

Doom and Salvation are linked to paths, and not to men

God will not change the destination of the paths (salvation and perdition) and not the condition resulting from the birth (SIN and justice), i.e. the place of perdition and resting place, and lost and saved.

“Enter by the narrow gate; because wide is the gate, and the path that leads to destruction, and there are many who enter through it; And because narrow is the gate and narrow the road that leads to life, and few there are that are “(Mt 7:13 -14)

When he announced the Kingdom of heaven in the sermon on the mount, Jesus instructed his listeners to enter by the narrow gate ‘ “Enter by the narrow gate” (Mt 7:13). Jesus is the narrow gate through which the righteous shall enter, as he himself said: I am the door; If anyone enters by me will be saved, and will go, and out, and find pasture (0j 10: 9).

Psalms 118 presents Christ as the door of the righteous, the cornerstone, the corner stone, the injured servant, the right hand of the most high, the light that came into the world, the Blessed who comes in the name of the Lord and the victim of the party this is the gate of the Lord, by which the righteous will enter (Sl 118: 15 -27). Christ is the Lord’s door and he invited his listeners to ‘ enter ‘ for him.

- The door is wide;
- Gives access to the path of destruction, and;
- Many enter through it.

Identifying the wide door

The parable presents two doors and Jesus presents himself as the narrow door. Enter by the narrow gate; because I tell you that many will come, and will not be able (Lk 13:24-25; Jo 10: 9).

The Bible does not contain an explicit definition of the wide door, but through the narrow gate, which is Christ, it is possible to determine what is, or who is the wide door.

There are several interpretations of the parable of the two doors that present some candidates to occupy the ' position ' wide door, however, for a safe interpretation, we should consider that there is a fair position between the figure of wide door and the figure of the narrow gate, so that there are essential issues to figure for a ' candidate ' wide door meets the requirements pertinent to the figure.

Being Christ the narrow door and He was a man, it follows that the figure of wide door should also make reference to a man. If the narrow door is head of a new generation, the wide door also has to refer to the head of a generation.

Many did not consider the relevant nuances and figures indicate the devil as wide door, however, he is a fallen angel (not a man), and cannot bring similar beings existence to it, therefore, cannot be head of a generation. The devil does not fall in fair position between the figures of the wide door and the door close (Lc 20:35 -36).

Sin, in turn, refers to the condition of man alienated from God, therefore, sin is not a being. The SIN does not fit in the post wide port sin because it is impossible to assume the position of head of a generation (Is 59: 2).

Human institutions are also listed as wide door, however, an institution not passing several men gathered around a goal. Sums it up in an Assembly of people, so that won't fit into the figure of a large port.

The world is not the wide door, seen that the world, in the Bible, says men alienated from God governed by his passions, lust of the flesh, lust of the eyes and the pride of life (Eph 2: 2; Cl 2: 8). Therefore, we consider that the wide door is the devil, sin, the world or a religious institution.

We consider that, if the narrow door is a man, the wide door necessarily has to be a man. Like Christ, the narrow door, came into the world without sin, the candidate for the wide door has to be a man who came into the world without sin. As Christ is the head of a new generation of spiritual men, the wide door refers to the head of a generation of men.

The only man who fits in figure on condition that wide door is Adam because Adam was created without sin and was made head of a generation of carnal men.

How can that be? However, in the Bible the door is a figure that has several meanings, however, the figures of the doors that Jesus presented in the sermon on the mount represents birth, so that Adam is the wide door for whom all men entering the world. All men, when it comes to the world (open mother) are generated according to the seed of Adam "... because not closed the doors of the womb on me. .." (Job 3:10). All men, except Christ entered the world through Adam.

Christ was released by the Holy Spirit in the womb of Mary, i.e. corruptible seed of Adam disfellowshipped (Sl 22:10). For having been introduced into the world by God (Heb 1: 6), Christ is the last Adam, the head of a spiritual generation of men (1 Corinthians 15:45). In other words, Adam is the type and Christ is the antitype. Adam figure and Christ the reality "... Adam, which is the figure (type) of what was to come (antitype) "(Rm 5:14; Cl 2:17).

To be subject to passion of death, Christ had to come to the world in the likeness of men (the flesh of sin), however, without sin (Heb. 2: 9). To do this, was introduced by the

Holy Spirit in the womb of Mary, because if it were generated according to the flesh, would be under the same doom that befell humanity (Gl 4: 4; 1 John 3: 9). Already in Eden, it was announced that the descendant (Christ) would come from the descent of woman, in view of the opposition that there would be between the two seeds (Gn 3:15).

It is worth noting that, when Christ created man in Eden (Hb 2:10; Jn 1: 3: Cl 1:16), Adam was created in the image and likeness of Christ-man who had to be raised in the womb of Mary, and not like the invisible God and glory (Heb. 2: 9).

Adam was created in the image and likeness of Christ-man who had come to the world (Rm 5:14); As for me, I thy face in righteousness; I will thy likeness when waking up (Sl 17:15).

The door is wide

The door is wide because all men when they see the world, necessarily have to enter by Adam (1 Corinthians 15:46). Jesus emphasizes that there are many who enter through the door wide, and not all.

Why? Because Christ, despite being a man, was introduced into the world by God.

Christ was exception to the general rule. While natural men were released in the mother through a corruptible seed, Jesus was released in madre through the supernatural operation of the Holy Spirit (Sl 22:10).

Before Adam, there was no disobedience, Sin and death to mankind. With the transgression of Adam, Sin came into the world and death (1 Corinthians 15:21 -22). Because of the offense of Adam all his descendants along alienated from God (Psalm 53: 3).

The Bible is clear when demonstrates that all men together

went astray, alienated from God.

How was it possible to dispose of men to God together? However, there was a single event in which all men were 'together' meeting. By 'interpretation' (Heb 7: 2), in Eden all men were gathered in the 'thigh' of Adam (Hb 7:10).

When He transgressed, all violated. When Adam became filthy, contaminated all his lineage because of the filthy there how come the pure (Sl 53: 3; Job 14: 4).

Among those born according to the flesh of Adam there is none righteous if you want, and it was because of this peculiarity that God didn't find ten righteous in the cities of Sodom and Gomorrah, despite numerous children who had in these cities (job 15:14; Gn 18:32).

When men alienated from God? Alienated from God in Eden. There in Eden perished the godly man and all his descendants became unclean Already perished from the Earth the pious man, and there is among men who is fair; all arm pitfalls for blood; Each hunt to his brother with the network (Mq 7: 2).

It is on the basis of transgression in Eden that men alienate God from the mother, they are generated from a corruptible seed, the seed of Adam. As a consequence, go wandering since they are born, there is none righteous even as they are on a path that leads to destruction (Sl 58: 3).

The path of doom

After opening the madre (Sunrise), i.e. 'enter' the door man track a specific path that is pegged to destruction.

The parable shows that the path is functional, as it leads, i.e. leads all men who are one place: perdition. Similarly, the parable shows that the narrow path leads all the men who are to life, i.e. the narrow pathway has as target a specific

place: salvation (M 7:13 -14).

The term ' leads ' used in the parable of the function that the path plays, i.e. lead to a specific target those who enter through the doors. The bane is the target of the wide way, and salvation is the target of the narrow way.

Are the paths that have destinations (salvation and perdition), and the parable of the two paths deletes any concept of predestination, determinism or fatalism, since when the future of men.

The term ' driving ' the function of the path, and nothing more.

The paths lead the man to a specific destination and right. For example: the bane is the target of the wide way, and life is the fate of the narrow way. The parable does not present the Salvation or doom tied to men, before the salvation and perdition tied to paths were presented.

Is the last Adam who leads the man to salvation, and the first Adam who leads humanity to destruction. Both are paths with specific targets, so that the targets do not link to men.

No one comes to God if not by Christ, because It is the path that leads man to life. Similarly, nobody goes to destruction if not on the wide way, that leads to destruction. While the Jews and the Greeks had a fatalistic and deterministic vision of the world, Jesus shows that his doctrine does not follow the concept of humanity. Jesus has no salvation nor doom as destination of men, rather as fate of paths, so that the Gospel does not follow the bases of philosophical currents as fatalism and determinism.

Why is it necessary to highlight this peculiarity of paths? To demystify some conceptions that have influences from some myths pertinent to some ancient civilizations, because the Greek mythology that all account, until the events of daily

life, are governed by a succession of unavoidable events and preordenados for a particular cosmic order or divinity. In Greek mythology, all events occur according to a fixed destination and inexorable, without which men can control them or influence them.

In Greek mythology have the figure of Moiras, three sisters who, through the wheel of fortune, determined the fate of the gods, as human beings, so the target subjected the gods and men, which in turn should resign themselves to their fate, sina, fado.

In addition to the Greco-Roman culture, we have the fatalism conducting Roman and Greek stoicism, which finally influenced the Christian doctrine dictates of Divine Providence. Divine Providence became a theological thought that empowers the omnipotence of God absolute control over all the events in the lives of people and in the history of mankind. Such design asserts that God has ordained and all events and nothing happens without God.

Another philosophical current, determinism, claims that any event (including the mental) is explained by relations of causation (cause and effect).

In the Bible, such thoughts, mythological or philosophical, there are are echoed, because the target is presented only and specifically as the location that the man will arrive after tread a path. In the Bible the term target is employed in the sense of place, and does not involve the idea of Foreordination: Golden shields as well as three hundred beaten; for each shield was three hundred shekels of gold; and Solomon put them in the House of the forest of Lebanon (2Cr 9:16).

When it reads: and I you target the Kingdom, as my father has mo (Lc 22:29), there is nothing of determinism in the philosophical sense or mythological, before Jesus indicated

that, in the same way that God allowed the Kingdom to his son, it is certain that the Kingdom belongs to and is granted to those who believe, because inherit with Christ all things.

However, the two above verses have the same principle: as the gold was reserved on the basis of the shield, the Kingdom was reserved for those who believe in Christ. This is not to say that some people were preordenadas (intended) to United, and another does not, before the Kingdom was prepared for those who believe. The misapprehension of some is in function of the language, because they consider that, in antiquity, things were defined by their function, use: "all things are defined by their functions" (Aristotle, politics. Translate Nestor Silveira Keys. Rio de Janeiro: Nova Fronteira, 2011, p. 22).

When we read: because God has destined us for wrath, but to the acquiring of salvation through our Lord Jesus Christ (1Thes 5: 9), we must consider that the Apostle presents the figure of the narrow way: through our Lord Jesus Christ. In verse in comment, the term ' target ' was not employed in the sense of preordenar, and Yes, in the sense of ' reserve '.

The Apostle Paul was bringing to the memory of Christians to the current condition of them in Christ: sons of light (1Ts 5: 5), and recommends them to remain vigilant and sober (1Ts 5: 7), and are of God's power, which is the Gospel (1Ts 5: 8). For now, other than the time they were in darkness and were children of wrath, the Christians, on the basis of the path that leads to life (Jesus Christ our Lord), reached acquired salvation. That is, the Apostle does not say that the Christians were predestined to salvation, before that, by being on the narrow way, the target is now salvation, different from the wide way, which is wrath.

What is the function of a path? Lead to a place, i.e. a path has the right destination. The ' place ', the ' target ', binds to the path without any connotation of ' predestination ', ' Preview ', ' Foreordination '. The destination of the

path connected to the wide door is doom, as well as the fate of the Rodovia Presidente Dutra is the Rio de Janeiro for whoever comes out of São Paulo.

We must consider that the Lord Jesus said that whoever has destination is the path to urge people who porfiassem to enter by the narrow gate. In this way, Jesus shows that the traveler is not foreordained, predestined, etc., to destruction, before is the path that leads to a place of perdition.

In the face of Christ alert, it turns out that the traveler can change path, just as it is possible for someone who is in São Paulo to Rio de Janeiro by the Presidente Dutra highway take the Rodovia Raposo Tavares to the State of Paraná.

“Enter by the narrow gate; because wide is the gate, and the path that leads to destruction, and there are many who enter through it “(Mt 7:13);

But Woe unto you, scribes and Pharisees, hypocrites! since closing to men the Kingdom of heaven; and neither you nor let you go in to get those who are entering (Mt 23:13);

I am the door; If anyone enters by me will be saved, and will go, and out, and find pasture (0j 10: 9);

The port is spacious because many enter through Adam, and the path is spacious because all that are generated from Adam are driven to destruction. Jesus linked the bane to the path, and not to men. Through the parable it becomes apparent that the target binds to the path. The path and the target are fixed and trailers, however, the man is tied to the door (birth), which means that it is possible to leave the way you are and move on to the other.

The path is spacious

The port is spacious because all men, except Christ, come by Adam and the path is spacious because many men are driven to destruction.

In the parable of the two paths Jesus linked the bane to the path, and not to men. Through a careful reading of the parable is evidenced that the target is attached to the path.

Man is born for the first time according to the flesh, the blood and the will of man, IE is bound to the port (Oj 1:12). It was not God who established that the man would be raised in sin, before when Adam disobeyed, subjected himself to the condition alienated from God (SIN) and dragged all its descendants to the same condition. The wide door appeared in Adam, sinned and sold all its descendants to sin, so that when you come into the world, no man is free from sin.

The entry of men into the world by the wide door was linked to the first father of mankind, as Sunrise of meat is the only means of the man entering the world your first father sinned, and your interpreters have prevaricated while blatantly defying against me (43: 27; The 6: 7). To enter by the door wide man has no choice, as well as those who descended (children) of the slaves do not chose the social condition when they saw the world. That is, anyone who walks through the door wide chose to enter by it.

The figure is complete in itself, because the paths have a certain destination and immutable, however, men are not tied to a target, whether it is perdition or salvation.

Day in and day out, if a man want to get to a destination, not necessarily will have to choose which path to take, because the target is attached to the path. If a traveler wants to leave São Paulo to Rio de Janeiro, will have to go through the Rodovia Presidente Dutra.

Through the parable of the two paths it is clear that God has predestined not anyone to eternal salvation or eternal damnation. When a new man comes into the world, not necessarily walks through the door wide and will be in a wide path that leads to perdition (1 Cor. 15:46).

Anyone who enters the world by Adam is predestined to eternal damnation, because it is the path that leads to destruction. The wide way has one target, IE is tied to a place. The place that the wide way leads is doom, different from the narrow path that leads to salvation.

Similarly, anyone who enters by Adam is predestined to salvation, since, for having entered the world through the door wide, is in a wide path that leads to destruction. The idea that there are men who see the world predestined to salvation fails to consider that all are trained in iniquity and conceived in sin, therefore, are born sinners and in the way of perdition.

However, if there was predestination to salvation, not necessarily the individual predestined couldn't come to the world world by Adam. Would have to enter through another door, apart from Christ or of Adam, however, this port does not exist. To enter by Christ, first the man has to go by Adam, and after entering by Adam, you need to perform the work greater than that of the scribes and Pharisees, who is to believe in Christ, namely, being born again (Mt 5:20; Oj 3: 3 and Oj 6:29).

Who is born only once remains on the wide way, who is born again, i.e. the second time, gets out of the way of perdition and passes it to the path that leads to salvation, which is Christ.

Salvation and damnation are not destinations preordenados to men before they were born, on the contrary, salvation and damnation are linked to the way that men pursue after entering

through the doors. Men access the ports one at a time and in the following order: first the door wide, after the close. To enter by Adam, is on the path of doom, by Christ, will be in the way of salvation.

Many enter through the door wide

When they are born, the men are on a path of doom (except Christ), however, they are granted the opportunity to enter by the narrow gate. All men come through the door and, to receive salvation, need to go through another door, so that to achieve eternal life, the men must go through two doors, i.e. two births.

As already stated, the fate of a path is immutable, that is, if there is some kind of fatalism or determinism expressed in Christianity, it rests solely on the way, never about travelers.

All men enter this world by Adam, and none of them are predestined to salvation. What the Bible demonstrates is that all who enter by Adam travels a wide path that leads to destruction. The two paths are tied to specific places (destinations) and immutable.

As perdition (destination, place) is tied to the wide way, and not to men, Jesus makes a solemn invitation, true and real to all men born of Adam: "Enter by the narrow gate" (Mt 7:13). This invitation demonstrates that it is possible to change the destination path to destruction for the new and living way whose fate is eternal life.

The wide door is figure of natural birth and the narrow door of new birth. The wide door back to the world living souls and the narrow door back spiritual men (1 Corinthians 15:45 -49). The new birth says a new generation from imperishable seed (Word of God), other than natural birth, which is due to the

corruptible seed (1Pe 1:23).

In the parable of the two ports, port is the same as birth, so that all who are born of Adam, are the flesh and follow a path that leads to destruction. Similarly, all who come by Christ, are born again, are in a narrow path that leads to God.

Jesus said: "I am the door"! "I am the way"! First the man enters in this world by Adam, is then required to sign by Christ, being born again of water and the spirit. Christ is the path that leads man to God. Christ is the path that has the salvation as destination. Any who enter by It are in the path that leads only and specifically the God.

The path is narrow because few come by Christ, and the path is wide because there are many who enter through it. It's not behavior, morals or character that qualifies the width of the path, but the amount of access. It is not the man who makes the wide or narrow path with their actions which causes the path is narrow? asked Augustine.

He even responds: the path is not close by itself, but we do so, by inflating our pride ... ' Pearlman, Myer, Matthew, the Gospel of the great King, 1. editing, Rj, ed. CPAD, page. 42.

Path change

How to get out of the way off and enter the narrow path?

For the man be born again, you must first take upon themselves their own cross and follow after Christ, namely, to be born again you must first die (Col 3: 3). Without dying it is impossible to be born again I have been crucified with Christ; and I live, no longer I, but Christ lives in me; and the life that now live in the flesh live by faith in the son of God, who loved me, and gave himself for me (GAL 2:20; Rm 6: 6).

It is evident that, among those born of Adam no one

predestined to salvation, since, if not die and be born again, do not enter the Kingdom of heaven. However, those who enter in the heavens is the new creature, because the old generated in Adam is crucified and dead, showing that it is impossible to generated in Adam inherit salvation.

As someone born of Adam could be predestined to salvation, if before it is necessary to die?

If someone raised from seed of Adam were predestined to salvation, does not need to die with Christ. But, if it is necessary to die with Christ, of course no one is predestined to salvation. If there was predestination to salvation, it is certain that the man would not be subject to physical death: nor, nor to death with Christ.

The man who inherits the salvation in Christ is not the same that came to the world second Adam, because of the man who came to the world is only harnessed the mass, it is given a new heart and a new spirit. When the man dies with Christ, the vessel of dishonor is broken and made a new vase from the same mass. It is for this peculiarity which is impossible to man Adam generated have been predestined to salvation, it is necessary a new birth, a new creation, a new family, a new heart and a new spirit Or has not the Potter power over the clay, of the same mass make a vase to honor and another for dishonor? (Rm 9:21).

The man can take on two conditions:

1. a) lost, because when was born according to the flesh is carnal man, old creature, old man, old ' I ', land, etc., and:
2. b) except, since when is born again, crucified the old nature and was again created in righteousness and true holiness.

If the old creature is crucified and dies, it is certain that such an individual was not predestined to salvation.

I repeat, if the man was predestined to salvation would not need to die to be generated a new man.

The new man is created in righteousness and true holiness, different from the old man who was raised in iniquity and in sin (Psalm 51: 5). The new man has a new heart and a new spirit, therefore, has no link with the old man who inherited a heart of stone. The old man was not predestinando to salvation, it is necessary to crucificarem the old nature with their desires to be saved (Gl 5:24).

The idea that God has predestined some men to salvation and others to eternal damnation before coming to the world, not consistent with the positioning of the Bible, because if that were so, the men generated Adam predestined to salvation would not have to be crucified I am crucified with Christ; and I live, no longer I, but Christ lives in me; and the life that now live in the flesh live by faith in the son of God, who loved me, and gave himself for me (GAL 2:20). As it is essential the crucifixion with Christ, there is certainly no predestination of individuals to salvation. As it is essential to die and be reborn, certainly the saved is not the same man who was born according to the flesh and blood, is a new creature (Oj 1:12 -13; 5:17 2Co).

The predestination which the Bible is to be son by adoption, which differs greatly from the idea of predestination to salvation (Eph 1: 5).

What does it mean to be predestined to son by adoption? Any that come through Christ and persevere in him won't have another destination: is one of the sons of God (Rm 8:29). When the man enters by Christ, being born again, is destined to be a child for adoption, so that Jesus Christ is God's firstborn among many brethren.

All who enter by the narrow gate, which is Christ, know God, or rather been known him (conhecetornar-if one body, intimate

communion). So that Christ was raised to the position of the firstborn among many brethren, after die and rise again (once off introduced in the world being the only begotten son of God), all that came by Christ were predestined to be sons of God "because once he also predestined to be conformed to the image of his son, in order that he might be the firstborn among many brethren" (Rm 8:29).

Without the Church, the Assembly of the firstborn, there would not be as Jesus be the firstborn among many brethren. Depending on the purpose of make Christ preeminent in all, God created a new category of men like Christ, being himself the head. For the first-born be pre-eminent, there is the need of brothers like him at all. Between sublime, Christ is mui sublime. It is in this sense that God has predestined those who met the Christ to children by adoption, diverse subject the idea of predestination to salvation (Eph 1: 5).

All times the Apostle Paul addresses the issue of predestination, it does so in connection with the divine affiliation, so that any that come through Christ, God's son is inexorably. There is another destination, or destination for those who enter through Christ: are children for adoption.

A bad reading of Scriptures that despises the fact that salvation is not the same as divine sonship will lead the reader to consider that the term applies to the salvation and predestination to damnation, however, the misapprehension occurs because it is possible to attain salvation without, however, achieving similar condition to Christ. Be similar to Christ is a condition unique to the that make up the body of Christ: the Church (1 John 3: 2).

Men saved in the Millennium will not be part of the Church, so that there will be children by adoption and nor will it be like Christ. The Bible shows that, in addition to being saved from damnation established in Adam, the believers have attained the similar position to Christ, children of God,

participants of the Assembly of the first-born, to let Christ be the firstborn and has the preeminence among many brethren.

The condition of members of the body of Christ in the fullness of time (GAL. 4: 4), the Church is completely separate from the saved at other times. The big difference is in terms of membership. While the saved to the part of the Church are counted as sons of Israel, the Christians are counted as sons of God, as Christ is, Christians will see it and be like him. Because of this condition, to know: similar to Christ, the Church will be given the autonomy to judge angels (1 Corinthians 6: 2 -3).

The balance between the figures

There is a balance between the elements that make up the figures of the two doors and two paths. For example: As Christ is the head of a generation of spiritual men (servants of Justice), and is the narrow door; the wide door also refers to the head of a generation of men, however, of carnal men, servants of sin.

To better understand the figure of two doors, it is essential to understand that in Christ, God establishes his righteousness, so that, by the first Adam's disobedience of the death penalty was imposed and all died. By the last Adam's obedience, the resurrection came, therefore, all believers are made alive (2Co 15:21 -22).

However, if justice is in obedience to Christ and the injustice in Adam's disobedience, God's righteousness is obedience: Act replacement instead of disobedience.

However, those born of disobedience are children of wrath, of doom; already the children of obedience in Christ are God's children.

The relationship between Jesus and Adam is sharp in Romans 5, verses 14 to 19: "However, death reigned from Adam to Moses, even over those who had not sinned in the likeness of the transgression of Adam, which is the figure of him who was to come. But the free gift is not like the offense. Because, if the offense of a killed many, much more the grace of God and the gift by grace, which is of one man, Jesus Christ, abounded to many. And it wasn't the dom as the offense, by one that sinned. Because the judgment came from a single offense, in fact, to condemnation, but the free gift came from many offenses to justification. For if by the one man's offense death reigned for only this one, much more those who receive abundance of grace and of the gift of righteousness will reign in life by one, Jesus Christ. As well as through one man's offense judgment came to all men, resulting in condemnation, even so through one man's righteous Act the free gift came to all men, resulting in justification of life. Because, as by one man's disobedience many were made sinners, so by one man's obedience many will be made righteous ".

The target is tied to the path, and not to men

Through the figures of the two paths, the paths are permanently coupled to a place, a destination. Through the figure of the two ports, we can see that the men are linked to a condition arising out of his birth: carnal or spiritual.

God will not change the destination of the paths (salvation and perdition) and not the condition resulting from the birth (SIN and justice), i.e. the place of perdition and resting place, and lost and saved. But, as the condition of birth can be changed, through the ambassadors of God pray, which men enter by the narrow gate porfiem by Enfiar by enter by the narrow gate; because I tell you that many will come, and will not be able to (Lc 13:24); Lucky that we are ambassadors of Christ, as if God for us rogasse. Please you, therefore, the

part of Christ, that ye reconcilieis with God "(2Co 5:20).

The message of reconciliation is ambassadors of Christ (2Co 5:18). Reconciliation there is opportunity, and not Foreordination. In God there is freedom, because freedom is relevant to the spirit of God. If there is freedom on the spirit that gives life, certain is that nothing was foreordained regarding the future of men, demonstrating the sovereignty and the righteousness of God that nobody overwhelms The Almighty cannot reach; big is in power; but nobody overwhelms in judgment and grandeur of Justice (job 37: 23).

The man without Christ is separated from God in the light of the path, rather than a destination, sina, fate, predestination, Foreordination, etc. "because the Lord knows the way of the righteous; but the way of the ungodly shall perish "(PS. 1: 6); And your ears shall hear a word behind thee, saying, this is the way, walk ye in it, without you when neither to the right nor to the left (30: 21).