

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.