

Certainty of salvation and daily doubts

“If it behooves me to boast, I will boast with regard to my weakness.” (2 Corinthians 11:30).

Introduction

The prophet John the Baptist was in prison, and he heard through his disciples the fame of Jesus that spread throughout all regions. Without understanding what was happening, John the Baptist sent his disciples to the Lord Jesus to ask the following question:

– “Are you the one who was to come, or are we waiting for another one?” (Matthew 11.3; Luke 7.19).

The prophet of the Judean desert, who emphasized that he was not the Christ, but who, when he saw Jesus of Nazareth pass by, was categorical when he confessed: – “Here is the lamb of God, who takes away the sin of the dumb” (John 1:29), at that moment he needed an answer.

In the face of so much criticism and opposition to the Masters of the masters by followers of the different branches of Judaism, as well as the leadership of the Hebrews under Roman rule, John the Baptist were overcome by some doubts. He could have asked his disciples what they thought about Jesus, but John the Baptist would flagrantly contradict the Scriptures, and so he had to send his disciples to ask the Master teacher directly.

“Do not believe your friend, nor trust your guide; of the one that rests in your bosom, keep the doors of your mouth. Because the son despises the father, the daughter stands up against his mother, the daughter-in-law against his mother-in-law; the man’s enemies are those of his own house. ”

(Micah 7.4-5);

“Keep yourselves from your neighbor, and do not rely on any brother; because every brother does nothing but cheat, and everyone else is slandering. In addition, each one will mock his neighbor, and they do not speak the truth; they teach their language to speak the lie, they get tired of proceeding wickedly. ” (Jeremiah 9: 4-5).

Christ, our high priest, who sympathizes with our weaknesses, did not recriminate John the Baptist for the question, but gave an answer to the height of the one who asked, quoting from the Scriptures:

“Go, and announce to John the things that you hear and see: The blind see, and the lame walk; lepers are clean, and deaf people listen; the dead are raised, and the gospel is announced to the poor. ” (Matthew 11: 4-5);

“Because we do not have a high priest who cannot sympathize with our weaknesses; but one who, like us, was tempted in everything, but without sin. ” (Hebrews 4:15).

In the same way that John the Baptist announced the kingdom of heaven quoting the Scriptures, Jesus responded by showing the miracles that were performed, and remembered that the foretold in the Scriptures was fulfilling, the good news was announced to the poor!

“O YOU, all who are thirsty, come to the waters, and those who have no money, come, buy, and eat; yes, come, buy, without money and without price, wine and milk.” (Isaiah 55: 1).

Another character worth mentioning is the disciple Peter, who before Jesus' arrest was willing to defend his Master, even if it cost him his life. When they went to arrest the Master, Peter drew his sword and cut the ear of one of the servants of the high priest, Malcom, confident in everything he saw Jesus

accomplish. The word that Peter had committed was standing, even in the face of an impending battle:

“Peter said to him: Although I must die with you, I will not deny you. And all the disciples said the same things.” (Matthew 26.35);

“But he said more vehemently: Although it is necessary for me to die with you, I will in no way deny you. In addition, so did everyone else. ” (Mark 14:31).

When the disciples saw that they were going to arrest Jesus, they still asked:

“And when those who were with him saw what was going to happen, they said to him, Lord, will we strike with the sword?” (Luke 22.49).

The question: – ‘Lord, will we strike with the sword?’ Awaited a solution of the conflict with some supernatural action. Peter stepped forward, and cut off the ear of one of the servants of the high priest, and was at a loss to understand what Jesus intended when he ordered him to keep the sword and were reprimands for the consequences of using the sword.

“Then Jesus said to him, Sheathe your sword; for all who use the sword will die by the sword. Alternatively, do you think that I could not now pray to my Father, and that he would not give me more than twelve legions of angels? How, then, would the Scriptures be fulfilled, which say that it should be so? ” (Matthew 26: 52-54);

“But Jesus said to Peter, Put your sword in its sheath; will I not drink the cup that the Father gave me?” (John 18.11).

The disciple John were known to the high priest Caiaphas, and entered where Jesus was imprisoned. Upon realizing that Pedro cannot enter the room and was posting at the door outside,

John went to him, spoke to the door attendant of the room, and brought him inside, when Pedro was asking by the door attendant – ‘It is not you too of this man’s disciples?’ (John 18:17).

Pedro’s answer was a negative! What a contradiction. A little while ago, Peter was willing to die for Jesus, and now, he was denying that he was one of his disciples. How can this be?

Peter was willing to die for Jesus who multiplied bread, healed his mother-in-law, walked on the sea, healed lepers, blind, lame, etc., a man who performed countless supernatural actions, but was not ready to remain faithful to the Jesus who had mission to fulfill what the Father foresees in the Scriptures.

How many Christians in our day who, like Peter, chose to believe in a Jesus they idealized, but are not able to believe in Jesus as the Scriptures saing.

“Whoever believes in me, as the Scripture says, rivers of living water will flow from their womb.” (John 7.38).

If the Christian does not believe in Jesus according to the Scriptures, but in a Jesus who idealized, eventually he will be scandalized.

“But Peter, answering, said to him: Although everyone is scandalize you, I will never be scandalized.” (Matthew 26.33);

“And blessed is he who is not scandalized in me.” (Matthew 11: 6).

Certainty of salvation and the vicissitudes of life

The prophet Habakkuk saw the apostasy of his people, and after denouncing and demanding measures from the Creator, God

announced that he was raising the Chaldeans, a strange people, who would be used as a correction rod for the children of Israel (Habakkuk 1.5).

After understanding the word of God, the prophet Habakkuk prayed that God would do his work and make it known in the middle of the years, but that, in carrying out His wrath, he would remember mercy (Habakkuk 3.1-2).

Despite the impending invasion of the Chaldeans and the exile approaching their people, Habakkuk were resting (confident in God), and burst into praise:

“When I heard it, my belly was moved, my lips trembled at his voice; rot came into my bones, and I shuddered within myself; in the day of trouble I will rest, when I go up against the people who will invade with their troops. Because even though the fig tree does not bloom, there is no fruit in the vine; even if the product of the olive tree is disappointing, and the fields do not produce food; although the spotted sheep are snatched, and there are no cattle in the pens; Yet I will rejoice in the Lord; I will rejoice in the God of my salvation. ” (Habakkuk 3: 16-18);

“Are they ashamed of committing an abomination? No; in no way are they ashamed, nor do they know what it is to be ashamed of; therefore they will fall among those who fall and stumble at the time when I visit them, says the Lord. I will certainly catch them, says the Lord; there are no more grapes in the vine, nor figs in the fig tree, and even the leaf has fallen; and what I have given you will pass away from them. ” (Jeremiah 8: 12-13).

Is it possible to rejoice in God on the day of calamity? Yes! The Pauline recommendation is: ‘In all of that thanks’!

“In everything give thanks, because this is the will of God in Christ Jesus for you.” (1 Thessalonians 5.18).

Because of Israel's apostasy, evil was already determined. But, as Habakkuk knew of God's care for his people by virtue of the promise made to parents, even on the day of anguish, he would remain confident.

"So, as for the gospel, they are enemies because of you; but as for the election, loved because of their parents."
(Romans 11:28).

If the fig tree did not give flowers, the vine became fruitless, the olive tree did not show its fruits and the field became sterile, the prophet's joy was in God.

A Christian couple who lose their child; the sister who loses her husband; the believer who is unemployed; the young Christian who does not pass college; the Christian business man who had his bankruptcy decreed, etc., are negative events that all Christians are subject to, but, is it possible for the Christian to remain confident in God after these events? If you know the Scriptures, no doubt, and you will still rejoice in Christ, our Savior.

Jesus warned his followers, saying:

"I have told you this, that you may have peace in me; in the world you will have afflictions, but be of good cheer, I have overcome the world." (John 16:33).

One thing is certain in this life: we will have afflictions! However, why did Jesus say that? Why didn't he make a promise that he would remove all evil? Because Jesus could not go against what was established by the Father in the Scriptures:

"And Adam said, because you have listened to your wife's voice, and you have eaten from the tree of which I commanded you, saying, you shall not eat of it, cursed is the land because of you; with pain you will eat it every day of your life. Thorns, and thistles too, will produce you; and you will eat the grass of the field. In the sweat

of your face, you shall eat your bread, until you return to the earth; because you have being take from it; because you are dust and in dust, you will become. " (Genesis 3: 17-19).

Moreover, why did Jesus anticipate Christians who would have afflictions? So that the believer in Christ would have peace! This means that if any vicissitude reaches the believer, who must not believe that he is in sin, that he is not in communion, that he is at fault, that he must make a sacrifice, that he must make a vow, etc. Stay in peace, stay calm, it is not punishment!

Even in the face of afflictions, be of good cheer. Christ overcame the world, so be at peace, for everyone who is born of God overcomes the world too! Moreover, what is the victory of the Christian who conquers the world: Christ, our belief, therefore, our faith?

"Because everyone who is born of God conquers the world; and this is the victory that conquers the world, our faith." (1 John 5.4).

– 'Does God love me, if I am suffering so much?' Yes. God loves you, just as He loved all humanity. God has no one in preference, who can love especially.

One, who, in the eyes of many, is not experiencing setbacks in life, does not mean that God loves him more than God loves another who has suffered or suffers a setback. God does not love someone rich more than someone who was born poor, or a poor person at the expense of a rich person.

God loves you because He gave His only Son to die as a ransom for many, including you.

"This shows the love of God towards us: that God sent his only-begotten Son into the world, so that we may live by him." (1 John 4.9).

– ‘There are, now I’m employed, God loves me’; – ‘I got my own house, God takes care of me’. Yes! God cares for you just as much as He cares for those who have no home or are unemployed.

“I turned around, and I saw under the sun that the race is not for the light, the battle is not for the strong, nor bread for the wise, nor wealth for the prudent, nor the favor for the wise, but that time and the opportunity occurs to everyone.” (Ecclesiastes 9.11);

“... That you may be the children of your Father who is in heaven; Because it causes your sun to rise over the bad and the good, and the rain to fall on the just and the unjust.” (Matthew 5: 44-45).

It is a sad mistake to think that a life achievement was relating to the love of God, because the love of God is in obeying his commandments.

“For this is the love of God: that we keep his commandments; and his commandments are not burdensome.” (1 John 5.3).

“But whoever keeps his word, God’s love is truly perfected in him; hereby we know that we are in it.” (1 John 2.5)

Who is sure of salvation in Christ will only have emotions and will feel feelings of security, joy and care? Evidently not! The apostle Paul ended his career convinced that he fought a good fight and that he was in possession of the faith (gospel), and knew that he sooner be killing.

Early in his career, the apostle Paul, when the ruler who ruled under King Aresta in Damascus pursued him, was put in a basket and descending from the wall to escape. The feeling, the emotion, the sensation, etc., of who is on the run is not pleasant. Did this mean that God was not like the apostle Paul? Evidently not!

How many Christians in crisis as to the hope of salvation! They doubt their salvation when they do not feel emotionally well. They doubt the love that God has for us when he does not feel successful in life. They doubt that they are cleansing by the word of Christ when the marriage is not going well. They doubt communion with God when in the solemn gathering the emotions do not arise during a hymn, preaching, conference, etc.

God did not tie his love to human emotions, to have them under control if he wants to be saving the promise of salvation is not tending to our feelings, but to the power of him who called us out of darkness into his wonderful light.

“But you are the chosen generation, the royal priesthood, the holy nation, the acquired people, that you may announce the virtues of him who called you from darkness to his wonderful light;” (1 Peter 2.9);

“Seen as his divine power gave us everything that concerns life and piety, through the knowledge of the one who called us by his glory and virtue;” (2 Peter 1.3).

The believer must have the faithful One who promised, and the promise He made was of eternal life.

“And this is the promise he made to us: eternal life.” (1 John 2.25);

“If we are unfaithful, he remains faithful; you cannot deny yourself.” (2 Timothy 2.13);

“Faithful is the one who calls you, who will also do it.” (1 Thessalonians 5.24);

“But the Lord is faithful, who will confirm you and keep you from the evil one.” (2 Thessalonians 3.3).

The apostle Paul is clear: nothing can separate us from the love of God that is in Christ Jesus!

“Who will separate us from the love of Christ? Tribulation, or anguish, or persecution, or hunger, or nakedness, or danger, or the sword? As it is writing: For your sake, we are putting to death all day long; we are reputed as sheep for the slaughterhouse. However, in all these things we are more than winners are, for the one who loved us. Because I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor the present, nor the future, nor the height, nor the depth, nor any other creature can separate us from the love of God, which is in Christ Jesus our Lord. ” (Romans 8.35-39).

Nothing can separate the believer from God. This is security in terms of salvation. In the list listed by the apostle Paul, only the individual does not appear, because just like Adam, only the individual can separate himself from God.

“See, brethren, that there is never an evil and unfaithful heart in any of you, to depart from the living God.” (Hebrews 3:12).

Assurance of salvation and the joys of life

When they were on their way to Baalah from Kiriath-Jearim, which is in Judah, to raise the Ark of the Covenant to Jerusalem, King David and the people were just joy. They celebrated with all sorts of musical instruments.

“And David, and the whole house of Israel, were celebrating before the LORD, with all sorts of beech instruments, as well as with harps, and with psalters, and with tambourines, and with tambourines, and cymbals.” (2 Samuel 6.5).

However, joy is not evidence of subjection to God. A solemn gathering in ecstasy is not synonymous with subjection to God. God does not respect the joy of men, not even the joy of his

chosen ones.

While he was on his way to Jerusalem, leading the Ark of the Covenant on an ox cart and one of the cart drivers reached out to support the ark, as the oxen stumbled, and God killed him.

At that moment, David was overcoming with sadness and feared God, saying:

– “How will I bring the ark of God to me?” (1 Chronicles 13.12).

God had determined that the Ark of the Covenant could only be carrying on the shoulders of the Levites, through the rods contained in the ark.

“And the children of the Levites carried the ark of God on their shoulders, by the poles that were in it, as Moses had commanded according to the word of the LORD.” (1 Chronicles 15.15).

Despite the great joy, David and the people did not seek the Lord God according to his word. They did not bother to research, find out, reading the law, how they should lead the ark, and followed the perception of their deceitful hearts.

“Because you did not take it the first time, the LORD our God has broken us, because we have not sought him according to the ordinance.” (1 Chronicles 15:13).

The priests perhaps thought – ‘David, a man after God’s own heart, knows what he is doing’. David, being king, must have thought:- ‘The priests know what they are doing’. The people, in turn, perhaps thought – ‘King David and the priests analyzed how they would bring the Ark of the Covenant’, but no one was God-fearing in checking the Scriptures.

When they lost the Ark of the Covenant to the Philistines in battle, it was already for the children of Israel to have learned the lesson of fearing God according to his

commandment.

Reviewing the story, the children of Israel were severely killing in battle, and in one day lost approximately 4,000 soldiers. When the elders gathered in the camp, they wondered why God was wounding the children of Israel in battle at the hands of the Philistines, and instead of checking the Scriptures for God's will, they decided to seek the ark of the covenant and bring it to the war (1 Samuel 4.3).

When the Ark of the Covenant arrived from Shiloh in the camp, the children of Israel rejoiced with a loud voice, so much so that the uproar was heard in the Philistine camp. When the Philistines heard the screams, they were afraid, because they remembered the defeat that the children inflicted on Egypt, and they set out to fight bravely not to be defeated. The other day, the children of Israel were defeated. 30,000 men were lost, the Ark of the Covenant was taking God honors and keeps his word, but he has no commitment to anyone's belief. The faith that the children of Israel placed in the ark cannot free them. Believing that bringing the Ark of the Covenant into battle would compel God to intervene in the battle for Israel is akin to believing in Santa Claus, fairy, unicorn, elf, etc.

In our day, many believe in miracles, in the impossible, in dreams, in purpose, etc., just as the children of Israel believed that the Ark of the Covenant in the middle of the battle was a guarantee of victory. If the original ark did not deliver Jacob's descendants, is it possible for a replica of the ark of the covenant to have any effect?

"Therefore, saith the Lord God of Israel, I had indeed said that your house and your father's house would walk before me forever; but now the Lord says, far be it from me, for I will honor those who honor me, but those who despise me will be despised." (1 Samuel 2:30).

Joy, shouting, jubilation, unity of designo, believing with all your might, etc., does not touch God to serve men. Solemn meetings (services) and their liturgies do not make man pleasing to God, except Christ, the author and finisher of the faith, the manifest faith, the faith that was given to those who believe, which is the firm foundation of things that seen, but what is expected: the salvation of the soul (Jude 1.3; Philippians 1.27; Galatians 3.24; Hebrews 11.1).

The atmosphere of joy and fellowship pertinent to the early church enveloped Ananias and Sapphira. People who believed in the gospel began to give up the things they owned, and donated to the apostles, who redistributed the proceeds according to the needs of each one. Upon seeing that Barnabas sold an estate and brought the value and left it to the apostles, Ananias and Sapphira sold a property and decided to donate part, claiming that they were donating the total value of the property. They both died!

“Wasn’t keeping it for you? Moreover, after sold, was not it with you? Why did you design this design in your heart? You did not lie to men, but to God. ” (Acts 5.4).

Wanting to be a participant in the fellowship of the apostles as if he were a member of a club, an association or a philanthropic entity, aiming only at social prestige, resulted in death for both. After centuries, no one has had his life cut off like Ananias and Sapphira because they are part of so-called Christian communities, but which have no connection with the doctrine of the apostles and prophets: the church of Christ.

“Built on the foundation of the apostles and prophets, that Jesus Christ is the main cornerstone;” (Ephesians 2.20);

“What we have seen and heard, we announce to you, so that you too may have fellowship with us; and our communion is with the Father, and with his Son Jesus Christ.” (1 John

1.3).and Eli's two sons, Hofni and Phinehas were killed.

Sincere heart, in full assurance of faith

The saved in Christ is a man of faith! How to understand this assertion?

When it was saying that the righteous would live on faith, many Christians doubt salvation in Christ because they have doubts about the issues of this world, such as – " Will I marry? ' ; – 'Will I set up a business'? – 'Will it work?'; – 'Will this investment pay off?', Etc.

Others feel embarrassed or weak when asked to demonstrate their faith. – 'If you are a man of faith, make a contribution'; – 'Take a vow of faith'; – 'Put God against the wall, and show that you are a man of faith', etc.

The doubts, the questions, the uncertainties of life are inherent to human nature. God created you like this, and those characteristics will never be taking away, even in those saved in Christ.

The uncertainties of life have a purpose well defined by God, since the days of adversity are opposed to the days of calm, so that it is impossible for man to discover what tomorrow will be like.

"On the day of prosperity you enjoy good, but on the day of adversity you consider; because God also did this in opposition to that, so that man will discover nothing of what is to come after him." (Ecclesiastes 7.14).

We must remember that the same doubts and uncertainties that startle us also affect all men, because everything happens equally to everyone.

"Everything happens equally to everyone; the same is true

of the just and the wicked, the good and the pure, as the impure; so to those who sacrifice as to those who do not; so to the good as to the sinner; to the one who swears and the one who fears the oath. " (Ecclesiastes 9.2).

There is no way to addict your luck before God with sacrifices, offerings, prayers, fasts, etc. God does not allow himself to be bribing and will never respect people. Luck will always be the same for all men.

However, in relation to salvation, there is no way to remain in doubt, afraid, fearful, etc., because the Lord is powerful to save and it was He who proposing to save men through the gospel.

As the Jews considered the gospel madness (1 Corinthians 1.18 and 23), given that Jesus, the Savior, was crucified on the tree, the apostle Paul declares that God set out to save those who believe by the 'madness' of preaching.

"Since in the wisdom of God the world did not know God by his wisdom, it pleased God to save believers by the madness of preaching." (1 Corinthians 1:21).

Pay close attention: God through Christ saves you free! Since Jesus Christ is the theme of the gospel, the apostle Paul states:

"In whom are you also, after you have heard the word of truth, the gospel of your salvation; and having believed in him, you were sealed with the Holy Spirit of promise?" (Ephesians 1.13).

The believer is saving graciously through the word of truth, which were also name: gospel of salvation, gift, manifest faith, gift of God, power of God, message of the cross, etc.

"For by grace you are saved, through faith; and this does not come from you, it is the gift of God." (Ephesians 2.8);

“... Rather, he participates in the afflictions of the gospel according to the power of God, who saved us...” (2 Timothy 1.8-9);

“Not because of the works of justice that we had done, but according to his mercy, he saved us by washing away the regeneration and renewal of the Holy Spirit,” (Titus 3.5).

That is why the apostle Paul guided Timothy, saying:

“Take care of yourself and the doctrine. Persevere in these things; because in doing this you would be saved, both yourself and those who hear you. ” (1 Timothy 4:16);

“And that since your childhood you have known the Holy Scriptures, which can make you wise for salvation, through the faith that is in Christ Jesus.” (2 Timothy 3:15).

Whoever takes care of himself and of the doctrine, that is, the sacred letters, saves himself and the one who listens, because only the gospel makes someone wise for salvation, because in Christ there is faith, that is, faithfulness, truth.

Before proceeding, note these three verses:

“In whom are you also, after you have heard the word of truth, the gospel of your salvation; and having believed in him, you were sealed with the Holy Spirit of promise?” (Ephesians 1.13);

“THEREFORE, there is now no condemnation for those who are in Christ Jesus, who walk not according to the flesh, but according to the Spirit.” (Romans 8.1);

“So, if anyone is in Christ, a new creature is; old things are gone; behold, everything is done again.” (2 Corinthians 5.17).

The believer comes to be in Christ for having heard and

believed in the word of truth, the gospel of salvation, which means that there is no condemnation, since he is a new creature, generated again in true justice and holiness, so that everything it became new.

These are comforting words, but how can you be sure you are in Christ? How to be sure of this transformation? The guarantee is clear in this verse:

“Whoever confesses that Jesus is the Son of God, God is in him, and he in God.” (1 John 4.15).

To be in God, and God in the believer, in full communion with the Father and the Son, it is enough to confess, that is, to admit that Jesus Christ, the man of Nazareth is the blessed Son of God who is saved and a new creature, therefore, without condemnation.

About this confession, the apostle Paul wrote:

“But what does it say? The word is with you, in your mouth and in your heart; this is the word of faith, which we preach, namely: If you confess with your mouth to the Lord Jesus, and believe in your heart that God raised him from the dead, you would be saving. Since with the heart one believes that for righteousness, and with the mouth, one makes confession for salvation. Because Scripture says not everyone, who believes in him will be confused. Because there is no difference between Jew and Greek; because one is the Lord of all, rich to all who call on him. ” (Romans 10: 8-12).

Realize the security of salvation in Christ, in which everyone who believes that Jesus is the Christ participates, so that you can enter the sanctuary with boldness, because by the new and living way, by the veil, that is, by the flesh of Christ, for he is consecrated.

“Therefore, having brothers, daring to enter the sanctuary,

by the blood of Jesus, by the new and living way that he consecrated to us, by the veil, that is, by his flesh, and having a great priest over the house of God. let us go let us with true heart, in complete certainty of faith, having our hearts cleansed from bad conscience, and our bodies washed with clean water, let us hold fast the confession of our hope; because faithful is what he promised. " (Hebrews 10: 19-23).

Christ is the great priest over the house of God, which is the church, the holy temple that Christ; the Son of David is building for all people. With Christ as a priest, we can enter the sanctuary, approach with a true heart, because the new creature has a new heart and a new spirit.

"And I will give you a new heart, and I will put a new spirit within you; and I will take the heart of stone out of your flesh, and I will give you a heart of flesh." (Ezekiel 36.26).

Because of faith, Christians have to be sure, because they have hearts (thoughts) free from bad conscience. This does not mean that the Christian is free from errors, but tries to behave honestly in everything, knowing that salvation does not depend on good conscience.

"Pray for us, because we trust that we have a good conscience, like those who at all want to behave honestly." (Hebrews 13:18);

"All things are pure for the pure, but nothing is pure for the contaminated and the unfaithful; rather your understanding and conscience are contaminated." (Titus 1.15).

It is not only the purified conscience, but also the body washed with clean water, so that it is up to the Christian to only firm retain the confession of hope, Christ, the hope of glory.

There are many Christians who do not have “full assurance of faith” because they do not understand salvation in Christ, mainly, that their sins have been forgiven. If you do not believe that salvation is in believing that Jesus is the Christ, you will certainly not say with conviction that you will go to heaven, for as the Jews who offered sacrifice every year, they continue to be aware of sin.

“Otherwise, they would have stopped offering themselves, because, once the ministers had been purified, they would never again be aware of sin. In these sacrifices, however, each year there is a commemoration of sins, because it is impossible for the blood of bulls and goats to take away sins. ” (Hebrews 10: 2-4).

What was impossible with the blood of bulls and goats, through the blood of Jesus, that is, the gospel, the bond with sin has been broken, so that the believer in Christ no longer serves sin, but justice.

“And, being freed from sin, you were made servants of justice.” (Romans 6.18);

“And if Christ has not been raised, your faith is futile, and you are still in your sins.” (1 Corinthians 15:17).

The greatest encouragement of doubts about salvation, usually comes from pulpits of pastors without proper biblical knowledge, as they speak of salvation in Christ, and after the believer believes that Jesus is the Christ, they say that it is not only that. Leaders without knowledge come to say that, in addition to believing in Christ, obedience to God’s will and personal knowledge of Christ are essential elements of salvation.

How can we obey God’s will, if God’s will is for men to come to the knowledge of the truth, that is, to believe in Christ? By believing, man has already done God’s will, because he has done his work, but they say it is necessary to obey God. Doing

something that has already being donned makes the mission impossible.

“Jesus answered and said to them, the work of God is this: That you believe in the one he sent.” (John 6.29);

“And looking around at those who sat beside him, he said, here is my mother and my brothers. For whoever does the will of God, this is my brother, my sister, and my mother.” (Mark 3.35)

“And the world passes, and its lust; but he who does the will of God remains forever.” (1 John 2.17);

“Being generated again, not from corruptible seed, but from incorruptible, by the word of God, alive, and which remains forever. For all flesh is like grass, and all the glory of man is like the flower of grass. The grass withered, and its flower fell; but the word of the LORD remains forever. Moreover, this word was evangelizing among you.” (1 Peter 1.23-25).

Now he who believes in Christ has a knowledge that is more than personal, for he has become one with Christ. There is no greater intimacy than having fellowship with the Father and the Son, which is done through the gospel.

If when believing in Christ it is still necessary for the believer to do the will of God, or to have a personal relationship with Christ, the evangelist John would not have said:

“These things I wrote to you so that you might know that you have eternal life, to you who believe in the name of the Son of God” (1 John 5.13).

Conclusion

Salvation takes place solely and exclusively through the gospel, which is the power of salvation for everyone who believes.

“For I am not ashamed of the gospel of Christ, for it is the power of God for the salvation of everyone who believes; first for the Jew, and also for the Greek.” (Romans 1.16).

If you believed in Christ as the Son of God, you did God’s will; therefore, you will be saved. Now, after being saved in Christ, what is left for you to do?

He must remain looking at Jesus, that is, have the same perspicacity as the Master who, through the proposed enjoyment, endured the contradictions and oppositions of sinners.

“Looking at Jesus, author and finisher of the faith, who, for the joy that was proposed to him, endured the cross, despising affront, and sat at the right hand of God’s throne.” (Hebrews 12: 2).

To remain looking at Jesus is to remain founded, rooted, and firm in Christ, the author and finisher of the faith. You just cannot move from the hope proposed in the gospel, the salvation of the soul.

“If, in truth, you remain grounded and firm in the faith, and do not move from the hope of the gospel that you have heard, which was preached to every creature under heaven, and of which I, Paul, am made a minister.” (Colossians 1.23).

To remain believing that Jesus is the Christ is to remain under God’s kindness, therefore, be careful.

“Consider, then, the goodness and severity of God: to those who have fallen, severity; but kindness to you, if you

remain in its kindness; otherwise you too will be cut off.”
(Romans 11:22).

By keeping your eyes fixed on the Lord Jesus Christ, you will have full assurance of salvation. Do not look at yourself, or your disability and failures. However, if you look, glory in your weaknesses, as the apostle Paul did, for God’s power is perfect in weakness.

The Salvation time

In eternity there is no salvation, if any, the fallen angels would be saved. In eternity God did not save nor save, for salvation of God is revealed for the time it is called today. Lost die following to the judgment of his works, as they are already under eternal damnation. But for those who die with Christ (when they believe), resurface a new creation where God’s purpose is fulfilled and move on to the participant eternity of life in God.

“For he saith, I have heard thee in an acceptable time and I helped you on the day of salvation, Behold, now is the accepted time; behold, now is the day of salvation” (2 Corinthians 6: 2)

The Eternal Purpose of God

What is the eternal purpose of God? The eternal purpose of God is man’s salvation?

The doctrinal errors that have arisen over the centuries about

how is salvation in Christ is because they could not identify which is the eternal purpose of God. Did not consider the promise of salvation is not eternal, since the door of salvation, which is now open, the day will close.

The purpose of God in Christ yes, this is eternal because it started in eternity and be perpetuated in eternity. Although salvation grant eternal life to those who by it are achieved in eternity there is no salvation.

Paul presented the eternal purpose of God to Christians in Ephesus: "And unveiled to us the mystery of his will according to his good pleasure which He purposed in Christ, to converge in Christ all things, in the fullness of time, both which are in heaven and that are on earth "(Eph 1: 9 -10).

God has made known his will (cracked the mystery hidden) that proposed and consented (good pleasure), to converge in Christ all things, both which are in heaven as those on earth, so that (goal) in all He is prominent (top, sublime, preeminent).

As God 'cracked the mystery of his will', is no reason for the argument that the man does not understand the questions about salvation by having a finite mind. As God unlocked the mystery of his will is because man is able to fully understand their purposes.

The eternal purpose of God is specific: the preeminence of Christ over all things "He is the head of the body, the church; is the beginning, the firstborn from the dead, that in everything he might have the preeminence "(Colossians 1:18); "And so for now, the church, the manifold wisdom of God may be known to the principalities and powers in the heavenly places, according to the eternal purpose which he did in Christ Jesus our Lord" (Eph 3:10 -11).

The eternal purpose is according to the sovereignty of God, and can never be revoked or invalidated by any creature, since its purpose is not based on man or something that is fleeting.

That is why we hear echo: "For all the promises of God in him are yea, and in him Amen, unto the glory of God for us" (2 Corinthians 1:20).

Now, all the promises established by God, all meet in Christ, and He is fully committed to the glory of God that is revealed in those who are saved.

Confuse the purpose of God, which is eternal, and salvation in Christ, which is secular, has raised many doctrinal errors, for salvation is restricted to the time called 'today'.

God saves man 'today', as a day of probation will close, and will be known (manifest) the judgment of God that was in Adam. Salvation is for eternity, but there is an eternal purpose to save indefinitely, since God will not save in eternity.

Salvation is for the time it is called 'today'. The allotted time for the help of God is the 'now'. However, the eternal purpose of God in Christ is for eternity, for the preeminence of Christ over all things is something relevant eternity.

The Eternal Purpose and Salvation

The eternal purpose that God established before the centuries times is the preeminence of Christ over all things. And what is the preeminence of Christ? The birthright of Christ among many brethren "... so that he might be the firstborn among many brethren" (Rom 8:29).

This is because, in addition to Christ to sit at the right hand of the Majesty on high, with all things under his feet, he was also made head of the church, which is his body. Paul shows that Christ is tied to his many brothers, so that the fullness of it fills all in all (John 1:16; Eph 1:21 -23).

To lead to the eternal purpose effect (after the counsel of his will), which is the preeminence of Christ over all things,

was established in eternity the creation of man in the image and likeness of God.

It all began when he was told: "Let us make man in our image and likeness" (Gen. 1:26). The man was created perfect (image and likeness), with full freedom (From every tree thou mayest freely eat Genesis 2:16), put in a perfect place (Gen. 2:15), with a defined rule (not eat it) and essential knowledge to exercise their free will (surely die).

The man stopped trusting in God's word and gave us his senses.

Eve saw that the tree was good for food, pleasing to the eye and desirable to make one wise (lust), disobeyed God and ate of the tree, and gave Adam, forgetting that were warned not to eat (Genesis 3 : 6).

Man sinned and was devoid of life that is in God. He went on to be (separate) dead before God. Ceased to be a partaker of life there and comes from God, establishing the enmity between God and men.

However, the fall of Adam was not an obstacle to the eternal purpose, because according to his providence, the Lamb of God was slain before the foundation of the world in redemption of mankind (1 Peter 1: 9 -20).

All who obey the truth, that is, who believe in the gospel message, not according to their works of righteousness, but according to his own purpose and grace that is in God, are again generated spiritual men, to a living hope (1 Peter 1 : 3 and 23).

Salvation in Christ is announced to all men lost in Adam, and all who accept wonderful salvation are regenerated (recreated), according to God in true righteousness and holiness.

The eternal purpose was not stated in the carnal and earthly

men, but that purpose is established in the spiritual men and belonging to heaven (1 Cor 15:45 -49).

The new man was created at peace with God, the image and likeness of him who again produced them according to the word of truth, that is incorruptible seed "is the earthy, such are they also that are earthy: and is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly "(1 Cor 15:48 -49).

God saved men after his wonderful virtue (mercy) and grace "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that you may proclaim the praises of Him who called you out of darkness into his marvelous light "(1 Peter 2: 9). He saved and post in Christians the word of reconciliation. Save was not enough, because according to the eternal purpose (which is the preeminence of Christ), He chose (elected) the saved, not unbelievers, according to His grace to be blameless and holy before him.

God saved men according to His grace and according to his eternal purpose (the preeminence of Christ), and then received by the children, according to what was predetermined ante hand. All who believe in Christ are saved and receiving divine sonship, that Christ is the firstborn among many brother. That is, if someone does not want to be a child of God must reject the gospel of grace, since all who are saved in Christ will not have another destination: are children of God according to His eternal purpose: the preeminence of Christ as the head of the church.

Now the election and predestination are according to the eternal purpose of God to converge in Christ all things. Different is salvation, which is according to His mercy, grace and love. In love, grace and mercy God rescues all men from the bondage of sin condition, and, according to his eternal purpose, these men are made sons of God, that Christ is the

firstborn among many brethren.

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Salvation

Jesus' ministry was to seek and to save that which was lost "For the Son of Man came to seek and to save what was lost" (Luke 19:10). According a 'visão 'monergistic, we can consider that the' elected 'and' predestined ', ultimately never lost.

The theology of free grace shows that the lost never had a chance to be saved, and the chosen and predestined, never had the opportunity to get lost. Now there is a big contradiction between what Jesus said, and they preach the supporters of free grace, since Jesus came in search of what had effectively lost, and they demonstrate that some never lost, for God saved them by election and predestination before they are lost.

However, what we see in the scriptures is that all men were lost, and that Christ came to get them and save them.

It appears from the text, which effectively men were lost in Adam, and that Jesus came in search of the lost, not saved (Luke 19:10). In other words, Jesus was not in a make-believe, looking for someone who was apparently lost, but which ultimately was never lost, as the theological preach the followers of 'free grace'.

Jesus came to save men lost as a result of a previous conviction. No contradiction! First the men lost in Adam, and then be offered by God free redemption.

God never sent men to hell as the basis of their sovereignty, like a tyrant. Before, all the men were tried and convicted in Adam. According to the condemnation in Adam is that men follow to destruction.

But God loved the world so that he gave his only begotten Son, since all were under condemnation. Now all those who die

without salvation revealed the righteousness of God, for the condemned to eternal death follow "But if our unrighteousness demonstrates the righteousness of God, what shall we say? Is God unjust, inflicts wrath "(Romans 3: 5).

Now the love of God in giving His Son does not invalidate his righteousness and justice: it is not because Jesus died as a ransom for all men, that those who are under condemnation will not be punished. God is no respecter of persons, the soul that sins shall die, and the culprit will not be held guiltless.

The love of God is evident from the offering of Christ on Calvary's cross. Much more evident is love because He died for sinners. Believers is offered a new life, because "life" inherited from Adam does not hold the judgment of God: to die and be buried with Christ.

God is just, and all who are born according to the will of the flesh, blood will and the will of man, the share of earthling man nature, and are therefore condemned before God for disobedience of Adam "For as by one offense came to judgment upon all men to condemnation ... "(Rom 5:18).

The salvation is offered today (now), since:

- tomorrow does not belong to man;
- the judgment has already occurred and all men are condemned, and needs salvation 'today';
- if the conviction was in the future, only after the conviction was right offer redemption;
- before the world was there was no offer of salvation, not by election and not by predestination.

It would be counter intuitive God grant salvation to man in order a judgment and a conviction that had not occurred. But Jesus came to seek that which was lost, because all along turned aside, there was none to seek God.

If salvation is according to election and predestination, the

day on a timely manner would be in eternity, before the world was. As the 'reasonable time' can be today if the election and predestination is before the world began? As God is 'here and now' the day of salvation, if all born with a certain destination?

Jesus did not come to judge mankind because everyone was already under condemnation "Ye judge after the flesh; I judge no man" (John 8:15). If Jesus declare judgment on men, would invalidate the judgment established in Eden "And if any man hear my words, and believe not, I do not judge; for I came not to judge the world but to save the world" (John 12:47).

Jesus of course to demonstrate the conviction of the men he came to save: "Whoever believes in him is not condemned, but whoever does not believe is condemned already ..." (John 3:18).

It is plausible to consider that God has determined those who would be saved before the world was through its sovereignty or its omniscience, if men had not yet lost?

Now Adam was free in every way, and if he had not eaten the fruit?

But God is knowing of all things by his omniscience, however, never force Adam to eat the forbidden fruit. How to determine before hand who would be saved if someone had not even lost?

Since God no one oppresses, we have the sovereignty and God's omniscience does not take anyone to make decisions against their own will "By Almighty can not reach; is excellent in power, but no one oppresses in court and greatness justice "(Job 37:23).

God knew that man would sin, and sovereignly did not interfere with man's decision. Rather, God opened a new door in Christ, the last Adam, so that the descendants of the first Adam realized through the gospel message that you must decide them for salvation.

Without oppress anyone to make choices, sovereign God continues the eternal purpose to converge in Christ all make amends. That complain the man? Of his own sins! But as God predestined man to destruction, and yet the blame?

Man was created destined to sin? She was not given free will?

Now what we see is that the election and predestination refer to the eternal purpose which is the preeminence of Christ over all things, and not with regard to salvation.

Salvation is for those who are lost. Salvation (is after the destruction) is after the destruction, according to the eternal purpose, which is prior to destruction. According to the eternal purpose the Lamb was slain, that he received glory and honor above every name "What with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength and honor, and glory, and blessing "(Revelation 5:12); "And loved it all that dwell upon the earth, whose names are not written in the Lamb's book of life who was slain from the foundation of the world" (Rev. 13: 8).

Salvation is not by the Lamb offer, if not all alike would be saved. The lamb supply is according to the eternal purpose, that Christ would receive power and honor above every name that is named.

Salvation is for those who become partakers of flesh and blood of the Lamb, for by faith die, are buried and resurface with Christ a new creature "For to this that Christ died and rose again, and lived again, to be Lord of both the dead and the living "(Romans 14: 9).

The death and resurrection of Christ were to establish his lordly about dead and living. But the resurrection is that the lost are refreshing "There is also like figure now saves us-baptism, not the putting away of the filth of the flesh, but the answer of a good conscience toward God through the resurrection of Jesus Christ "(1 Peter 3:21).

God did not save anyone in eternity, for salvation is for the time of men called 'today'. 'Now saves you', that is, God in eternity not determined and not predestined anyone to salvation.

The apostle Paul in interpreting announced by the prophet Isaiah, who said, "Thus says the Lord: In an acceptable time I will hear thee, and in a day of salvation I will help you, and keep you, and give thee for a covenant of the people, to the land restaurades ... "(Isaiah 49: 8) shows that here and now is the accepted time of God. That is, he did not accept anyone in eternity as says 'monergistic vision' or 'gospel' second Calvin and Arminius. If God had predestined or chosen some to salvation, 'behold, here' would not be the time of salvation (2 Corinthians 6: 2).

This shows that in eternity established the eternal purpose of God that in all things Christ had the preeminence. According to his eternal purpose, those who believe in Christ for salvation, that is, accepting drinks the water is a source welling up to eternal life are elected and predestined to be conformed to the image of Christ, co-heirs with Christ, He and firstborn among many brethren.

In eternity there is no salvation, if any, the fallen angels would be saved. In eternity God did not save nor save, for salvation of God is revealed for the time it is called today. Lost die following to the judgment of his works, as they are already under eternal damnation. But for those who die with Christ (when they believe), resurface a new creation where God's purpose is fulfilled and move on to the participant eternity of life in God.

That is why the apostle Paul in writing to Timothy demonstrated that God saves us in time which is called 'today', in acceptable time. You need to give ear to the Eternal Father invitation that the gospel presents: "Therefore, as the Holy Spirit says: If today you hear his

voice, harden not your hearts ..." (Hebrews 3: 7).

The voice of the Spirit resonates 'today', and those who listen can accept it or not. But those who hear and do not resist the Spirit are saved. The saved are called with a holy calling, according to the eternal purpose which is the preeminence of Christ, and are made children of God, holy and blameless "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began "(2 Tim 1: 9).

The 'election' is according to the eternal purpose and the 'grace' is granted according to Christ. But both the grace and the eternal purpose are before the world began, since they came from Christ.

God saved Paul and Timothy according to the power that is in the gospel (2 Tim 1: 8), because we know that the gospel is the power of God for all who believe (John 1:12; Rom 1:16; 1 Cor 1:24).

The apostle Paul had an argument to those who did not believe in the resurrection of the dead, which is also valid for monergistas: "If men I fought against the beasts at Ephesus, what does it profit me, if the dead rise not? Let us eat and drink, for tomorrow we die "(1 Cor 15:19).

This argument is entirely relevant! As it is impossible to expect someone in Christ according to monergistic view, if there is no way to determine who is or is not predestined to salvation? The recommended is to eat and drink, for if you are one of those chosen for salvation will be saved. But if you do not have such luck, at least not lived in search of a dead hope.

Beloved, let us consider what the Spirit says. "For he is our God and we are the people of his pasture and the sheep of his hand If today you hear his voice, harden not your hearts ..."

(Psalm 95: 7 -8).

The Amazing grace

The riches of grace are granted to members of Christ's body according to the purpose that God purposed in Himself to converge all things in Christ (Eph 1:10; Eph 3:11). By establishing Christ as the head of the body, which is the church, all things converge to Christ because of the children of God like Him, Christ is prominent: the head.

"For the grace of God that bringeth salvation hath appeared to all men" (Titus 2:11)

When we understand the real meaning and all the nuance there in the redemption of man, we find that define God's grace only as 'unmerited favor' it constitutes a reductionism. Only emphasize that salvation is unmerited favor does not show the elements that make up the amazing grace of God that is revealed in Christ.

The reductionism occurs when we helped him only the meaning of the Greek word 'charis', which by itself does not show the greatness of salvation in Christ. There is some significance in the fact that it appears that, at the time of Homer, the term 'charis' meant 'sweetheart' or 'attractive', and over time, the term has evolved to 'please', 'good will', 'goodness', but that's not all.

Only enumerate the number of times the word 'charis' appears in the New Testament also does not show the theme idea, before the primary is to consider the term in context, especially

when used in connection with the idea of redemption.

It is understood that the term free is used to describe God's willingness to be favorable to men, although they are not worthy, as we read, "Do not treat us according to our sins, nor rewarded us according to our iniquities" (Ps 103 : 10), however, as the grace of God shall be without blemish the righteousness of God, few know how this 'transaction' occurs.

As God has shown favor to sinners without compromising judgment and justice? How can He be just and the justifier?

"To show his righteousness at the present time, so that he might be just and the justifier of him which believeth in Jesus" (Rom 3:26)

fall

To measure how is the amazing grace of God is necessary to remember that all men have fallen out of favor because of one man who has sinned – Adam. Because of the offense of Adam all his descendants were made sinners, that is, born alienated from God, apart from God, unfit for His glory (Romans 5:12, 19; 1 Cor 15:21).

The misfortune that befell mankind did not take moral issues before the trespass of the one man who sinned. This means that men have become sinners (in other words, children of wrath, children of disobedience) to be descendants of the flesh of Adam, not by their drawbacks conduct in everyday social relations.

Because of Adam's membership, all men are trained in sin and conceived in iniquity (Psalm 51: 5), so that, from the womb are separated from God, hence the name 'wicked'.

When the Bible says that men are 'sinners' shows that all the children of Adam are 'wandering' from birth (Ps 58: 3).

In a single event (the offense of Adam), all mankind together strayed and became filthy "They have turned aside all together become filthy: there is none that doeth good, no, not one" (Psalm 53: 3). Now, the interpreter needs to find good, have very clear that men do not 'do' unclean because they are robbers, murderers, detractors, homosexuals, liars, jealous, etc., because before all 'together' are heirs of the penalty imposed on Adam .

than just show up through the following statement: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life, but the wrath of God abideth on him" (John 3:36). Now, the wrath of God abides on men in not believing function in Christ, and not according to behave inconveniently.

anger

The wrath of God abides on those who do not believe, because who does not believe that Jesus is the Son of God remains son of Adam, therefore heir of wrath, a consequence of disobedience (Ephesians 2: 2 -3).

The term 'anger' should not be understood as an emotion or feeling angry from God. Just as Adam's descendants are called 'children of wrath' to point them to the condition of subjection to sin, which does not mean that they are children of an angry feeling or an emotion, the wrath of God does not refer to a feeling before the fair compensation established for the children of Adam's disobedience.

It is significant that, in the Bible, men are not called 'sons of sin', but are designated "children of disobedience 'or' children of wrath '. This is because the 'membership' involves two issues: a) nature, and; b) inheritance. The children are partakers of the nature and status of their parents and therefore is entitled to an inheritance.

When the Bible says that men are 'slaves of sin', and not

'children of sin' means that, despite being 'stuck' to the landlord of sin, there is the possibility of being free. But if the Bible said that men are 'children of sin', would mean that there would be no possibility of release of the children condition and, concomitantly, there would be like not receive the 'heritage' of this membership: anger.

Hence the maxim: 'The son remains forever home, the slave does not' that we abstract the answer Jesus gave to his interlocutors: "Jesus answered them, Verily, verily I say unto you, Whosoever committeth sin is the servant of sin. Now the servant abideth not in the house forever; the Son abideth for ever "(John 8:34 -35), and speech Sara," she said unto Abraham, Cast out this handmaid and her son: for the son of this handmaid will not inherit with Isaac, my son "(Gen. 21:10).

This is a sad description of how was the slave systems, since the slaves was not assigned any good or homestead, before what was liquid and certain slaves was death. Only death freed the slaves of their masters, as well as her husband's death becomes free the woman (Rom 6: 7; Romans 7: 2).

When it is said that men are 'children of wrath' means that there is no escaping the condition that it is relevant and not the 'heritage' that fateful receive. When it is said that men are 'slaves of sin', the story changes, because there is still hope: the possibility to get rid of the slave condition.

Adam was not generated from sin before God created. When he sinned, Adam ceased to be free and went to the slave condition of sin. One can not say that Adam is the son of sin because, in fact, it was created by God forbid. The form of a servant came only when the offense, and therefore death.

Regarding the existence, Adam was created by God. About sin Adam became servant. Regarding the anger has become child because according to the offense would not pass him the

established penalty: death. As death is certain, the man is taken by children of wrath, for it can not get rid of the penalty established as a result of disobedience.

The possibility

But as the man no longer is possible 'sinner'?

As slavery is a picture of subjection of man to the landlord of sin, the answer to the man leave the bondage of sin is dying!

In antiquity, the slaves who did not reach freedom during the course of its existence only would be free from the yoke of bondage when they died, because they were trapped for life to their owners because of the law. Only the death of the slave bondage cut the link established by law, and only the death of a spouse interrupts the wedding bond "Know ye not, brethren (for I speak to them that know the law), that the law has dominion over a man as long as he lives "(Rom 7: 1).

The fear of death was what kept the slaves subject to servitude for life, since the preservation instinct of self existence spoke louder. It was enough to give out of their lives to get rid of serfdom, however, the fear of death which prevented "And deliver them who through fear of death were all their lifetime subject to bondage" (Heb 2:15) .

Death is different from down to dust

The man is dead for disobeying what was established in Eden: "And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and evil you shall not eat; for in the day you eat thereof, you shall surely die "(Genesis 2:16 -17).

When Adam ate the fruit of the knowledge of good tree and died immediately of evil, that is, communion with God was cut and became subject to a new master: sin. The man (male and female)

died to God, the one person who had communion.

After the man had died to God, God established the pain in the woman's conception and that man would eat the sweat of his brow until he returned to the dust of the ground, being established physical death, when men lose communion with your loved ones .

While in Eden before the offense, Adam was alive to God and sin had not yet entered the world. After sinning, Adam died to God, and went to live in sin. Those who live to sin are dead to God, and vice versa. If the man go down to the dust without Christ, will forever be separated from God.

fair Enough

When the Bible says that God is just, to say that God is the absolute measure of righteousness and equity. This attribute is observed by several factors such as:

1. a) God does not lie;
2. b) God does not change;
3. c) The culprit is not held guiltless;
4. d) The penalty is merely the offender's person;
5. d) Do not accept bribes;
6. e) His laws are expressions of His nature;
7. f) No one oppresses.

The righteousness and justice of God was found in the Eden when God gives a commandment to the first man in a perfect place, "Of every tree of the garden thou mayest freely eat, but of the tree of good and evil knowledge, you shall not eat ; for in the day you eat thereof, you shall surely die "(Genesis 1:16 -17).

The commandment in Eden is holy and just and good because it was implied freedom of man (Of every tree of the garden thou mayest freely eat ...), and the care of God (... but of the tree of knowledge of good and evil you shall not eat, for in the

day you eat thereof, you shall surely die).

The order prohibits the man of the tree of knowledge of good and evil for the consequences (surely die), and not by oppression. The commandment was intended to preserve the freedom and the communion between the Creator and the creature, impart the necessary information so that the man could be guided.

The word of God is the true expression (of what is real, what is effective), so that when a man has exercised its freedom and ate from the tree of knowledge, the consequences been affected: the man has become alienated from God (dead) and, depending on what was intrinsic to the tree of knowledge of good and evil the man has become like God (knowledge of good and evil).

God is immutable, can not lie and His word will not return void "In hope of eternal life, which God, that can not lie, promised before the world began" (Titus 1: 2); "If we are faithless, he remains faithful: he can not deny himself" (2 Tim 2:13).

If God returned back on his word remaining in communion with the man after the offense, God would not be strong, faithful, just and immutable. First for failing to comply with his word being firm and faithful. Secondly, due to the first, would be overwhelming the man who, by eating of the fruit of the knowledge of good and evil tree, clearly demonstrated that he did not trust in God and did not want to remain in communion with him.

Keep the man in communion after the offense would be arbitrary and oppressive from God. If the penalty was not applied the word of God would cease to be true, so it would be trustworthy. As trust who did not order his word

justice

As the man disobeyed, the penalty could not pass the man, as if another suffer the penalty in place of the transgressor there would be justice because correct is the soul that sins suffer the consequences "And the LORD said unto Moses, Whosoever hath sinned against me, I will blot out of my book "(Ezekiel 32:33); "The soul that sins shall die" (Ezekiel 18:20).

It is for this reason that God says, "Keep thee far from words of falsehood, and not kill the innocent and righteous: for I will not justify the wicked" (Ex 23: 7). If God declared the just wicked, would never be fair.

Note that God never exterminate the righteous with the wicked when you run judgment: "far from thee to do after this manner, to slay the righteous with the wicked, that the righteous should be as the wicked, far from thee not the Judge of all. the earth? "(Genesis 18:25).

Now, before approaching the solution given to the condition of man in subjection to the gracious way of sin, first it is necessary to understand how you solved the problem of God declare righteous the wicked "But to him that worketh not, but believeth on him that justifies the ungodly, his faith is counted for righteousness "(Romans 4: 5).

Before God justify man first met His righteousness "To show his righteousness at the present time, so that he might be just and the justifier of him which believeth in Jesus" (Rom 3:26). What justice was satisfied? The established by law granted in Eden that is holy, just and good, because it follows that the soul that sins shall die. Hence the maximum: the wages of sin is death (Romans 6:23), and as all sinned by being in the thigh of Adam, all were subject to sin, because of death "The sting of death is sin, and the strength of sin is the law "(1 Cor 15:56).

Since Adam sinned and sin entered the world, all are dead in

trespasses and sins, because all sinned. All men are alienated from God, and if go down to the dust, following the judgment of the great white throne lost for all eternity (Eph 2: 1; Rom 3:23; Rom 5:12).

This reality was described by John the Baptist in this way: "And now also the ax is laid to the root of the trees: every tree therefore that does not bear good fruit is cut down and thrown into the fire" (Matthew 3:10), one rereading the words announced by the prophet Isaiah: "A voice said, Cry; And he said, What shall I cry? All flesh is grass, and all its beauty as the flower of the field. Dried grass, and the flower falls, blowing it the Spirit of the Lord. Surely the people are grass. Dried grass, and the flowers fall, but the word of our God stands forever "(Isaiah 40: 6-8).

Without exception, all the descendants of Adam are subject to the penalty established in Eden, alienated from God, so are torn: "But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up" (Mt. 15:13).

The first action of God just to redeem man was to replace Adam's disobedience by the obedience of the last Adam (Christ). Without the act of substitution: obedience for disobedience, there would never be justice and redemption, for a disobeyed and many have sinned, it follows that if one obeyed, many would be justified (Rom 5:15). If one brought death, only for it would be possible to abolish the death establishing life "But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and brought to light life and immortality through the gospel" (2 Tim 1:10).

Without the act of substitution, obedience for disobedience, there would never be a means of salvation that does not rescind righteous nature of God "For as by one man's disobedience many were made sinners, so by the obedience of

one shall many be made righteous" (Rom 5:19).

This replacement act, obedience for disobedience, could only be made by someone free of sin, as well as free as the first man. To be the act of substitution, the Eternal Word that was with God and that everything created was made flesh and dwelt among men. In all became like men, subject to the same afflictions and weaknesses (Heb 2:18).

Adam disobeyed in a perfect environment contradicting a single order: "... you shall not eat. 'The eternal Word when in the flesh, despite the sufferings, weaknesses and temptations fulfilled all righteousness, ie abrogate anything the law or the prophets (Matthew 5:17). The obedience of Christ is demonstrated in the fact that he died in the order of the Father and of death cross "And being found in human form, he humbled himself, and became obedient unto death, death on a cross" (Phil 2: 8; Heb 5: 8).

By solving the problem of justice through the obedience of Christ (Heb 10: 9 -10), since Jesus was obedient in all, through the flesh of Christ, God opened a new and living way which the man had access to he "by a new and living way opened for us through the veil, that is, His flesh" (Heb 10:20).

The way was opened through obedience, and not because of a sacrifice, because of Christ God said, "So, coming into the world, he saith, Sacrifice and offering you did not desire, but a body hast thou prepared me" (Hebrews 10: 5). It is a mistake to understand that salvation was due to Christ volunteer to offer his body in sacrifice for Christ body offer the actually took place in obedience to the command of the Father. Salvation is given by obedience of Christ, who according to the will of the Father poured out his soul unto death "No man taketh it from me, but I lay it down of myself;. I have power to lay it down, and I have power to take it This command I received from my father "(Jn 10:18).

When you hear the good news of salvation and believe that Jesus is the Christ, the sinner dies with Christ and is buried. The penalty established is but the offender's person, as to believe took up his own cross and follow after Christ. By believing in the gospel the sinner becomes a partaker of flesh and blood of Christ, so that is in accordance with Christ in his death.

But the obedience of Christ replaces the disobedience of Adam, and the flesh of Christ has become a new and living way of free access to God, through the death and resurrection of Christ. What still needs to man's redemption?

Missing man die in sin satisfying the provisions of law granted in Eden.

If the man falls to the dust without believing in Christ, goes to eternity lost, but if the man believes that Christ is the Son of God according to the Scriptures, dies with Christ and is buried with Him (Romans 6: 3 -8) .

In the death of the sinner to Christ's righteousness commandment in Eden is satisfied, because the death of Christ is substitutionary only in relation to the cross of Calvary, however, all believers become partakers of flesh and blood of Christ, ie effectively crucify the body of sin and its lusts, die and are buried.

But as it is established that the man must die, that God is just and his word stand firm when man believes in Christ dies and is buried with Christ.

The man who was alive to sin and dead in trespasses and sins to God after dying with Christ, shall live unto God. The believer in Christ dies to sin, so the righteousness of God is established and the man is freed from his former master, sin.

The amazing grace

“To show in the coming ages the exceeding riches of his grace in his kindness toward us in Christ Jesus” (Eph 2: 7)

The Christian must understand how significant is to have no contradiction between grace and justice of God. In our days are few Christians who can discern good that there is no contradiction in just God declare righteous the wicked.

It is the word of God that guarantees justification to those who believe in Christ, however, there would be some injustice in God if there were no redemption for man. Again, when a man dies with Christ, the righteousness of God is satisfied, because it fulfills the word that was established: “... surely die,” and there would be some injustice if only the community was established in eternity and not the man risen with Christ.

This is where the grace of God is wonderful evidence, as to believe in Christ the man alienated after death makes deserved to have fellowship with the Creator, that is, quickened and rises a new creature in Christ to be “Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved), and raised us up together and made us sit together in heavenly places in Christ Jesus “(Eph 2: 5 -6).

When the believer dies with Christ, the body is dead, because the bond with sin is only broken by the death of those who served sin, however, although the body was crucified, is quickened by the Spirit of God “And, if Christ is in you, the body indeed is dead because of sin, but the Spirit is life because of righteousness. And if the Spirit of him that raised up from the dead Jesus is in you, he who from the dead raised Christ also quicken your mortal bodies by his Spirit that dwelleth in you “(Romans 8:10 -11).

Hence the Pauline considerations: “For the love of Christ compels us, because we thus judge, that if one died for all, therefore all died” (2 Cor 5:14). The body belonged to sin to have been generated corruptible seed of Adam to be crucified

(by faith in Christ) is cause for abandoning the old man and the bond break with sin (Romans 6: 6). All who believe actually die with Christ, so that no one should refer to the second relevant issues flesh of sin (2 Corinthians 5:16).

It was common for Christians remember the man Christ, however, did not understand that the man who was crucified, God highly exalted him, gave him a name which is above every name, subjecting Him all things (Hebrews 2: 8).

It was common to early Christians make reference to questions of meat, such as: – “I am a Hebrew of Hebrews”; Other: – “I am Roman blood, not because I bought Roman citizenship”; And still those: – “I am aware because the philosophy has its birthplace in Greece”, etc.

Hence the imperative: to no one according to the flesh, for you are all sons of God through faith in Christ, a new time and a new life, so there were no more Jews, Greek, slave, free, male, female, etc. (Gal 3:26 -29).

The body belonged to sin is also called vessel unto dishonor, will the vessel prepared for destruction (Romans 9:21 -22). Now every man that cometh into the world go by Adam, the wide door, created out of clay by God's power, however, because of Adam's seed, the end product of clay (vessel) is dishonor, as in Adam vessels are to wrath fitted to destruction.

Note that when the apostle speaks of the creative power of God to bring man into existence emphasizes that God has power over the clay, not on the vessel. About clay God has power, and makes vessels to honor and dishonor, but what determines the honor and dishonor of the vessels are created: the first and the last Adam – Adam and Christ.

The amazing grace is that God, having power over the clay, using the same mass as the vessels to dishonor were created to make vessels unto honor. The body of sin that was to be ruled by the spirit of God that dwells in it, it becomes a vessel of

mercy, created to honor "Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? And What if God, willing to show his wrath and to make known his power, endured with much patience vessels of wrath prepared for destruction? And that he might make known the riches of His glory upon vessels of mercy, which He had prepared beforehand for glory "(Romans 9:21 -23).

To resurrect those who believe in Christ God creates (bara) fair, and then declares what is the condition of the new born: Fair. Therein lies the essence of justification: God only declares the righteous man when man is created anew in righteousness and true holiness (Eph 4:24).

The old man is never justified (declared righteous), because God never justifies the ungodly. However, when a man dies with Christ the righteousness of God is satisfied, and the power of His word, which is incorruptible seed, God makes his plantation that will never be uprooted, for the word of God abideth for ever, as well as that the word are generated (Mt 15:13; 1 Peter 1:25; 1 John 2:17).

The riches of grace

"For the grace of God that bringeth salvation hath appeared to all men ..." (Titus 1:11)

After emphasizing the need for Christians to have an acceptable behavior in society, that is, carrying up so as not to give scandal to Jews, Greeks nor the church of God, the apostle Paul gives the reason: the grace of God in Christ brought salvation to all men!

Christians should not be cause for scandal (shame) and should not be ashamed of the gospel, the testimony of Christ (2 Tim 1: 8), it is through the gospel, which is the power of God and the word of reconciliation, that man is saved "... by the power

of God that saved us ..." (2 Timothy 1: 9); "I am not ashamed of the gospel, for it is the power of God unto salvation to every one that believeth ..." (Rom 1:16); "That is, God was in Christ reconciling the world, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation" (2 Corinthians 5:19).

When we speak of redemption, salvation, justification, sanctification, forgiveness, new life, regeneration, we approach the amazing grace of God in Christ Jesus demonstrated, for graciously man is called (καλέσαντος / Kaleo) out of darkness into the marvelous light of God, and those who believe are transported out of darkness into the kingdom of the Son "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that you may proclaim the praises of Him who called you out of darkness into his marvelous light" (1 Peter 2: 9); "Who hath delivered us from the power of darkness and conveyed us into the kingdom of His Son love" (Col 1:13).

Many are called (κλητοί = cognate term derived from Kaleo) but few are chosen, ie, many hear the gospel invitation, but few are those who hear and believe. Many are asked to enter through the narrow door, but there are few who meet the call (Mt 7:13).

All that we address here refers to the amazing grace of God, announced from the Old Testament, which is participating all men at all times believe in God who announced redemption "Blessed are they whose iniquities are forgiven, and whose sins are covered "(Romans 4: 7).

But those who believe during the time called fullness of the Gentiles (Rom 11:25), or the fullness of time (Gal 4: 4; Eph 1:10), and the wonderful grace, there are the riches of grace, for it is given to believers an inheritance. In addition to the believers in Christ are saved by God's mercy through the washing of regeneration and renewal in order that they were

declared righteous, we were also heirs of God, coerdeiros with Christ (Titus 3: 7; Romans 8:17; Romans 8:32).

The call (κλητοί = cognate term derived from Kaleo) the gospel is an invitation to salvation, and saved in Christ by the power of God (Gospel) are 'called to a holy life' (καλέσαντος κλήσει). The call through the gospel was given the fullness of time, since the call to a holy life occurred in eternity (before the world began).

While the call for gospel seeks the salvation of man, the holy life has in view the very purpose that God purposed in Christ.

The wealth of grace is that all who believe in Christ, and are transported to the kingdom of the Son, no longer have another destination unless they are children of God so that Christ might be the firstborn among many brethren (Rom 8:29) .

According to the eternal purpose that God purposed in Christ to make Him firstborn among many brethren is that God established before the world began (predestined) that all who were partakers of flesh and blood of Christ through the church, would be conformed to the image of Jesus, that is, like Him (1 John 3: 1 -2).

God not only predestined members of Christ's body, the church, as elected them also before the world began to be holy and blameless before God (Ephesians 1: 3). Of condemnation, God's children are susceptible because they are partakers of the divine nature (1 Peter 1: 4).

Now, the riches of grace are granted to members of Christ's body according to the purpose that God purposed in Himself to converge all things in Christ (Eph 1:10; Eph 3:11). By establishing Christ as the head of the body, which is the church, all things converge to Christ because of the children of God who are like Him, He is prominent: the head.

Are you really saved?

Religions seek to show that man is a sinner through moral and legal issues, but the Bible shows that all became sinners because of a single offense "And when He comes, He Will convict the world of sin, and of righteousness, and of judgment "(John 16: 8).

Many Christians do not know if they are saved, insecurity that comes from certain doctrinal positions, or do not understand some bible verses.

Verse containing warning in caring for the salvation seem to outweigh the guarantees contained in the gospel of salvation, and many doubt they are really saved.

Understanding the warning contained in the following verse: "Not every one that saith unto-me, Lord! enter the kingdom of heaven, but He Who does the Will of my Father Who is in heaven "(Mt 7:21).

Given this verse, many doubt their salvation and Wonder about the possibility of being deceived because they believe they are saved. Beyond doubt, are still the masters of pseudo Christianity that use the verse only to instill fear in people, but also do not understand the truth contained therein.

When Jesus Said, 'Not every one that saith unto-me, Lord, Lord, ' was talking to a crowd demonstrating that, just do not call him Lord, before it is necessary to do the will of God in order to enter heaven.

Jesus explained his listeners about what it takes to have assurance of salvation when He demonstrated his listeners to say 'Lord, Lord', does not guarantee salvation. The assurance of salvation is to do the will of the heavenly Father. Jesus demonstrated not only what does not guarantee salvation and left by man has to decide for yourself what is the will of God. Do Not! Jesus came into the world to do the Father's will and declare unto man what is God's will to be done by man to attain salvation.

What is the will of God that the man perform, guarantee entry to heaven?

Some preachers, in possession of this verse arrematam saying such words have targeted those who 'profess' publicly with his lips who believes in Christ, but never became genuinely claiming to confess that he believed in Christ does not yield salvation if the penitent not obey God doing his will, which is confusing because it does not clarify what the will of God, or worse, they claim that conform to behaviors established by the company as correct is to carry out God's will.

One thing is certain: only enter in heaven who born again! Just enter in heaven who have work more than the scribes and Pharisees! Just enter in heaven who does the will of God! But the will of God is specific: they believe in Christ.

The work of God, or the commandment of God, or God's will is summarized in the following sentence: "And this is his commandment: to believe in the name of his Son Jesus Christ, and love one another, as the his commandment "(1 John 3:23; John 6:29).

But if God's will is that men believe in Christ when Jesus said he did not just say, -'Senhor, Lord, 'but it is necessary to do the work of God – the essence of Christ's message is that believed n "He" Jesus answered and said to them: The work of God is this: to believe in the one he has sent "(Jn 6:29).

Do the will of God brings salvation, never the other way, that salvation results in doing the will of God. Buzzwords like, 'You do not make God's will for you to be saved, but shall do the will of God if you are truly saved,' has a tremendous mistake.

Often the sinner hears that is sinful to have been generated from Adam and he needs Christ to be saved, and after the sinner believe that Jesus is the Son of God who takes away the sin of the world, has its confidence deconstructed according to argument that 'the true fruit of salvation is to do the will of God.' This is one of Satan's devices which is the round about seeking whom he may devour. This is a mistake of perdition, for believing in Christ is God's will, an essential condition to enter the kingdom of heaven, when the believer begins to be in Christ and Christ in the believer "And he that keepeth his commandments is therein, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us "(1 John 3:25).

To believe in Christ as the Christ of God who had come into the world is the same as being in Christ, therefore, who believes becomes a new creature, because just believe in Christ for man to fulfill the commandment of God.

When the Philippian jailer asked the apostle Paul and Silas what he must do to be saved, the response was specific and categorical: believe on the Lord Jesus! "And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ and thou shalt be saved, and thy house "(Acts 16:30 -31).

Who believes that Jesus is the Son of God overcomes the world "Who is it that overcomes the world, but he that believeth that Jesus is the Son of God?" (1 John 5: 5). To admit that Jesus Christ is the Son of God and that God raised him from

the dead is salvation “That if you confess with your mouth the Lord Jesus, and believe in your heart that God raised him from the dead, thou shalt be saved “(Romans 10: 9).

When you believe in Christ, that is, when does the will of God, man shall be connected to the true vine. Being a stick attached to the vine is impossible not bear fruit “Abide in me, and I in you; As the branch itself can not bear fruit if it is not in the vine, neither can you, unless you abide in me. I am the vine, ye are the branches; who is in me and I in him, bears much fruit; for without Me you can do nothing “(John 15: 4 -5, 1 John 3:25).

When Jesus says, “Abide in me and I in you, ‘he was saying -” Do the will of the Father “; – “Believe that I am the one sent by God”; – “Perform the work of God” because whoever believes in Christ shall be in Christ and Christ in the believer. To be in Christ enough to believe in Christ (John 14: 1), for this is God’s command that results in salvation, since Christ was sent by God so that everyone who believes in him may not perish before have eternal life (John 3:16).

The fruit that produces the believer is to profess the name of Jesus as savior of the world “therefore let us offer to God for him sacrifice of praise, that is, the fruit of lips that confess his name” (Hebrews 13:15). Do the will of God is to believe in Christ, and the fruit of the believer is to profess Christ, the fruit of lips, which is not the same as’ fruit of salvation “(Heb 13:15).

The commandment is to believe in Christ, the fruit is to announce the good news of the gospel, because the fruit is the seed that produces life. It is a grotesque mistake to confuse the fruit of lips to the commandment of God.

The evidence of salvation is that God raised His Son from the dead, and that everyone who obeys God by believing in Christ is saved, for his commandment is to believe in Christ.

If the Christian believes that Jesus is the savior of the world, the Son of God born in the house of David, who lived a sinless life, died and rose from the dead and is seated at the Father's right hand on high, is saved, as we read "who promised before through his prophets in the holy scriptures, Concerning his Son, born of the seed of David according to the flesh, declared Son of God in power according to the Spirit of holiness, by the resurrection from the dead, Jesus Christ our Lord "(Rom 1: 2 -4).

Do not let someone else examine the authenticity of your salvation before prove, analyze yourself if you remain believing in Christ, for He is the faith that was to manifest and we were manifest (Galatians 3:23). If the believer remains believing that Jesus is the Christ according to the Scriptures says, is approved before God.

If someone tries to put in doubt the salvation of those who believed in Christ, just do the recommended by the Apostle Paul to the Corinthians Christians: "Examine yourselves, whether in the faith; prove your yourselves. Know ye not your own selves, that Jesus Christ is in you? If you are not already deprecated "(2 Corinthians 13: 5).

It is for this reason that the believer should interirar than reached after hearing the gospel and believe in Christ "Who ye also trusted, after you heard the word of truth, the gospel of your salvation; and, having also believed, you were sealed with the Holy Spirit of promise "(Eph 1:13).

Now, if the Christian does not know that is in Christ and Christ is in him; is known that is a new creation to be in Christ; it is unknown which is the temple, the indwelling Spirit of God; it is unknown which is the body of Christ; is known that is light in the Lord; it is unknown who is the son of God; is unknown who was baptized into Christ's death; is known that already risen with Christ from the dead; is known that the Father and the Son came and did it address any

question from the antichrist demoverá such Christian faith and will be found disapproved "Examine yourselves, whether in the faith; prove your yourselves. Know ye not your own selves, that Jesus Christ is in you? If you are not already deprecated "(2 Corinthians 13: 5).

The Christian who does not understand that the will of God is to believe in Christ, or who does not understand that believing in Christ is sufficient to result in salvation, is comparable to the seed fallen by the way side, susceptible to the evil come and snatch the seed, as we read in the parable of the sower: "when anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what was sown in his heart; this is what was sown by the wayside" (Mt 13:19).

If the believer believes that:

1. Was a sinner because he was a descendant of Adam, because it was generated in sin (Rom 3:23);
2. Jesus was sent into the world to save mankind because everyone was alienated from God because of the offense of Adam (John 3:16);
3. Jesus is the eternal Word who was in the beginning with God (John 1: 1 -2), and being God, emptied of its power and glory and became a man (Phil 2: 7);
4. Jesus was introduced to the world as the only begotten Son of God generated in Mary's womb by the Spirit of God (John 1:18; Mt 1:18);
5. Jesus lived among men, was a participant in all afflictions, yet was without sin (Hebrews 2:17);
6. Jesus was crucified, died, was buried and rose again the third day and is seated at the right hand of God in the highest (Rom 1: 3 -4), means that repented, ie, that its design was changed, transformed by the message gospel and effectively saved.

There is a misreading of what is genuine repentance that also

blurred the understanding of many Christians. Repentance according to the bible says to change the design of understanding. When Jesus tells the Pharisees: "... unless you repent, all likewise perish" (Luke 13: 5), was demonstrating that despite thinking he was in prime condition before God for being descendants of Abraham, in fact, it did not change the design they had, perish the same way as those nations that the Pharisees had just issued a judgment.

Repentance is not confess mistakes and crimes. Repentance is not going to a confessional. Repentance is not penance up. Repentance is not remorse. Repentance, 'metanoia' in Greek, is bound to have a concept to embrace a new understanding.

The Pharisees believed it was saved by being descendants of Abraham, but if a Pharisee repent, should replace the concept that was saved by being a descendant of Abraham by the idea that salvation is in Christ, the descendant promised to Abraham. This is why John the Baptist said to the scribes and Pharisees – "Repent. That is, change the design of you, for to be saved not just think of your father Abraham, because the stones God can raise up children to Abraham "; – "Change the design of you, for the kingdom of God is within you."

Say: – 'Lord, Lord', is behaving as some Jews who claimed to believe in Christ (John 8:31), but when questioned, presented their real belief, "We are Abraham's seed, and were never in bondage to no one; how sayest thou, Ye shall be free "(John 8:33)?.

Although many Jews believe in Christ, to create their own way, because they understood that Christ was of the prophets, or that it was only a son of Joseph and Mary. They did not believe in Christ as the promised descendant of David; did not believe that Christ is superior to Abraham; did not believe that Christ existed before Abraham; did not believe that Jesus is the I Am (John 8:53).

The Jews believed in God, however, did not obey Him, so Jesus said to his disciples: "Believe in God, believe also in me" (John 14: 1). The protest of James and the positioning of the Jews is clear: "You believe that there is one God; thou doest well: the devils also believe, and tremble." (James 2:19). But why James protested this way? For the commandment of God that men believe in Christ, and who actually believe in God, must believe in Christ "And Jesus cried and said, He that believeth on me, believeth not on me, but on him that me sent "(Jn 12:44). If you do not believe in Christ, does not actually believe in God "that all may honor the Son, even as they honor the Father. He who does not honor the Son does not honor the Father who sent him" (John 5:23).

Believing is enough and believe is required for the salvation of the soul. When someone claims to be saved 'is not appended believe, before there is a specific belief' back only obstacle to understanding.

What is the kind of belief that is for the salvation of the soul?

Now, believe that Jesus came in the flesh is the kind of belief that is for the soul salvation, but believe that Jesus did not come in the flesh is a lost belief fostered by the antichrist "For many deceivers are entered into the world, who confess not that Jesus Christ came in the flesh This is the deceiver and so the antichrist "(2 John 1: 7; 1 John 4: 2)..

Believe that Jesus was crucified, died and rose from the dead is the kind of belief that results in salvation of the soul, but believe that Jesus did not die or do not rise from the dead, is the kind of belief that no free from condemnation (1 Cor 15: 3 -4).

Believe that Jesus of Nazareth is the Christ, the Son of God, is the kind of belief that is to salvation, but to deny that Jesus is the Christ is the kind of belief that does not yield

salvation.

Believe that Jesus is the Eternal, the same yesterday, today and forever, is the kind of belief for salvation, but believe that Jesus is an angel or archangel, does not yield salvation.

Confess, admit that Jesus is the Son of God is the kind of belief that results in salvation but believe that Jesus was born of Mary and Joseph is the kind of belief that is not the truth of the gospel, therefore, does not yield salvation.

Believe that Jesus performs miracles, which is one of the prophets, the greatest teacher ever, which is the greatest psychologist, the kindest man who ever passed through the land, which solves problems thousand, etc., is not the kind of belief that results in salvation, but is saved who believes that Jesus is the Son of God who has the words of eternal life "In fact, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into judgment, but has passed from death to life "(John 5:24).

The Jews stumbled over the stumbling block because they did not recognize that Jesus was the son of David, so the Son of God, the heart of Christian confession "And Simon Peter answered and said, Thou art the Christ, the Son of the living God" (Mt 16:16). If accepted that Jesus was the Son that God promised David, concomitantly have to admit, according to the Scriptures that Jesus was the Son of God (2 Sam 7:13 -14; Psalm 2: 7). Sister confession of Lazarus, Martha, was in line with the declaration of the apostle Peter, "she said unto him, Yea, Lord: I believethat thou art the Christ, the Son of God, which should come into the world "(Jn 11:27).

The conversion of man follows the preaching of the gospel message, similar to what happened with the people of Nineveh who, hearing the prophet Jonah's message, converted (Luke 11:32). The conversation has no relation to the type of

program that the Christian watch on television; in the costume of the man or woman; with physical appearance; with hair, whether short or long; with ornaments, earrings, perfumes, etc., before the conversion is tied to the confession of the gospel.

Another mistake resulting from a misreading of Scripture is the idea that a person can only truly believe when 'regret' sense regret, remorse, sorrow for errors committed conduct. Now, 'repent' is the same as believing in the truth of the gospel, for believing in Christ for salvation is possible only when man abandons (metanoia) their own concepts as salvation.

For example: When the evangelist Matthew tells the parable of the two sons told by Jesus to the Pharisees, it was shown that the publicans and the harlots believed in the message of John the Baptist, but the religious, despite seeing such Wonder, believing sinners, have not changed the design to believe in the message of John the Baptist "... not later repented believe him" (Mt 21:32).

One evidence that the Pharisees did not believe the word of John the Baptist is that they have not changed the confession, because despite hearing that the kingdom of God is at hand, kept saying that they were descendants of Abraham. If there were repentance, no longer to refer to Abraham and would confess that Jesus is the Christ.

The Pharisees did not repent (metanoia) Because they believed and did not believe because not changed the conception they have learned from their parents (not repented). Care must be taken not to confuse 'metanoia' (repentance) with the Catholic conception of indulgence derived penance that still permeates the meaning of the word 'repentance'.

To be saved is necessary that the Holy Spirit convict the man of sin, righteousness and judgment. The conviction of sin that the Holy Spirit does not promote stems from legalistic,

moralistic or formalistic issues. The conviction of sin that the Spirit Sato promotes awareness is according to the Scriptures, that:

- Man is sinful because of Adam's disobedience; that the offense of Adam brought judgment upon all men to condemnation.
- The judgment of God has been established in Eden, bringing condemnation upon all men.
- The righteousness of God is an act of substitution, the obedience of Christ by the transgression of Adam, not by behavioral issues.

Religions seek to show that man is a sinner through moral and legal issues, but the Bible shows that all became sinners because of a single offense "And when He comes, he will convict the world of sin, and of righteousness, and of judgment "(John 16: 8).

When one believes in Christ, man passes from death to life. When it is believed, the man enters through the narrow gate. When it is believed, the man goes to be in Christ, the narrow way that leads man to God. Just being in Christ that man has become separated from sin and united with God.

Man is saved by the gospel, which is the power of God for salvation to all who believe.

When we say that man is saved by faith, we are saying that man is saved through the gospel, because the gospel is the faith delivered to the saints, as was manifested in the fullness of time (Jude 1: 3; Galatians 3: 23).

Man is saved by the hearing of faith, which is God's gift. When the man heard the gospel and believed, obeyed the faith, giving you power to be made a child of God (John 1:12). The belief (faith) genuine results from the works that Jesus did at Calvary (obedience) which resulted in his resurrection from

the dead.

To be saved is to believe that Jesus died for sinners to redeem them from condemnation inherited from Adam.

However, thousands, maybe millions of religious, who are members of churches, said that invoke the Lord, will be shocked when they are rejected by God. How come? Because some believe in Christ in their own way, and not according to the Scriptures "And Jesus went out, and his disciples, to the villages of Caesarea Philippi; and the way he asked his disciples, saying, Whom do men say that I am? And they answered, John the Baptist; and others, Elijah; and others, One of the prophets "(Mark 8:27 -28). Others because they have not wholly believing in Christ according to the Scriptures, before vanished in their own concepts, rejecting the truth of the gospel "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise "(Hebrews 10:35 -36), for Christ's promise is specific to those who believe in his name:" And this is the promise he made us, even eternal life "(1 John 2:25); "To him give all the prophets witness, that everyone who believes in him receives forgiveness of sins through his name" (Acts 10:43); "Yet to all who received him, to them gave he power to become the sons of God, to those who believe in His name" (John 1:12).

Believe that Jesus is the Son of God is sufficient for salvation, however, is necessary to keep this confidence to the end, as this is the admonition of the Apostle Paul "By which also ye are saved, if you hold fast as I will give you announced if that is not believed in vain "(1 Cor 15: 2). Once you have done the Will of God, that is to believe in Christ, Just enduring to the end to achieve the promise, eternal life!

The purpose of the gospel and of the Scriptures is that man may believe that Jesus of Nazareth is the Christ "But these

are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name
“(John 20:31)

Chosen generation

In eternity God elected the descent of the Lord Jesus Christ (descendant promised to Abraham), therefore, the Apostle Paul used the verb elect in the past ‘ elected ’ to demonstrate the current condition of Christians: elected of God (Eph 1: 3).

The creation of man and the incarnation of Christ

What image and likeness which were awarded to Adam? The image and likeness of the immortal God who dwells in unapproachable light that Paul referred to Timothy?

The birth of the first man has a widely used in scientific fictions ingredient: time.

God Said, “Let us make man in our image, after our likeness; and rule over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps on the earth. So God created man in his image; the image of God he created him; male and female he created them “(Gen. 1:26 -27).

Hence we must ask: which image and likeness which were awarded to Adam? God gave Adam the Express image and likeness of the immortal God who dwells in unapproachable light that Paul referred to Timothy "He that hath, he only hath immortality, dwelling in unapproachable l