the truth, not even the discernment of the deception of unrighteousness a person can reach.

God did not call Christians to be agents against unrighteousness according to their understanding, for from themselves, they do not have and cannot promote the truth because it is revealed to them as a result of the work of the love that God bestows on those who accept to have fellowship with Him through Christ Jesus.

The love of the truth is to have Christ in the heart, to love Him, and abide in Him, for Christ is the Eternal Truth.

- 1 John 4: 7 Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God.*
- 8 He who does not love does not know God, for God is love.*
- 9 In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him.*
-

The love of God is given to us together with His Son Jesus Christ so that we may live in truth in Him and through Him.

Therefore, when people reject ***the love of the truth***, they reject Christ, and vice versa, because Christ is ***the love of the truth*** offered to us by God.

And therefore, whoever rejects ***the love of the truth*** also rejects the Gospel of God and of the Truth, which in essence is also Christ in us and us in Christ.

- 1 John 2: 22 Who is a liar but he who denies that Jesus is the Christ? He is antichrist who denies the Father and the Son.*

- 1 John 5: 10 He who believes in the Son of God has the witness in himself; he who does not believe God has made Him a liar, because he has not believed the testimony that God has given of His Son.*
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In this way, the deceit of unrighteousness primarily deceives many with its Other Gospels not through the cunning of deception, but because people turn away from the fellowship with Christ, Who, in turn, is the only source of truth that can help them to discern the most diverse deceptions proposed with *all power, signs, and lying wonders according to Satan's working*.

Christ is and always will be the only source for a living and true knowledge of the Gospel of God, and He will always be the reference point by which that which is not part of the Gospel of God can be identified.

Christ is the true Gospel of God. Christ is “the good news or tidings” of God for all human beings.

Christ is the essence of the Creator's Gospel of Love.

Christ is the essence of the Gospel of God’s Kingdom and the Righteousness of this kingdom, as well as the Gospel of Salvation, the Gospel of the Grace of God, and the Gospel of the unfathomable riches of the Glory of the Lord. That is why the Other Gospels are so perverse and repugnant, for it is from the One True Christ that they want to separate the people to whom they are offered.

- Colossians 1: 13 He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love,*
14 in whom we have redemption through His blood, the forgiveness of sins.
15 He is the image of the invisible God, the firstborn over all creation.
16 For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him.
17 And He is before all things, and in Him all things consist.
18 And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence.
19 For it pleased the Father that in Him all the fullness should dwell,
20 and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross.
21 And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled
22 in the body of His flesh through death, to present you holy, and blameless, and above reproach in His sight,
23 if indeed you continue in the faith, grounded and steadfast, and are not moved away from the hope of the gospel which you heard, which was preached to every creature under heaven, of which I, Paul, became a minister.

The real understanding of what is true, and also of what is not true, proceeds from *the love of the truth* that God gives to those who believe in Christ Jesus and abide in Him, for it is by being in Christ that a person is in

the One who is the true and the eternal expression of *the love of the truth*.
(A theme addressed more broadly also in the materials on Walking in Truth and Walking in Love of the series Walking in Newness of Life.)

*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.

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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