Chapter 3
Mission of Jesus Christ for Human Upliftment
(as seen in the Gospels)
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When Jesus talks about himself, he describes himself as an “envoy”, in his mission as one who has been sent. He tells us that he has come to do a certain thing or that the father has sent him to do something for the human upliftment. His mission in the Gospel was preaching and it was the fulfillment of the promise of God is communicated in earlier days through the prophets. His personality is described in terms of his mission, is identified with that mission. For Jesus his mission, it envelops and occupies his whole being and life, for the human upliftment in the synoptic Gospels Jesus has little to say about him, and so the little he does have to say in that connection is noteworthy.

“Let us move on to the neighboring villages so that I may proclaim the good news there also. That is what I have come to do” (MK 1:38), for the human upliftment, the fourth Gospel, by contrast, focuses our attention on the person of Jesus as a man on a mission as seen in the greater concern of the Gospels seems to be the identity of Jesus Christ who he is, although Jesus was fully absorbed by his mission. The gospels are more concerned with the person of Jesus himself. And is its account Jesus appeals to his mission no less than forty times. Various forms of the verbs “Come” and “Send” occur again and again. Here are two sample texts: “I know him because it is from him I come; he sent me” (John 7:28-29).

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“When the designated time had come, the God sent forth his son” (Gal 4:4); “God’s love was revealed in our midst through his Son’s mission towards human upliftment: He sent his only son to the world we might have lift through him” (1 John 4:9 Jesus Christ had to enter the world as a human being. Jesus was just the appearance of the God in human flesh. So that he could undergo his suffering, death, and resurrection as a human being. The risen Lord who is no other than the eternally embodied human, and thereby become the fountain head of salvation for the human upliftment in the Gospel. Preaching the Gospel is the mission of Jesus Christ, but the gospel is not just a spoken word; is an efficacious word that brings about what it proclaims towards human upliftment. The purpose and end result of Jesus Christ mission is where human being salvation, the salvation or liberation of the all human beings. It saves human from evil, from the cowardice that prevents us from being truly human.

The Gospels clearly affirm that it is the risen Christ who is the savior for human upliftment and that he comes into the midst of human beings. The human love and all the human acts of Jesus possess a divine saving power, and then the realization in human shape of this saving power necessarily includes as one of its aspects, the manifestation of salvation. That is what salvation is. Jesus,’ death is efficacious because it is the gateway to resurrection. Resurrection is not efficacious insofar as it is a fact or a status. The one who saves is the Christ who lived on earth, bore witness, inaugurated his mission and died for that reason but The

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94 Jon Sobrino, OP. Cit. P. 254.  
96 Peter F. Ellis Matthew’ “His mind and his message” Fordham University The lites R gical Press 1974-P. 14.
God resurrected him, thus offering his own witness and showing that life is stronger than human hatred, the gift of righteousness stronger than the resistance of sin. The mission of the Jesus Christ is faithfully to interpret and serve that mission towards human upliftment.

Jesus death was an act of confidence in his father, in the father who had entrusted him with a mission in the Gospel. Jesus death in the New Testament is towards atoning down the shocking nature of the abandonment. The father could not abandon him, and his response to Jesus death was to give him life. The father over came death, and so the sign of failure was transformed into a sign of victory through the resurrection. Raised from the dead, Jesus becomes saviour. His testimony was confirmed by his death and resurrection in the Gospel.

3.1. Jesus Christ’s birth and life in the new testament

The whole New Testament founded upon the historic life of Christ historical fact of the Christ who lived, died, and rose again. For the human upliftment, the life of Christ is unique in many ways, one aspect of its uniqueness lies in its fulfillment of specific prophecies, made hundreds of years before his birth. Jesus himself came in the flesh. For instance, repeatedly taught his disciples that he would ‘in accordance with the scriptures’, suffer and die and rise from the dead (Cf Lk. 18:31-34). After his resurrection, too, he plainly declared that in his life, death and resurrection the scriptures had been fulfilled. (Lk 24:27, 44-48) a greater redemption had been wrought in the person of Christ. Life of Jesus Christ alone reveals the God of love and righteousness seeking to save fallen humanity towards their upliftment.

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97 Cf on Sobrino, OP. Cit P. 185.
All the claims made by Jesus regarding his eternal and divine sonship are confirmed by his life, death, resurrection, and triumphant ascension. He is unique among men in the New Testament; the life of the God is manifest in Jesus Christ. Thus he proclaims the Lord’s death.\textsuperscript{100} The essential characteristic of Jesus Christ life is that he suffers vicariously for the many that deserve to suffer, and by so doing establishes the right relationship between God and human being. In regard to the possible connection between the suffering servant and Jesus’ self-consciousness, here Jesus did suffering in the New Testament. There are a number of statements attributed to Jesus in the Gospels that either imply or state that Jesus. Fore saw suffering and even violent death as part of his mission in his life. Thus god has visited and redeemed his people by sending his son the Messiah, at the time of the fulfillment of his purpose revealed in the OT scripture.\textsuperscript{101}

3.1.1. The New Testament

The word testament’ goes back through Latin \textit{testament} to GK \textit{diatheke}, which in most of its occurrences in the Greek bible means ‘covenant’ rather than testament a new covenant is foretold which will supersede that which Yahweh made with Israel in the wilderness (Cf Ex. 24.7F) ‘in that he Saith, A new covenant he hath made first old’ (Heb 8:13) The New Testament is the fulfillment of the prophecy of the new covenant, in the new order inaugurated by the work of Jesus Christ; The New Testament books are so called because they are the foundation documents of the New covenant’. “The animal sacrifices of the old

\textsuperscript{100} Ibid P. 65
\textsuperscript{101} Ibid P. 66
testament are meant to be a picture of the perfect sacrifice of Jesus Christ on the cross in New Testament.¹⁰²

The New Testament records that final word which he spoke in his son, in which all the earlier revelation was summed up, confirmed, and transcended the mighty works of the old Testament revelation culminate in the redemptive work of Christ; for human upliftment the words of the old Testament prophets receive their fulfillment in him. The bringer of salvation, the mediator of the covenant is Jesus Christ the son of God.¹⁰³

Through the New Testament But he is not only Gods crowning revelation to man; He is also man’s perfect response to God the high priest as well as the Apostle of our confession (Heb 3:1) if the Old Testament records the witness of those who saw the day of Christ before it dawned, the new Testament records the witness of those who saw and heard him in the days of his flesh, and who came to know and proclaim the significance of his coming more fully by the power of his spirit, after his rising from the dead for the human upliftment.

The New Testament looks to the mighty, redemptive atonement of Christ. His blood sacrifice is the ransom paid for our deliverance. He took our sinful nature upon himself in order that he might satisfy the demands of the law. His sacrifice is accepted as the payment for the debt the sinner owes to God and his death is accepted as the full payment for man’s deliverance for human upliftment. The mighty works of the old testament revelation culminate in the redemptive work of Christ the words of the

old Testament prophets receive their fulfillment in him\textsuperscript{104} in the New Testament.

### 3.1.2. Jesus Christ’s Birth

The name Jesus is a transliteration of the Latin form Jesus, which represents Hebrew name Yeshua the latter is a late form, by vowel dissimilation, of the name Yeshua itself a contracted from of Yehoshua, “Yahweh is salvation.” This is the name of Moses’ Successor; Josue (Joshua) son of nun both because of the fame of this early hero of Israel and because of the meaning of the name, many men both in the OT and in the NT bore the name of Josue or Jesus. The – Septuagint generally uses the Greek form inooyys where the Hebrew text has the form Yeshua or Yehoshua so also the NT, in referring to Josue son of nun calls him Jesus (Acts 7-45; Heb 4:8).

An allusion is made in (Mt 1:21) to the meaning of the name (“Yahweh is salvation”): It means the action or result of Deliverance or preservation from danger.\textsuperscript{105} Joseph is told by the angel of the Lord to name the child born of Mary’s virginal conception “Jesus for he shall seme his people from their sins”. For the human upliftment Jesus was not the son of human father. The divine Lord he who all power has been given in heaven and on earth.\textsuperscript{106} But was conceived by the power of Holy Ghost and born as the son of the God (cf. Lk. 1:35) Mt 1:18-24).

**Title of Jesus of Nazareth.** The English word Christ is derived from the Latin Christens corresponding to the Greek (anointed) that the Septuagint regularly used to translate the Hebrew word Messiah, from

\textsuperscript{104} Ibid P. 150.
\textsuperscript{105} Ibid P. 1126
\textsuperscript{106} Ibid P. 621
which the word Messiah is derived in the OT the Israelite king was called messiah Yahweh, “The anointed one of Yahweh” “the anointed one” a. redemptive purpose towards Gods people and a judgment on his foes. He is given dominion over the nations and in all his activities the real agent is Yahweh himself.\textsuperscript{107} When disciples of Jesus recognized him as the promised saviour they proclaimed him “the Christ” (Mk 8.29; Acts 5:42, 9:22) for he shall save his people from their sins towards their upliftment.

\subsection*{3.1.3 Jesus Christ’s Baptism}

When Jesus had reached the prime of Life (L/C 3:23), he was baptized by John the Baptist. By doing this he public accepted his messianic task as the son of the God and saviour who, sinless himself, took upon him the guilt of his people. Jesus Christ baptism as an integral part of Gods single plan of salvation ‘in his baptism. He identified himself with the search of men for god”\textsuperscript{108} Jesus Christ baptism represent to establishing of the new covenant. As the waters of the Flood pounded the ark but could not harm those in it. So the judgment of God fell upon the Lord Jesus Christ who died the just in place of, and so shielding the unjust.

Being thus brought ‘to God’! The whole human being lives in the spare where the risen Christ reigns. The flood was type; baptism is the antitype. God the father, showed his approval of his son’s action in deliberately identifying himself with his sinful people by the decent of the spirit ‘He came to save in the hair of their new consciousness of their own Sin and of their search for God”\textsuperscript{109} ‘In bodily form like a dove’ and by

\textsuperscript{107} Ibid P. 811, 812. \\

\textsuperscript{109} Ibid 53
the heavenly voice which proclaimed; ‘through art my beloved son; in there I am well pleased’ (LK 3: 22). These words combining (PS 2:7) and is acknowledged him as the Messiah but indicated that he was to fulfill his messianic calling in terms of the obedient and suffering servant of the Lord for the human upliftment.

3.1.4. Jesus Christ’s Suffering

The Gospel shows that Jesus was very sensitive to every form of human suffering. Suffering is an important part of identification with Christ. Suffering and cross were an integral part of Jesus’ mission. Christ suffering was not because of his sin, it was for human being sin. Here vicarious suffering of the servant is evident suffering for sake of another. The greatest suffering that has ever been known to man was experienced by the Lord Jesus Christ. His suffering will not be in rain. He suffered physically, mentally and spiritually, Jesus did not just meet suffering which he could not avoid. He took it upon himself. He died for others upliftment, not for himself. The nails, the shame of the cross, the cruelty of men, the insults hurled at him did not cause grief comparable to that of losing the sense of his Father’s presence. This separation from God he experienced in the cross is the punishment for sin which he took upon himself in place of all humanity. For their upliftment one of his dear disciples hands him over to his enemies who thirst for his blood, and he does it through a visible sign of love, and of his most beloved disciples him, and the rest desert him what a terrible suffering he has to undergo?

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111 Cf is, 52: 13. 53:12
suffering as a part of the preparation for the inauguration of the kingdom of God.\footnote{112}

The suffering of Christ is presented in the New Testament as a wholly vicarious suffering, necessary for effecting humanity’s redemption. For the human upliftment delivering mankind through vicarious suffering and humiliation “the suffering of innocence is ever nobler than the deserved suffering guilty”\footnote{113} undertaken in this mission.

\subsection*{3.1.5. Jesus Christ’s Death}

The death by crucifixion was a scandal as an extremely humiliating and painful death. It was found difficult to understand why Jesus should have had to undergo it. What was even more Scandalous was Jesus’ complete abandonment, in particularly by the father the scandalous nature of the abandonment by the father is evident from the trend detected in the various descriptions of Jesus’ death in the New testament a vicarious significance because he stands as the representative of man before God\footnote{114} towards atoning down the shocking nature of the abandonment. At some point in his life Jesus must have came to realize that the only way left to fulfill his mission was to demonstrate the immensity of God’s love for humanity, to the very end (Jn 13:1). The cross and his death appears as the only way that remained to prove God’s redeeming love in the sin permeated history of human kind. The meaning of the death of Christ which is inaugurates the judgment of the world.\footnote{115}

In Mark’s version, the tragedy appear in all its crudeness while on the cross, Jesus expresses his feeling of abandonment by use of PS 22:1.

\footnote{112 SCHWEIZER E. “The good News According to Matthew Atlanta 1975. P. 218.}
\footnote{113 Herbert Lockyer, OP. C17 P. 30.}
\footnote{114 DEVID K. GREEN “JESUS, U.S.A. 1971. P. 93.}
\footnote{115 Cf John. Fuell enbach, ‘The Kingdom of God’ P. 306.}
“My God, My God, why hast thou forsaken me?” (Mk 15:34). It may well be that Mark himself placed these words on the lips of Jesus. Mathew follows the same basic scheme in describing Jesus’ death. But Luke and John soften the edges of this scandalous happening. Luke replaces the Scandalous phrase of Ps 22 with the triumphant strains of Ps 31:5.

Father into thy hands I commit my spirit” (Lk 23:46) John makes Jesus die majestically, completely in charge of the situation right up to the very end instead of uttering the final cry described in Mark’s Gospel (15:17), Jesus serenely gives up his spirit, with the words “It is Finished” According to Jewish belief God touched the earth with his foot in the holy of Holies. Here one could be sure of finding God from the moment Jesus died” (Jn 19:30) meaning that he has accomplished his mission. In Luke, Jesus is the confident martyr, in John he is the son of God who is conscious of fulfilling the will of the father. For the human upliftment another indication of the mollifying tendency is seen in the use of the title that has to do most directly with his death, servant of Yahweh. This refers to the suffering servant described in Isaiah (ch : 53) who is crushed with infirmity, counter with the wicked and subjected to death of his own free will absolute death and immersion into nothingness are found in God himself will union with God be eternal salvation never ending joy sure election and divine life. There are references to this figure in the synoptics, but after the resurrection.

We find very few passages that interpret the figure of Jesus in terms of the servant of Yahweh. Acts as five such references are in a discourse of Peter (Acts 3: 13-26) and two others are in a prayer of the

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117 Ibid P. 289.
community recited in Peter presence (Acts 4:27, 30) beside there, is Peter
2: 22-24 there is a quotation from Isaiah 53. It was Peter who was
confronted most boldly with the scandal of Jesus as a suffering rather
than a victorious messiah, for the human upliftment.

3.1.6. Jesus Christ’s Resurrection

The resurrection is expressed as “God raised Jesus Christ from the
dead” the resurrection is historical. The apparitions of the risen Lord his
words, “I am with you always, to the close of the age” (Mt 28:20) History
as a promise of a future event sets in motion a mission towards the
fulfillment of the promise. The resurrection is expressed in tradition as
God raising Jesus Christ from the dead, “The Resurrection with the
promise of a future that involves universal resurrection. The vindication
of God’s justice through his power in a world of injustice had God’s
activity as against the passivity on the cross. On the cross God was
revealed in passively immersed into the negativity of sin, the resurrection
reveals him as actively overcoming this negativity. Resurrection shows
God’s power. But it has to be taken in conjunction with the cross to mean
that it is not a power exercised from the outside but by immersing himself
into the evil to be overcome. The resurrection is a salvific event together
with the cross’ Jesus was raised up for the human being justification
(Ram 4:5). The resurrection is also reconciliation.

The resurrection is related to the cross. If the cross is Love,
reservation is power. The cross shows Gods having gift of his son. The
resurrection shows God’s powerful rising of his son from the dead. Love
pays the cost of the cross to gain the power of the resurrection. The
resurrection demonstrates God’s power to liberate and makes clear God’s

118 cfr. Jon SOBRINO OP cit P. 263.
promise of complete liberation.\footnote{NEILL Q. HAMILTON. “The Resurrection Tradition and the composition of Mark” journal of Biblical literature, 84 (1965) P. 418 ff.} In creation God demonstrates his power over nothingness in the resurrection; he demonstrates it over injustice and evil, and that by immersing himself into them as the cross for the human upliftment.

3.2. Mission of Jesus Christ’s Preaching for the Human Upliftment

In the New Testament ‘preaching’ is the open and public proclamation of God’s redemptive activity in and through Jesus Christ mission. Preaching is morally neutral truths. It is God himself breaking into the affairs of man and confronting him with a demand for decision. The mission of Jesus preaching as the building up of the kingdom of God\footnote{Jon SOBRINO, op. cit. P. 136.} Jesus Christ true preaching of its relation to the wider theme of revelation. Revelation is essentially God’s self-disclosure apprehended by the response of faith. Since Calvary is God’s supreme self-revelation, the problem is how can God reveal himself in the present through on act of the past? The answer is, through preaching-for preaching is the timeless link between God’s great redemptive act and man’s apprehension of it. It is the medium through which God contemporizes his historic self-disclosure in Christ and offers man the opportunity to respond in faith for the human upliftment.

3.2.1. Notion of Mission

The notion of mission is the procession of a divine person with the extrinsic effect that the person thus sent becomes present in a new manner in rational creature uniting them in a supernatural union with God. By virtue of the divine missions the presence of the son and the Holy Spirit
in the soul is a personal presence superadded to the presence of God in all nature. As to the super natural order, the Latin fathers emphasize “saving act of God”. The divine nature is the efficient and final cause of sanctification and the triune God as the author of Grace. The personal presence of the Trinity in the soul of the just is brought about through the incarnate word. Christ assumes a new human nature for the human upliftment not in a substantial way as in the incarnation but in an accidental way, for the creature does not there by lose his identity nevertheless, there is truly a mystical union through the holy spirit a union that attains its consummation and perfection in heaven.

The mission of the son emanates from his immanent procession from the father. Christ who is sent by the father is his son. God did. God’s uniqueness and incomparable majority would have stoned him for blasphemy before. “Said his son into the world” (John 3:17) “He who does not honour the son, does not honor the father who sent him” (Jn 5:23) Christ lives by the father “As the living Father has sent me, and as I live because of the father, so he who eats me, he also shall live because of me (Jn 6:58). Christ’s mission is by the will of the father (Jn 6:39) and faith in Christ is faith in the father who sent him (Jn 12:44) It is moreover, the will of the father that the mission of the Christ should bring life everlasting, and Christ himself will raise the just to glory (Jn 6:40). Thus the ultimate purposes of Christ’s mission is “that all may be one, even as through father in me and I in thee; that they also may be one in us, that the world may believe that thou hast sent me” (Jn 17:21; Cf 17: 22-23) for the human upliftment.

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121 John MCKENZIE, op. cit. P. 689.
3.2.2. Reveal the Father

The English word ‘reveal’, from Latin revels rendering of the Heb gala and the G.K. apocalyptic (nain, apokalypsis), which corresponds to gala in New Testament gala, apocalyptic and reveal all express the same idea that of “unveiling something hidden”. The thought intended is of God the creator actively disclosing to men his power and glory, his nature and character his will, ways and plans, in short himself in order that men may know him.

The new testament proclaims that God … hath at the end of these days spoken unto us in his son’ (Heb 1:1. RV). This is God’s growing and final revelation. His last word to man. By his words and works and by the overall character of his life and ministry, Jesus Christ ‘was just the appearance of God in human flesh’ perfectly revealed God the Father (Jn 1:18-14:7-11). His personal life was a perfect revelation of the character of God; for the son is the image of God (2cor. 4:4- Col 1:15, Heb 1:3) his logos (word, regarded as expressing his mind. (Jn 1:1ff) in whom as incarnate, all the divine fullness dwelt (col. 1:19-2:9) equally. His messianic work revealed perfectly the saving purposes of God; for the human upliftment. For Christ is the wisdom of God (1 Cor 1:24) through when, as mediator (1 Tim 2:5) all God’s saving purposes are worked out and all the wisdom that man needs for his salvation may be found (Col. 2:3) (I Cor 1:30-1 6f). The revelation of the father by the son “is those who believe in him as the Israelites benefited from Moses. Friendship with God” was the mission of the Jesus Christ life.

124 Ibid P. 25.
3.2.3. Destroy the Works of Satan

The express purpose and mission of the coming of Jesus Christ into the world was “that he might destroy the works of the devil”. Will crush satan.\(^{125}\) (Jn 3:8: cf. Heb. 2:14) for the human upliftment. Everywhere the New Testament sees a great conflict between the forces of God and of goods, on the one hand, and those of evil led by Satan, on the other. The Satan is a malignant reality, always hostile to God and to God’s people. But he has already been defeated in Christ’s life and death, and resurrection. And this defeat will become obvious and complete in the end of the age. That’s why, the Paul can say confidently, the God of peace shall bruise Satan under your feed shortly (Rom 16:20) and Peter stress the ferocious opposition by saying that the Devil as a roaring lion, walketh about, seeking whom he may devour’ (1 pet 5:8) Paul thinks rather of the cunning employed by the evil one. ‘Satan himself is transformed into an angel of light, (2 Cor 9:14) air Lord thought of “everlasting fire’ as prepared for the Devil and his angels’ (Mt 25:41).

3.2.4. Fulfill the Old Testament

In the New Testament the Jesus Christ life, suffering and exaltation of Jesus are repeatedly proclaimed as the fulfillment of promises of the God in the Old Testament. Jesus makes present Yahweh’s faithfulness and loving kindness in sending son God is fulfilling all his promise of old testament.\(^{126}\) There is nothing in the history of the world comparable to the fact that hundreds of hears before the birth of Jesus many things regarding him – even the place of his birth (M1 5:2) had been foretold and recorded in the old testament scriptures.

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The old testament as if God had changed his way of dealing with man, but is the fulfillment of old testament promise (Mt 11:2-5) Jesus himself saw in the prophecies of Isaiah a description of his own ministry Jesus as the fulfillment of the old Testament Covenant\(^{127}\) (LK 4:16-21). There are here five features which, in the light of the rest of scripture, are clearly definitive of certain main lines of old testament messianic Cyrus is a man of God’s Choice (Isa 12:25), appointed to accomplish a redemptive purpose towards God’s people, and a judgment on his foes. He is given dominion over the nations and in all his activities the real agent is Yahweh himself. The anointed status of Cyrus, as such, simply shows that there is a ‘secular’ (so to speak) usage of the terminology of messiah ship (Cf ‘anointing’ of Hazel, (1ki 19:15) but while not desiring to prove an Old Testament point by dogmatic appeal to the New Testament. It is quite clear that these important points are preeminently true of the Lord Jesus Christ, who saw himself as the fulfillment of the Old Testament.

### 3.2.5. To Give Life

Jesus Christ. Jesus said to them I am the bread of Life he who comes to me shall not anger\(^{128}\) is ‘the true God, and eternal life’ (I Jn 5:20; Jn 1:4, The prince of Life (Acts 3:15), to whom the father has granted to have life in himself’ (Jn 5:26) he is the resurrection and the life’(Jn 11:25) ‘the bread of life’ (Jn 6:35) and his words are ‘spirit and life’ (Jn 6:63) by his resurrection he manifests himself Lord and judge over the living and the dead (Mt 25 : 35, MK 14:62: Jn 5:27 Acts 10:42) in Jesus Christ’s resurrection immortal life has been actualized on the plane of history. His resurrection becomes the basis for all resurrection.

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\(^{127}\) Abid P. 22.  
\(^{128}\) Gospel of John 6:35
Resurrection – life now finds its meaning in the image of Jesus Christ (Rom 8:29) for human being then true life is grounded in Jesus Christ who ‘become a life giving’ That men should come to receive divine life through faith in Jesus\(^{129}\) (1 Cor 15:45, Cf Jn 6:63; 2 Cor 3:17). The core of the Gospel proclamation is that he who was dead is ‘alive for evermore’ (Acts 2:31ff; 1 Cor 15:3ff, Rev-5, 18) and by the power of an indestructible life gives life to the world towards human beings for their upliftment (Heb 7:16, Jn 6.33).

3.3. Gospel of the Kingdom of God for The Human Upliftment

The concept of the Gospel of the kingdom of the God is the central theme of the synoptic Gospels. And it is specifically, significant for their theology. If the message of these Gospels is good News it is the “good news” of the kingdom of God (Mk: 14-15); (Mt 4:23, 9:35, 24:14). The proclamation of the kingdom of God belongs to the heart of his ministry.\(^{130}\) This is clear even from the numerical considerations. Out of 68 occurrences of this concept in the whole of the New Testament it is used 50 times in the synoptic Gospel alone. Besides this a similar concept, with identical meaning, the kingdom of heaven occurs 30 times in the Gospel of Matthew. The synoptic Gospel also uses phases like the kingdom of the father. (Mt 6:10; 13:43, 25:34. 26:29; LK 12:32) and kingdom in the absolute (Mt 4:23; 9:35, 13:19, 24:19) in all such passages also, the reference is to the kingdom of God, for the human upliftment.

The theme of the kingdom of the God occurs mainly in three situations in the synoptic Gospels (1) As proclamation of the kingdom of

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\(^{129}\) Abid P. 69

\(^{130}\) G. Rosse, The cry of Jesus on the cross. P. 25.

Jesus inaugurates the Gospel of the kingdom of God, by exercising both cosmic as well as covenantal lordship. He claims that in fulfillment of the scripture, the spirit of the Lord has anointed him and sent him one who is charged with bringing the kingdom to fulfillment\textsuperscript{131} with this mission (LK 4:17-21; 4:43; MK 1:14-15 Mt 4:17, 23) for the human upliftment. Jesus disciples are also sent out not only to preach the kingdom of God by word but also to hear the sick, raise and dead, cleans, lepers, cast art demons (LK 9:1-6; 10:7-9; Mk 3:13-14 Mt 10:1-13). By establishing the kingdom of God, creation shall again be “good” this is Jesus Christ Mission for the human upliftment.

Even those who interpret the Gospel of the kingdom of God in purely eschatological and futuristic apocalyptic terms are compelled by the language of the synoptic Gospels to admit that something was present happening here and now the kingdom was near enough for the people to experience its signs and effects here and now in the present. It is also in the future. But whenever a person turns to God to live in harmony with God’s will, it is present. ‘Jesus proclamation of the kingdom of the God reveals God’s righteousness which means being right in the eyes of the God’\textsuperscript{132}


Gospel of the kingdom of God is given to human being in God’s good pleasure (Lk 12:31-32; Mt 21:43) on the other hand, it entails a radical human response by ‘repentance’ and faith’. Repentance means turning away from sin and unfaithfulness to the covenant and returning to the God in faithfulness. Faithfulness to this covenant and believing in the good news will mean accepting God’s Love. Response to God’s love will also mean loving one’s neighbor (Mk 12:30-31; Mt 22:32-40; Lk 10:27-28) in this sense response to the kingdom of God is a moral and social responsibility by participating in the activity of God.

Humans are to seek and respond to the kingdom of God and his righteousness, “But strive first for the kingdom of God and his righteousness, “But strive first for the kingdom of God and his righteousness means ‘being right in the eyes of God’. In the context of synoptic Gospels, righteousness also means to have correct behavior in relation to fellow humans. Jesus proclamation of the kingdom of God reveals God’s righteousness which promotes various human social and spiritual values of upliftment.

3.3.1. The Gospel

The Gospel is the good news that the God in Jesus Christ has fulfilled his promises to Israel, and that a way of salvation has been opened to all. The Gospel is not to be set over against the old testament as if God had changed his way of dealing with man, but is the fulfillment of the old testament promise (Mt 11:2-5). The gospels present Jesus as the one who courageously challenges such unjust and dehumanizing powers. Destroying such evil powers, which stood against the justice of the
kingdom of God, was part of Jesus mission.\textsuperscript{133} Jesus himself saw in the prophecies of Isaiah a description of his own ministry (Lk 4:16-21) for the human upliftment.

The Gospel is reveals the righteousness of God and leads to salvation all who believe (Rom 1: 16-17) Paul regards the Gospel as a Sacred trust (1 Tim 1:11) in Gospel Jesus was proclaimed as Lord and Christ; men were summoned to repent and receive forgiveness through him for their upliftment. The Gospel not only comes in power (1 the 1:5). But is a power of God (Rom 1:16). The Gospel is the word of truth (Eph 1 : 13) “This is in keeping with synoptic Gospels invitation to seek first the kingdom of God and its righteousness”\textsuperscript{134} in Gospel that Christ died for the human being sins according to the scriptures; and that he was buried and that he rose again the third day according to the scriptures: and that he was seen by a large number of eye-witness, some of whom are named and most of whom were still alive when Paul was writing. Paul adds that whether the Gospel was preached by himself or by original Apostles, the Basic facts of the message were the same (1 Cor 15: 11).

3.3.2. Kingdom of God

The kingdom of God was the central theme of Jesus proclamation the central concern of the life and works of Jesus was certainly the kingdom. Jesus proclaimed the kingdom both in words and deeds. The solemn statement at the beginning of Jesus ‘Ministry of Matthew and Mark is a programmatic summary of Jesus entire ministry. Matthew’s statement reads: “From the time Jesus begin to preach, saying, repent for the kingdom of heaven is at hand: (Mt 4:17) mark summaries the ministry

\textsuperscript{133} G. Soares Prabha “The kingdom of God. Jesus vision of a New Society, Delhi. ISPCK. 1993. P. 70
of Jesus in 1:15 “The time is fulfilled; the kingdom of God has come near, repeat and believe in the good news” “its intention was perfect unity with the God”. The establishment of God’s kingdom in the world and in the cosmos was Jesus mission. The realization of kingdom of God, justice, fellowship and freedom among all men is the very purpose of creation and the Goal of salvation in human history. It is the reign of God and his presence among human beings which is his gratuitous gift to humanity.

The term kingdom of God occurs eight times in the Pauline corpus. Paul defines the kingdom of God positively as Righteousness, peace and joy in the Holy Spirit: (Rom 14:17) for the human upliftment. The kingdom encompasses everything. It aims at the transformation of all human reality including the whole of nature. The kingdom of God is a total global and structural transfiguration and revolution of the reality of human beings. It means the cosmos purified of all evils and full of the reality of the God the kingdom of God is not to be in another world but it is the old world transformed into a new one. The God became the king of the earth once again.

3.3.3. Grace of God

Grace involves such other subjects as forgiveness from the sin. Salvation towards eternal life regeneration to new creation repentance from the sinful nature, this is translated in AV as ‘mercy’, ‘kindness’, ‘loving kindness’, ‘goodness’. Grace is found, however in law. It, the election of Israel to be Gods people is attributed in the Law of Gods Free Choice (Dt 7: 7+8) Grace preferred to ‘mercy’, because it includes the

idea of the divine power which equips a man to live a moral life towards human upliftment.

Human being shown as a sinner, but by grace he is justified (Rom 3:21, 4:25) God in his grace treats him, though guilty, as if they had never sinned. The God centeredness should treat others as divine beings and find happiness in the integral liberation of every human being. The idea of grace is very prominent. Jesus says that the came to seek and save the lost. Many of his parable of the laborers in the vineyard (Mt 20:1-16) teaches that God is answerable to no one for his gifts of grace, the parable of the great supper (Lk 14:16-24) shows that spiritual privilege does not ensure final bliss, and that the Gospel invitation is to all the prodigal son was welcomed by his father in a way he did not deserve (Lk 15:20-24) Repentance is stressed as a condition of salvation (Mk 1:15, 6:12; Lk 24:47) faith also has its place.

Whether the idea of grace must be related to that of ‘eternal life’ for the God so loved the world that he gave his only son so that everyone who believes in him may not perish but may have eternal life. Faith is prominent, and John uses as a real faith in Christ’s person the ‘grace and truth’ which characterize the glory of the incarnate for the human upliftment.

3.3.4. Power of God

Hebrew words are rendered “power” the principal ones being hayil and true power, the ability to exercise authority effectively, belongs to God alone (Ps 62:11) ‘Power’ in EVV represents Chiefly GK. dunamis

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137 Dr. M.D. Dattes the Philosophy of Mathma Gandhi Madison. The University of Wisconsin in Press 1953) P. 21.
and exousia, Exousia means derived or conferred ‘authority’, the right to do something, the power of God shown in the creation (Ps 148: 5) God created the world for the manifestation of the glory of his eternal power\textsuperscript{139} and the sustaining of the world (Ps 65: 5-8) some of his authority is delegated to mankind (Gen 1.26-28) Ps. 8-5-8, 115-6) for the human upliftment. God actively intervenes on many occasions, showing his power in miraculous deeds of deliverance, it was ‘with mighty hand and outstretched arm’ that he demonstrated his power in giving them the Promised Land (Ps 111:6).

Jesus came to his ministry in the power (dunamis) of the spirit (LK 4:14) and his power was operative in healing miracles (LK 5:17) and he did many mighty works (Mt 11:20). This was evidence of the power of the kingdom of God as a prelude to the new Exodus for the human upliftment. God reveals his power through cross.\textsuperscript{140}

Paul looks back to the resurrection as the chief evidence of God’s power (Rom 1:4; Eph 1:19-20, Phil 3:10) and sees the Gospel as the means by which that power comes to work in men’s lives (Rom 1:16: I Cor 1:18) of their upliftment.

\textbf{3.3.5. Love of God}

Gods love is a part of his personality and cannot be swayed by passion or diverted by disobedience. The most common word for all forms of love in the New Testament is agape, agape. This is one of the least common words in classical Greek, where it expresses, on the few occasions it occurs, that highest and noblest. Form of love which sees


something infinitely precious in its object. Philae is the alternative word to agape, it is more naturally used of intimate affection (Jn 11:3, 36: Rev 3:19) Love is ordained by God to be the normal, ideal human relationship, and as such is given the sanction of the divine Law (Lv 19:18) though the parallel prohibition of hatred with its reference to the heart (Lv. 19:17).

Love as thought is truth, love as an ennobling and elevating force which was in poison of below\textsuperscript{141} shows clearly that this too is deeper than a merely legal relationship. An enemy is never commanded to be loved, though he is to be helped (Ex 23 : 4f) even if for some what selfish motives (Pr. 25 : 21f). For the human upliftment since the love of God is historically prior to creation (Jn 17:24) it follows that, though known by man only as revealed in Jesus Christ and in redemption (Rem 5:8). It is of the very nature of the God head (I Jn 4:8-16).

And that Jesus Christ, who is Love incarnate and personified (1Jn 3:16 RSV ‘that he’) is Gods’ self revelation. God’s ultimate offer of his unconditional love\textsuperscript{142} for the human upliftment is being himself a friend (phileos) of tax-collectors and outcasts (Lk 7:34). This saving activity is declared in John to be a demonstration of the Love of God, imparting an eternal reality of Life to men (Jn 3:16, 1Jn 4:9 for their upliftment. The whole act of redemption, centering as it does on the death of Christ, is divine Love in action (Gal. 11:20; Rom 5:8; 2 Cor V: 14) for the human upliftment.

\textsuperscript{141} Robert wall “the Eschatologies of the peace movement biblical Theology Bulletin 15, 1985, P. 4.
\textsuperscript{142} Gabriel Fackre, I Believe in the Resurrection of the body interpretation 46/1 (1992) P. 46.
3.4. Jesus Mission of Human Upliftment In Luke

The Gospel of Luke is the most humane of the Gospel. The mission of Jesus Christ in this Gospel presented as a protector and defender of the poor humanity. For the Gospel of Luke Jesus is the liberator or the Savior of the people: “to you is born this day a Savior” (Lk 2:11) the mission of a savior who is full of compassion, tenderness, and great forgiveness, for the human upliftment. It is often thought that we have here a description of a human messiah standing in adoptive relationship to God\textsuperscript{143} so “that repentance and forgiveness of sins should be preached in his name to all nations” (Lk 24: 24-25).

The way of the Lord is the way Jesus has gone as the leader of his people according to Luke's theological understanding, the way is an actualization of God’s purpose, the way of Jesus is laid out for him the son of man indeed goes his designated way (Lk 22:22) the spirit leads the way (LK 4:1; Acts 16:6-10) expressing the divine purpose through the same spirits guidance the divine plan of salvation is realized in the community, while presented Jesus Christ as the savior of the world. Its meaning Yahweh ‘saves’ was seen to be deeply significant\textsuperscript{144} and as the son of God with piety, sincerity, and accuracy he made sure regarding all the essential facts concerning the gospel history. And from the large amount of reliable information which he had gathered, he selected what would most help him to present the good news regarding his redeemer.

Redemption from death is necessity to Resurrection and eternal life, and is provided for all in Christ\textsuperscript{145} from beginning to end of the

\textsuperscript{144} Abid P. 67.
Luke's Gospel. Jesus mission was focuses attention upon him who came to seek and to save that which was lost’ (LK 19:10).

Jesus mission in the Luke shows more clearly, and gives more particulars regarding, the redeeming and uplifting work which Jesus accomplished among women. He emphasizes the sympathy with which Jesus acted towards women. It is in Luke that we read of Elizabeth of Anna, of the widow, at Nain of the woman, who anointed Jesus feet in the house of Simon the pharisee. Some of the most beautiful and significant narratives regarding infinitival phrases bring out more fully through various metaphors the significance of the preaching. Jesus mission are found only in Luke they are. The parable of the Good Samaritan (LK 10:30-37) the healing of the women (LK 13: 10-17) teaching on humility (LK 14:7-14) the parable of the prodigal son (LK 15: 11-32) the healing of the ten lepers (LK 17: 11-19) Jesus and weeping women (LK 23: 27-31) appearance of the risen saviour in Jerusalem for the human upliftment.

3.4.1. Introduction of Luke

Luke was a companion and fellow worker of Paul (Col 4:14; 2 Tim 4:10) it is also believed that he could be identified with lucius of Cyrene. One of the prophets and teachers of Antioch (Acts 13:1) and the Lucius was a companion of Paul at Corinth (Rom 16:21). The designation of Luke as “The beloved physician” (col 4:14) is justified by the care with which he reports certain diseases and healings in his gospel like “ill with high fever (4:38), “A man full of leprosy” (5:12) it is Luke alone who

reports that Jesus sweated blood during his agony in the garden of Gethsemane 22:44).

Finally, in Acts 28:7-10 Paul and his traveling companion. Luke is highly honoured for curing many sick persons as the island of Malta. Luke was an unmarried labored in Achaia (Greece) and died at the age of 84. It was believed that Luke was a gifted a skilled: painter and the artist of a famous icon of Mary now preserved in Rom. Another, hardly acceptable tradition claims that Luke was one of the 72 disciples and the unnamed disciple of Emmaus (IK 24: 13-35). His feast is kept on October 18. Luke was a Gentle: and he has the unique distinction of being the only New Testament writer who was not a Jew.149

Luke the physician writes with an observant eye to mannerisms, psychological reactions, and hidden motivations. He alone gives the Psychological setting in 3:15; 4:14f; 9:3; 11:1, 29; 13:1; 17; 20 ad 19; 11. His pagan origin as well as his extensive traveling is probably responsible for his broad minded openness to all groups of people. He was writing, not for Jews but for people very like themselves.150

He shows favoritism for minorities, segregated groups, and the under privileged, the poor—all there receive special encouragement in his Gospel within this large framework, Luke will develop other, subordinate themes. He writes the “Gospel of mercy’ or the Gospel of great pardon’ the pardon of Jesus reaches out to all people. So that the Luke has composed the “Gospel of universal salvation’ this same merciful concern reaches to the poor and lovely. So that Luke merits to be called the ‘Gospel of poor’. This spirit shines brightly in the infancy narrative,

149 Ibid P. 13
150 Ibid P. 15
where the poor and insignificant are chosen for the greatest privileges. It is not surprising; therefore, that Luke should write the ‘gospel of absolute Renouncement’ God’s redemptive plan for all men long a secret, now fully revealed in Christ.\textsuperscript{151} Disciples must leave “all things” (LK 5:11) Detachment and renunciation are possible because Jesus and his followers are shown continuously dedicated to God in this’ Gospel of prayer and of the Holy Spirit.

3.4.2. Mission of Liberation

Jesus began his ministry by an appeal to the masses of Galilee. He appeared as the messenger of the good news and the prophet of the total liberation of human king for their upliftment. He spread the joy and hope of God’s revolution. The inaugural message of Jesus contained both the good news of God’s designs on the world and an urgent exhortation to hope and to change. Absolute, sincerity, total confidence in God universal and forgiving have, as well as brotherhood and generosity in the possession and use of wealth, where the hall marks of his mission of preaching.

While proclaims Jesus his mission. He showed the ardour of his mission.\textsuperscript{152} He presents himself as the Liberator as the liberator of the oppressed immersed in the very heart of oppressive structures, he proclaims a new world, a kingdom of justice in effect Jesus preaching in public and activity from that moment on was focused on the needy so as to proclaim in healing words and deeds the Good news of the coming of

the kingdom to the poor in which all people will be included\textsuperscript{153} for their upliftment.

Jesus Christ effected liberation by his message, his works, his committed life and his courageous death, Jesus message is a summons to love (LK 10:27f. To God’s will.\textsuperscript{154} Love by its nature goes out of itself to form communities. Love must have a force of its own, if it has to destroy in justice. It is a subversive force in an unjust world. Love ones oppressor means liberating him from that state and this may entail dying for his sake as Jesus did. Jesus message of have would seem subversive to those who wanted the “status quo”. His love was too dangerous. His death was the consequence of his struggle for liberation of human being for their upliftment. God and Love triumphed once and for all defeating the forces of evil. He was to save his people from their sins by being God incarnate in this world.\textsuperscript{155} Thus the history of Exodus was repeated once more in the life and message of Jesus.

Jesus launched a movement of liberation. He knew for certain that only a free (liberated) person could work for the liberation for the others. Human being become truly human to the extent that they make themselves free, they build up their own personality and character through freedom in the course of lives, Jesus became what he was by the free decisions he took. “All that Jesus says and does manifest the truth and fullness of freedom, and spellout an event of freedom”. Jesus was not satisfied with a theoretical and utopian proclamation, though he focused his eyes as the perfect liberation of humankind in his inaugural message (LK 4:16-21). He placed his whole existence at the service of his people

\textsuperscript{153} Ibid P. 293
\textsuperscript{154} Ibid P. 292
\textsuperscript{155} Ibid P. 292
and translated his love and concern for human kind into a practice of liberation throughout his life, Jesus acted with an extraordinary freedom Jesus behaves as a free person. Free before god and free before all and for all with his striking authority and freedom Jesus dedicated him to the mission of delivering people from their slavery to sin\(^{156}\) liberating all for their upliftment.

### 3.4.3. To Save The Sinners

In the Gospel of Luke Jesus said that I came not to call the righteous but sinners (LK 2:17) the Jesus name itself for he shall save his people from their sins. For Luke Jesus is the liberater or the saviour of the sinful people. “to you is born this day a Saviour (LK 2:11). The title ‘Saviour’ is not repeated it is true. But it is significant that the evangelist has drawn attention to the name given to the child at his circumcision “he was called Jesus (Yahweh saves), he will be great and he will be called the son of the most high.”\(^{157}\) The name given by the angel before he was conceived in the womb” (LK 2:21) is the name given by the God better his conception.

The gospel of Like is also the gospel of great pardons, Luke emphasizes Jesus’ Compassion and mercy also by first describing the plight of people in more detail and then showing Jesus’ merciful intervention. Jesus sent into the world by the father as a mission. Preaching the Good News of the kingdom of God\(^{158}\) to save the sinners and to establish God’s kingdom in the world that is why the first and the main concern of Jesus was to proclaim the good news of kingdom were freedom, fellowship and justice.

\(^{156}\) Ibid P. 292


\(^{158}\) Ibid P. 16
Jesus proclaimed the unconditional love of God the father in the kingdom, calling everyone to repentance from their sins which men to accept god’s Love. Gods care is the most detailed of all sinners. Jesus did not define the kingdom. He experienced it and expressed it in activities and parables proclaiming the universal love and salvation to come for example, by eating and drinking with sinners and like in the parable of the lost sheep, he made it present so in words works and in his very presence, Jesus reveals the kingdom of God for the human upliftment. At any rate, the Christ of like is through cut and better all else, a savior who is full of compassion, tenderness and great forgiveness, so “that repentance and forgiveness of sins should be preached in his name to all nations” (Lk 24124±25) for the human upliftment.

3.4.4 Service To The Poor

The purpose of Jesus was to open the eyes of the multitudes to the hope of the kingdom given to the poor. The God of Jesus is with the poor showing solidarity with their needs and struggles. Jesus shows the way to the father, by showing solidarity with the poor, Preaching of Jesus Christ: In its wider sense it refers to the time when God’s. Summons enters mans life it is at its widest a call to prepare to meet our god. in Luke’s message the good news is for the poor and oppressed. It is liberation from the bondage. Jesus proclaims the father have, the gospel to the poor Jesus Christ is precisely God became poor.

He proclaimed a kingdom of justice and liberation to be established in favor of the poor the oppressed and the marginalized. Fallowing Jesus demands solidarity with the poor, service to the humblest and readiness to

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159 Ibid P. 17
160 Ibid P. 18
suffer the persecution that will follow from these actions (M.K 8134) the way to happiness is to take as the cause of the poor and the needy, teaching be attitudes to the poor especially. This is the way to the kingdom of God the poor are the first recipients of the bible message (Mt 11:4-5) the sign of the kingdom is life, so abundant that lepers are cleansed and the dead are raised. This was already happening in what Jesus did among the poor and outcasts of Galilee. Among the poor, this abundant life for those who experienced deprivation is being received as good news.

Jesus traversed through the length and breadth of Palestine, reaching out to all sorts of people with favoritism for the poorest of the poor. He cared for the uncared, the unwanted, the sick, and the handicapped the last and least in society. His compassion for these people was so universal that he was able to see the divine in every human being.

The central mission of Jesus was the liberation of the poor the oppressed and the downtrodden. He called himself liberator (LK 4:18) of Jesus stressing the importance of entry. Towards the end of his life, he called himself ‘bread’ the basis of life (Jn 6:51-57) it is in terms of life in its fullness and in all its forms he saw integral liberation (Jn 10:10) He preached the coming of Gods role of justice Love and peace. By his ministry of healing exorcism and prophetic actions, he made Gods rain a reality. He worked for social change and for building a community of justice, peace, brotherhood and sisterhood. He could very well be turned as a social prophet challenging the social customs that were exploitative and oppressive with his praxis of table – fellowship meals with those who

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162 Ibid P. 562
were socially considered sinners and outcasts he challenged and shattered the social boundaries and structures of his service is the suffering servant\textsuperscript{163} towards human upliftment.

The Gospels amply bear witness to the fact that Jesus has always paid a very special attention to the most needy in his service even in and through his miracles, Jesus tried to liberate human kind from worldly powers, whatever might be the role of evil powers in the world, Jesus tried to free people from this fear all this shows that god's power kindness and mercy are already transforming the world revealing the future kingdom, through the miracles and his service to the needy. Jesus fought against human sufferings with the means available to him. He considered this task as an important and integral part of his mission and gave priority to the poorest in his service.

3.4.5 To Give Salvation

Salvation the English Term used in Av is derived from Latin ‘salvage’, ‘to save’; it means the action or result of deliverance or preservation from danger. Further the emancipation of his people from bondage and their establishment in a land of plenty. The New Testament indicates clearly man’s slavery to sin, its danger and potency, and the deliverance from it to be found exclusively in Christ. The bible gives an unfolding account of new God provides the basis for salvation presents it and if himself man’s salvation relationship to sinners.\textsuperscript{164}

Salvation is provided as the free gift of the righteous God acting in grace towards the undeserving sinner who by the gift of faith trusts in the righteousness of Christ who has redeemed him by his death and justified

\textsuperscript{163} Ibid P. 826
\textsuperscript{164} Ibid P. 276
him by his resurrection for the human upliftment. God for Christ’s sake justifies the numerating sinner (reckons to him the perfect righteousness of Christ and regards him as if he had not sinned) Forgives his sin reconciles him to himself in and through Christ who has made peace through the blood of his cross.

Jesus did with his life death and resurrection and what he does at the right hand of God as evidenced in the Epistle to the Hebrews represents the Christian concept of salvation.\(^\text{165}\) (2 Cor 5:18, Rom 5:11, Col 1:20) adopts him into his family (Gal 4:5 f Ephe 1:13; 2 Cor 1:22) giving him the seal, earnest, and first fruits of his spirit in his heart, and so making him a new creation. By the same spirit the subsequent resources of salvation enable him to walk in newness of life mortifying the deeds of the body increasingly (Rom 8:13) until ultimately he is conformed to Christ (Rom 8:29) and his salvation is consummated in glory (Phi 3:21). A Superficial salvation are replaced by the one sacrifice of Christ, himself both saving priest and offering (Heb, 9:26, 10:12) the outpouring of his life blood in death effects atonement.

The sacrifice of Jesus on the cross was a once for all act, and this was the final and ultimate revelation given in reconciliation of the Broken and estranged humanity with God. Jesus was evident in his sacrificial death on the cross Jesus was the sin offering who served as the perfect high priest\(^\text{166}\) so that henceforth man with a cleansed conscience can enter the presence of God in terms of the new covenant ratified by the God through his mediator (Heb 9:15, 12:24). Hebrew which is lays such stress on Christ dealing with sin by his suffering and death to provide eternal salvation to human being for their upliftment. The notion of Church

\(^\text{166}\) Ibid PP. 294, 295.
universality presented here is rooted in the existence of a divine salvation plan that is common to all humanity will be explained in the 3rd chapter of this thesis as “Mission of the Church for human upliftment”.