

## THE GOSPEL IS THE THE POWER OF GOD FOR THE SALVATION OF EVERYONE WHO BELIEVES

This is what was stated in the Holy Scriptures, that is, in the Bible, by the apostle Paul in his epistle to the Romans (*Romans 1:16*).

Although our nature of limited human creatures allows us to only partially understand the scope and meaning of the Gospel, however it is fully presented to us in the person of Jesus Christ (*Colossians 2:2-3*) and communicated in the Holy Scriptures (*2 Timothy 3:15-17*), therefore it is very important to understand some fundamental aspects of this "power of God" that he has implemented "for the salvation of anyone who believes".

## WHAT IS THE GOSPEL?

The Gospel (from the Greek, "Ey-Agghelion", "good announcement") is the happy news of the coming of the eternal kingdom of God, a reality in which sin, death, nor any evil, can exist but where there is a perfect peace and justice. But this good news should bring a serious question to human beings: are we worthy of obtaining the eternal life resurrection in this kingdom?

## CAN WE BE QUITE THE RIGHT FOR THE KINGDOM OF GOD?

God gave a law to his people; therefore, if a person wanted to try to be right, they should put into practice perfectly all the precepts of this law revealed by God, which is contained in the sacred scriptures (in particular in the first part of the Bible, in the Hebrew "Torah").

The apostle Paul, however, clearly warns:

"For as many as are of the works of the Law are under a curse, for it is written, "CURSED IS EVERYONE WHO DOES NOT ABIDE BY ALL THINGS WRITTEN IN THE BOOK OF THE LAW, TO DO THEM." Now that no one is justified by the Law before God is evident, for "THE RIGHTEOUS SHALL LIVE BY FAITH." (*Galatians 3: 10-11*)

"Now we know that whatever the Law says, it speaks to those who are in the Law, so that every mouth may be shut and all the world may become accountable to God; because by the works of the Law NO FLESH WILL BE JUSTIFIED IN HIS SIGHT, for through the Law comes the knowledge of sin." (*Romans 3: 19-20*)

Therefore it is not possible to be justified before God by observing the law: the law, through its absolute intransigence, makes us understand that we are not able to follow it completely and therefore we deserve an eternal condemnation by God, not to be considered righteous and worthy of eternal life.

Even those who do not know the law revealed to the people of God are equally guilty before him; Regarding this, Paul says: "You are without excuse, O man, everyone who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the same things. And we know that the judgment of God rightly falls upon those who practice such things. But do you presume this, O man—who passes judgment on those who practice such things and does the same—that you will escape the judgment of God? " (*Romans 2:1-3*)

## THE GOSPEL: THE GOOD NEWS

But, after these 'bad news', Paul exposes the Gospel: "Now, however, regardless of the law, the justice of God has been manifested, of which the law and the prophets testify: that is to say the justice of God through faith in Jesus Christ, for all those who believe - in fact there is no distinction: everyone has sinned and are devoid of the glory of God - but are justified for free for his grace, through the redemption that is in Christ Jesus. " (*Romans 3:21-24*)

The justification takes place by grace, through faith in Christ Jesus, for all those who believe, and it takes place for free for us. But a price was paid, by Christ himself: "God has set it up as a propitiatory sacrifice through faith in his blood, to demonstrate his justice" (*Romans 3:25*). "God instead shows the greatness of his love for us in this: that, while we were still sinners, Christ died for us." (*Romans 5:8*)

Christ, dying crucified despite being innocent, took all the sin of those who would have believed in him throughout human history, not imputing it to them, but by accounting them his perfect justice through his resurrection from the dead. Jesus, Paul writes, "was given because of our offenses and was raised for our justification" (*Romans 4:25*). "In fact, God was in Christ in reconciling the world with him, not imputing to men their faults, and he put the word of reconciliation in us. We therefore act as ambassadors for Christ, as if God urged through us; We beg you in the name of Christ: be reconciled with God. He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him." (*2 Corinthians 5: 19-21*).

## GOOD WORKS DO NOT CONTRIBUTE TO ANYONE'S OWN SALVATION

Justification is "by faith apart from works of the law" (*Romans 3:28*). Therefore, if even the works of the law (which are expressly commanded by God and considered righteous and good, *Romans 7:12*) do not contribute to justify us, then no other work can. This is so in order to exclude any human pride before God (*Romans 3:27; 4: 2; 1 Corinthians 1: 26-29; Galatians 6:14*).

## BUT, IF GOOD WORKS CANNOT HELP TO SAVE THEMSELVES, ISN'T THE GOSPEL AN INVITATION TO SIN?

Paul denies that the Gospel gives people the permission to sin, writing: "What then? Shall we sin because we are not under law but under grace? May it never be! Do you not know that when you go on presenting yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin leading to death, or of obedience leading to righteousness? But thanks be to God that *though* you were slaves of sin, you obeyed from the heart that pattern of teaching to which you were given over, and having been freed from sin, you became slaves of righteousness." (*Romans 6:15-18*). *James 2:14-26* speaks of the situation of those who, saying that they have faith, show that they do not have a living faith at all, but a dead one. He teaches that those who profess faith must demonstrate by their works that they are justified, as Abraham and Rahab did. The good works are prepared by God to be done by us believers: "For by grace you have been saved through faith, and

this not of yourselves, *it is* the gift of God; not of works, so that no one may boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them. ". (*Ephesians 2:8-10*). Good works are for the glory of God (*Matthew 5: 14-16*).

## HOW DO WE RECEIVE BY GOD SALVATION IN CHRIST JESUS?

*"What must I do to be saved?" And they said, "Believe in the Lord Jesus, and you will be saved "* (Acts 16: 30-31)

Many Bible pass speak of the salvation given by God, such as: John 3:16; 11:25-27; Acts 4:12; Romans 1:16; 3: 21-28; 5:7-11; 10: 9; 16:25-27; Isaiah 43:25; 53: 5; Jeremiah 17:14; Hebrews 7:25; 9:28; Luke 18:13-14; 1 John 5:11.13; 2 Corinthians 5:19; Tito 3:4-7; Ephesians 2:8-10; Galatians 2: 20-21; Mark 1:14-15.

God commands everyone to repent and believe in the Lord Jesus Christ: only in this way people receive his forgiveness and eternal life, which he gave as a gift by dying and rising for anyone who believes in him. It is important to spread it to everyone, so that others can also receive this unparalleled gift of God. For those who are skeptical about the authority of the Bible, the following section is about a prophecy that shows that Scripture is inspired by God (you could also share this information). God bless you!



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## THE INSPIRATION OF THE BIBLE

The Bible is inspired by God. An argumentation aiming to show this, states that the prophecy of the "seventy weeks" (Daniel 9: 24-27) foretold the period of the death of Jesus Nazarene: the prophecy states that the Messiah (translatable with "Christ", "greased", or "consecrated") would have been killed after "7 and 62 weeks" (Daniel 9: 25-26), that is 69 (= 7+62) 7-year periods (as in Leviticus 25: 8), each of 12 months (1 King 4: 7) of 30 days (150 days divided 5 months, as in Genesis 7: 11.24 and 8: 4). 69 periods of 7 years are 483 (= 69 × 7) years. 483 years of 360 (= 12 × 30) days are 173880 (= 483 × 360) days, exactly 476 (= 173880/365.25) years and 21 days of the Julian calendar. This time interval starts from the order to "reconstruct Jerusalem" (Daniel 9:25), which, based on Nehemiah 2: 1,5,7,11, was issued in March or April 445 BC, twentieth year of King Artaxerxes (whose kingdom, historically, began in 464 BC), and ends up in March or April or May of the year 32 AD. (= 476 years -445 BC+1 year; you have to skip the year 0, adding 1 year, because the 0 does not exist in the calendar), compatibly with the period in which Jesus historically died (in spring and between 30 and 33 A.D.). The Bible does something not explainable by presupposing an absolute materialism: it predicts the future at least two centuries before (dating of the oldest manuscript of Qumran of Daniel's book, called 4Q114) not generically, but specifying when a certain event would have happened. The probability that this is random is less than about 2% (4 years possible divided 200 years ago 0.02). Scripture, on the other hand, explains how this is possible: the God of the Bible, the only true one, is the Lord of history and can reveal the future.