

- Systemic Teaching about Christian Life -

Evangeliu

Das 1. Capitel.

Von Christi Person und Amt; wie auch von Andrea, Petrus
und Nathanael, seinen Jüngern.

Im * Anfang war das † Wort
war bei Gott, und ** Gott war das

* 1 Mos. 1, 1. † 1 Joh. 1, 1

2. Derselbe * war im Anfang bei
3. Alle
und ohne dasselbe ist nichts gema
macht ist.

4. In ihm * war das Leben, und
war das † Licht der Menschen * c. 5, 2

5. Und das * Licht scheinete in der Fin
und die Finsterniß haben es nicht begriffen

* c. 8, 12. u. 9, 5. u.

6. * Es ward ein Mensch von Gott gesa
der hieß Johannes.

* Matth. 3, 1. u. 11, 10. Marc. 1,

7. Derselbe kam zum Zeugniß, daß er von
dem Licht zeugete, auf daß sie Alle durch ihn
glaubten

8. Er war nicht das Licht, sondern daß er ein

The Gospel of Salvation

Series:
THE GOSPEL
The Good News of God

3rd Edition – Mar/2020 – English Translation – Mar/2020

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General Considerations about Using This Material:

The subject presented in this material aims to provide support to knowledge and an in-depth study of the Bible and the Christian life.

Based on the understanding that in the Christian Bible is contained the consolidation of fundamental and formal records of the writings inspired by God for humanity and each person of it, the contents exposed in this material are not intended to add, ever, anything to the Bible, nor ever remove anything from it. The aim through this subject is to contribute to the exploration of what already was registered and passed on to us over thousands of years of history by the One Creator and Lord of Heaven and Earth.

The contents presented on the next pages, of course, intend to address just a portion of the essential themes of life displayed with such great amplitude in the Bible. On the other hand, however, this subject is presented in a grouped, colligated, organized and systematized manner with the objective to serve as an aid to knowledge and understanding of the Christian life without losing sight of the main aspects of it.

Ecclesiastes 12: 11 The words of the wise are like goads, and the words of scholars are like well-driven nails, given by one Shepherd.

Related words put together, as told in the biblical text above, serve as goads and nails for fixing supports and help for the life of people that hear and receive them. Therefore, one objective of this material is to study and seek a broader understanding of the truths handed down to us by the Unique Pastor and God, the Creator of Heaven and Earth.

We would still like to suggest that the reading and studying of this material also should always be accompanied by prudence and proper investigation, believing that this is a very healthy habit to be practiced toward any material presented to a person.

The act of acceptance, rejection, or “retaining what is good,” is a personal and individual attribute given to those who receive the wisdom from God and which should be exercised or used by them toward all that comes into their hands.

Proverbs 8: 12 "I, wisdom, dwell with prudence, And find out knowledge and discretion.

Acts 17: 11 These were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily to find out whether these things were so.

Proverbs 16: 1 The preparations of the heart belong to man, But the answer of the tongue is from the LORD.

2 All the ways of a man are pure in his own eyes, But the LORD weighs the spirits.

3 Commit your works to the LORD, And your thoughts will be established.

More details about these initial considerations are posted at www.zoominchristianlife.org.

Ronald Gortz and Irmelin Gortz, servants of the Lord Jesus Christ!

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*Revelation 21: 5 Then He who sat on the throne said, "Behold, I make all things new." And He said to me, "Write, for these words are true and faithful."
6 And He said to me, "It is done! I am the Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts.*

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*1Timothy 2: 3 For this is good and acceptable in the sight of God our Savior,
4 who desires all men to be saved and to come to the knowledge of the truth.*

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C1. The Most Disseminated Emphasis of the Gospel of God

The subject covered in this new material refers to one of the themes that make up the series [The Gospel, The Good News of God](#), which already has the following previous subjects:

- ⇒ 1) Much More Than a Message: An Offer of Life!
- ⇒ 2) The Limit of the Unlimited Gospel;
- ⇒ 3) The Gospel of the Creator;
- ⇒ 4) The Gospel of Christ;
- ⇒ 5) The Gospel of the Kingdom of God;
- ⇒ 6) The Gospel of the Righteousness of God;
- ⇒ 7) The Gospel of Peace.

In the subjects mentioned above, it has been highlighted that the Gospel of God refers to an offer of newness of life presented directly by God to humankind and also that the breadth of the Gospel is so extensive and comprehensive that it is necessary to use various compound names to expose its greatness and the diversity of its characteristics.

We understand that it is important still to remember here that the different compound names do not constitute distinct gospels. There is only one Gospel of God. The various compound names of the Gospel, therefore, announce some of the most prominent facets of this one Gospel.

The Gospel of God presents a wide variety of characteristics, for it is through the Gospel that God offers all the necessary provisions so that human beings can be fully supported to live according to the Lord's will. Each of the extraordinary facets of the Gospel of God is vital or essential, for they complement each other so that God's purpose may be fulfilled in the life of those to whom the Gospel is addressed.

In other words, and considering once again that the Gospel of God is much more than an informative message, it is a real offer of gifts from the Lord to human beings, we can say that in each of the compound names of the Gospel of God is also revealed a particular and fundamental aspect about which the Lord wants us to become aware so that we may know our need for it, and that we may also know that in the Gospel it is widely offered to us.

When God, through His gospel, offers us countless gifts, the Lord in advance offers us what we truly need, even if we do not know for sure what we need or even if we are looking in the wrong direction for what is so necessary for us.

Thus, **in this new subject, we would like to observe one more compound name exposed in the word of God regarding the Gospel, which is presented to us associated with the salvation that God offers to all human beings or also referred to as the Gospel of Our Salvation or just the Gospel of Salvation**, as initially exemplified below:

*Ephesians 1: 13 **In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise,**
14 **who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.***

*Acts 28: 28 **Therefore let it be known to you that the salvation of God has been sent to the Gentiles, and they will hear it!***

Moreover, when the history of spreading the Gospel is observed, it can be seen that the emphasis on the need for salvation that each human being presents, has, probably, become the aspect that received and still receives the most attention of those who spread the Gospel or those who testify about it, demonstrating how central and necessary it was and still is that a specific approach to the Gospel on this point should also always be taken in consideration.

Among so many specific and striking facets that are contained in the Gospel of God, the aspects related to salvation or its details are points that should never be despised or overlooked. On the contrary, the items of the Gospel related to salvation should always be among those points that need to be highlighted, known, and experienced most because of the essential, crucial, and practical role that they play for the eternal life of an individual and for the relationship of each person with the other aspects of the Gospel of the Lord.

C2. The Unique Condition of the Salvation Offered by the Gospel

One of the ways in which we may advance in knowledge about the breadth of the Gospel of God, as we already mentioned in the previous chapter, is to know the various compound names that are used for this Gospel in the Scriptures. However, for this knowledge to be more accurate and useful, it is also necessary to know in more detail the main characteristics that are associated with each of these different names.

For example, for a person to understand better or more widely what the Gospel of the Kingdom, the Gospel of God's Righteousness, and the Gospel of Peace is, it is necessary for him or her also coming to know what the Lord teaches about what His kingdom, righteousness, and peace are. For people not to incur deductions and definitions of their own or the world about what is associated with each of the names of the Gospel or what indeed constitutes them, they need to be instructed on what the Lord Himself declares and teaches about every main facet of His Gospel.

Therefore, just as the definitions of the kingdom, righteousness, and peace of God are established and revealed by the One who offers them and makes them available to human beings, and not by the world nor by its inhabitants, so it also regards the salvation offered specifically by the Gospel of the Lord.

For a person to understand the facet of salvation associated with the Gospel in a more profound and precise way, one also needs to know more accurately or in detail what indeed are the characteristics that God attributes to this particular facet of His Gospel.

In the world, there are many needs for salvation, many different types of salvation, and constant needs for rescue interventions in the most diverse areas and at the most varied moments of people's lives. However, are these the primary salvation needs that the Gospel of Salvation aims to meet? Would the ultimate goal of the Gospel of Salvation be to present itself as the full solution to the continuous demand for protection and deliverance from the most diverse material, physical, or natural situations in which people need to be saved?

When we look at the account of the latest events that occurred around the crucifixion of Christ, we can see that the two criminals crucified alongside the Lord Jesus had divergent expectations concerning the salvation of God. While one of the evildoers saw in the imminence of death also the end of any possibility of some action of the salvation of the Lord, the other saw that the salvation that Christ offered was far superior to the temporal and earthly deliverance that many awaited. Although seeing that he would not be saved from the crucifixion and the physical death that followed it, the evildoer who realized the greatness of God's salvation that was in Christ honored the Savior and cried out to Him for the broader or higher aspect of this salvation, to the point of also receiving it from the Lord, according to the narrative below:

*Luke 23: 39 **Then one of the criminals who were hanged blasphemed Him, saying, "If You are the Christ, save Yourself and us."**
40 **But the other, answering, rebuked him, saying, "Do you not even fear God, seeing you are under the same condemnation?"***

- 41 And we indeed justly, for we receive the due reward of our deeds; but this Man has done nothing wrong."*
- 42 Then he said to Jesus, "Lord, remember me when You come into Your kingdom."*
- 43 And Jesus said to him, "Assuredly, I say to you, today you will be with Me in Paradise."*
-

Since the salvation contained in the Gospel of God comes from the kingdom of God, it should be noted that it is also according to this kingdom that it is offered to human beings.

Although God has all the power to manifest Himself as the Savior of people in the most diverse material areas of their lives, and even though the Lord does this type of salvation on their behalf countless times since without the Lord's continuous intervention no one would be able to subsist in its natural life condition, the salvation that the heavenly Gospel offers has its own or specific purposes and which are defined according to the kingdom of God, and not according to the kingdoms of the world.

The salvation offered in the Gospel of God is the most essential and valuable salvation that has ever existed, exists, or will ever exist. And the salvation that the Gospel of the Lord presents is the most important salvation that a person can experience in his or her entire existence.

At this point, we want to underscore once again that God can save and continuously saves people from all sorts of salvation needs that they face in their daily lives, but this does not mean that this kind of salvation is the type defined by the Lord as the salvation that constitutes one of the compound names of His Gospel. The Scriptures inform us that not even a sparrow falls to the ground without the consent of the Lord who reigns over everything, everyone, and every detail, but even so the salvation presented by the Gospel has a specific purpose and which is very distinct from this general care that God performs for all creation.

The salvation offered by the Gospel of God is unique in its constitution, the way in which it is offered, how it can be received, as well as regarding the purposes for which it is offered.

C3. The Objectivity of the Gospel Expressed in the Aspect of Salvation

In the first chapter of the present subject, we consider that the association of the Gospel with the aspect of salvation is probably the way in which the Gospel of the Lord was most disseminated over the centuries and, consequently, it also became the reference by which the Gospel is best known.

And it seems to us that the fact that the Gospel of God is more widely disseminated and known by the compound name The Gospel of Salvation also occurred, in part, precisely because of the peculiar characteristics that exist in the points related to the very salvation that is offered by the Gospel.

As seen in the previous chapter, the aspects of the salvation of the Gospel are unique in terms of the kind of salvation it offers when compared to other types of salvation, but we would like to highlight here that they are also peculiar in relation to the other aspects of the same Gospel.

The aspects of the Gospel of the Creator, of Christ, of the kingdom of the Lord, and the righteousness of God present us with an ample demonstration of the foundation and provision that have been made and that are necessary so that the salvation, presented in the same Gospel, could be and can be fully or perfectly offered to human beings.

Without the aspects that give a firm foundation and support to the Gospel of the Lord, an offer of salvation that would be entirely sufficient and eternal would never be possible to be fulfilled. Each of the aspects that are part of the Gospel of God, of Christ, of the kingdom of the Lord, and the righteousness of God is absolutely essential for the salvation offered in it to be sufficiently comprehensive and appropriately supported so that everything that is offered in its propositions and actions also may come to be accomplished.

Therefore, in a way, we may say that a large part of the aspects of the Gospel found in the facets associated with the other compound names exists and converges in favor of the facet of salvation contained in this Gospel, for from the practical perspective of a person who needs to be saved, the aspect of salvation is the aspect that most objectively can make what the Gospel offers into an accessible, tangible, or personal experience.

The aspect of salvation offered through the Gospel of God is the point that highlights the purpose of all the provision made by God through the same Gospel so that an intervention on behalf of those who need to be saved may also be presented to them and may come to be fulfilled in a real or practical way in their lives.

The salvation presented in the Gospel of God is wonderful and, undoubtedly, deserving a particular or outstanding attention among the most diverse aspects of the heavenly Gospel, for the aspect of salvation in the Gospel is the proposition of an extremely practical intervention of God in favor of people that makes the availability of all the other characteristics of the Gospel effectively tangible to those to whom it is offered.

The aspect of salvation demonstrates how accessible and objective the whole proposition of the Gospel is.

God did not reveal His Gospel so that people would only hear about a beautiful and possible proposition of access to the various virtues of the Lord and His kingdom. God presented His Gospel to the world so that the people who live in it can be saved from the condition that restricts them from accessing the position in which they are given indeed an ample way to the gifts that can grant them a true and lasting newness of life.

Through the aspect of salvation, God shows us that His love does not consist of merely figurative words or purposes, but of real power and the living expression of the Lord Himself in behalf of those who need His salvation.

John 3: 16 For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.

17 For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.

Romans 1: 16 For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.

17 For in it the righteousness of God is revealed from faith to faith; as it is written, "The just shall live by faith."

Furthermore, seeing the Gospel of God also from the perspective of the Gospel of Salvation demonstrates, once again, that the offer of the Gospel is not a gift to be merely added to the condition of life in which people find themselves or to be increased in its other natural or temporal resources.

The Gospel of God, also as the Gospel of Salvation, is a gift addressed to human beings because they indeed need to be saved from the condition they find themselves and because they need to be rescued from the path of perdition to which they are subject.

Therefore, **the objectivity of the aspect of salvation in the Gospel is that God has already prepared and made available all that is necessary for us to be saved, but also that the Lord offers Himself to actually set us free and put us in a position that makes it possible to receive and enjoy indeed what is offered to us by His Gospel and what is necessary for our eternal life.**

When accepted, the salvation aspect of the Gospel connects the one who needs to be redeemed with all the provision of redemption and deliverance already made available by the Heavenly Father in Christ Jesus, as well as connects the saved individual with the provision of the newness of life available to him or her in the Lord of Eternal Salvation.

Romans 5: 8 But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.

9 Much more then, having now been justified by His blood, we shall be saved from wrath through Him.

*Romans 8: 32 **He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?***

C4. The Central Focus of the Gospel of Salvation

When people begin to hear the announcement that God freely offers them salvation and that the Lord is willing to assist them through His grace, the most varied interpretations of what this free salvation could be might also be imagined or elaborated by people.

In the previous chapter, it was addressed that the aspect of salvation gives the whole Gospel unique practicality and objectivity, but in this chapter, we believe it is interesting to highlight that people, also concerning the point of salvation, create and announce the most varied and false expectations about it and what the Gospel of God offers.

In the Scriptures referring to the days when the Lord Jesus came in the flesh into the world, for example, it can be clearly seen that many people already had a conception of how the Savior, the Christ, or the Messiah that they were waiting for should be, even before they came to know who the Christ sent by the Heavenly Father was and what He was actually offering them.

Many people who lived in the time when the Lord manifested Himself in the flesh to the world, and what is no different in any other time, thought that the salvation provided by the heavenly kingdom would come through a ruler or a natural leader specially enabled or empowered by God and who would grant them liberation from the oppression of the most diverse natural enemies, whether these were other peoples or individuals from within their own people. And yet, many thought that this new ruler would grant them an ample supply of natural resources so that they and their descendants would be able to enjoy their lives on Earth safely and with an abundance of health and goods.

When the Lord Jesus came into the world as the Son of Man, many people, as it still is today, thought that the “ideal savior” of the world would be the one who would come to save people from all their afflictions, persecutions, addictions, illnesses, strife, family failures, professional frustrations, financial failures, arrests, and the shortcomings of every order so that they would become able and abundantly supplied to live “well” their life on Earth or to broadly enjoyed it in the natural realm.

After Adam’s fall into sin, people in all ages had a sense of a need of becoming saved from the conditions of life in which they found themselves, but in a large number of cases, they rarely had a real sense of “from that” they needed to be saved indeed.

Even in the present day or after the Gospel of God and the Salvation contained in this Gospel have already been disseminated and made available for almost two thousand years, it can still be noted that a vast part of people remains distanced from understanding or accepting to understand about whom the salvation contained in the Gospel came to save and from what it came to save those who need to be saved.

Many people like to quote the phrase “only Jesus saves,” but among these people, there are also several who do not know accurately to whom the Lord Jesus offers the salvation of His Gospel and from what He promises to save those who receive it. And as a result of it, many also do not know to explain what the salvation presented by the Lord in His Gospel is about.

Throughout human history, it may be observed that people of all social classes have chased what many of them call as supposed “encounters with God,” doing so with the

expectation that by them, they would find divine manifestations for the sake of their salvation. However, many, many times, they did it intending to find the salvation that they themselves understood as necessary and not the salvation that is offered by the Lord and that they needed indeed.

While in the flesh on Earth, the Lord Jesus Christ Himself said that many of those who came to Him to be saved did so primarily because of the temporal nourishment He had sometimes given them. The provisioning of natural bread, performed by the Lord Jesus on some occasions, made people who received this bread soon attempt to make Christ a king according to their own perspective, for they did not seek the Lord in the sense of wanting the salvation they really needed for their lives.

*John 6: 14 Then those men, when they had seen the sign that Jesus did, said, "This is truly the Prophet who is to come into the world."
15 Therefore when Jesus perceived that they were about to come and take Him by force to make Him king, He departed again to the mountain by Himself alone.*

*...
26 Jesus answered them and said, "Most assuredly, I say to you, you seek Me, not because you saw the signs, but because you ate of the loaves and were filled."
----*

The Scriptures show us that God is kind and generous towards all human beings. And if there is still an amount of time of natural life left for them, this time is only given because the Lord grants them mercy and the breath of life, but it is not essentially the maintenance of this temporal life that makes up the central focus of what the Gospel of Salvation offers to provide.

The Lord teaches us that great deeds or works can accompany the salvation He provides on the material level, and often they occur so that people may raise their eyes to return to believe that the Lord God is sovereign over all creation. However, in many ways, the Lord also teaches us that this is not the central point of what He offers through His Gospel.

Here we understand that it is very significant to repeat the aspect that **there is a remarkable difference between seeking God because of a need for a temporary or natural provision and seeking God for the salvation that the Gospel of the Lord offers us.**

The Gospel of Salvation demonstrates that Christ is indeed powerful to perform signs and miracles that are necessary for a person to be able to receive and hear the salvation of the Gospel of Salvation, but the salvation offered by God is more comprehensive than signs, miracles, food or drink in the natural level. God's salvation is mighty for working signs and wonders in the natural realm, but these are aspects that cooperate for the higher or supreme goal of each person's eternal salvation.

In approaching the Gospel from the perspective of salvation, we understand that it is of most significance to note that this salvation is not intended merely to be a means to help those in need of natural aspects of life, but it is offered to free and eternally save those who find themselves in a condition of being lost.

*Luke 19: 10 **For the Son of Man has come to seek and to save that which was lost.***

The salvation contained in the Gospel of God has a very precise central focus, which is to save the one who is lost concerning what God says he or she needs to reach eternal salvation.

The salvation contained in the Gospel aims to save people from their state of being lost in relation to the position of life that God longs for each person, and not necessarily from that state that many people or the world consider as a condition of destruction or being lost.

As much as the Lord is willing to help and indeed helps people in the most diverse conditions in which physical or even mental and emotional situation of getting lost is imminent, ultimately, it is not specifically or only from this kind of destruction that the Gospel of Salvation offers to save people.

If God understands that He needs to intervene on behalf of a person or to answer an individual's prayer, nothing can stop the Lord Jesus Christ from also saving the one who cries out for salvation on the natural level. However, **the essence of salvation offered by the Gospel is not primarily in signs and miracles in the natural sphere, it is in the offer to free people from perdition because of their subjugation to sin and, mainly, because of their withdrawal from closer fellowship with their Eternal Creator.**

Bearing in mind that the word “perdition” or “being lost,” used by the Lord Jesus when declaring the specific focus aimed by the salvation that He came to offer, can also mean a departure from the state and condition of saved or a deviation to the path where there is perdition, an individual called by the Lord as “being lost” is one who has strayed from fellowship with true eternal life. It is the person subject to the practices of a life dissociated from the instruction and the will of the Lord. It refers to the individuals who follow the paths proposed by the creature instead of following the ways of their Lord and Creator.

*Ephesians 2: 1 **And you He made alive, who were dead in trespasses and sins,**
2 in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience,
3 among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others.*

The salvation offered by God in His Gospel aims to free people from a state or condition of death regarding the spiritual life that is available to them in the Lord, that is, the newness of life from which they would be eternally deprived or unable to access if salvation had not been offered to them through heavenly grace and mercy.

Although people are often faced with many natural situations in which they need the intervention of actions of salvation, their liberation from being dead in their trespasses

and sins will ultimately always be the most necessary and significant. The condition of being subject to a state of death before the eyes of God even though having natural life, which is more widely addressed in the subject on The Gospel of God's Righteousness, has always been and continues to be the condition of which the human being really or above all needs to be redeemed, freed, or saved.

The Lord Jesus Christ, evidently and as an example, wants to provide the necessary assistance so that those who are subjected to some addiction to natural things may become released from it. However, this is not yet the supreme salvation contained in the Gospel and offered to those who are "lost" or "dead in their trespasses and sins." The salvation that God offers in the Gospel aims to save those who are subject to addictions, but, equally, it wants to save those who are not considered as addicted by the society, because before sin and before God, both are sinners in need of the same eternal salvation that is found in the heavenly Gospel.

Just as the Lord Jesus Christ declared that the Heavenly Father loved the world in such manner that He gave His Son for all people and that all who come to believe in Him can be saved eternally, so also Paul explicitly presents that all people have become "lost," or "turned aside," thus becoming subject to a situation of needing a salvation that goes beyond their natural demands for salvation.

*Romans 3: 10 As it is written: "There is none righteous, no, not one;
11 There is none who understands; There is none who seeks after God.
12 They have all turned aside; They have together become unprofitable; There is none who does good, no, not one."*

Romans 3: 23 ... for all have sinned and fall short of the glory of God, ...

Although God is benevolent and helps people with their challenges of salvation in the natural world, the salvation proposition contained in the Gospel does not have the primary or main goal of restoring people in natural life or without them reaching the eternal salvation of their souls.

The conquest of the whole world, at the cost of the eternal loss of the soul, is worth nothing and does not profit anything, because the necessary value for the redemption of a lost soul can never come to be supplied by the world or by the amounts of resources that a person has in one's natural life.

Matthew 16: 26 For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul?

*Psalms 49: 1 Hear this, all peoples; Give ear, all inhabitants of the world,
2 Both low and high, Rich and poor together.
3 My mouth shall speak wisdom, And the meditation of my heart shall give understanding.
4 I will incline my ear to a proverb; I will disclose my dark saying on the harp.*

- 5 *Why should I fear in the days of evil, When the iniquity at my heels surrounds me?*
- 6 *Those who trust in their wealth And boast in the multitude of their riches,*
- 7 *None of them can by any means redeem his brother, Nor give to God a ransom for him,*
- 8 *(For the redemption of their souls is costly, And it shall cease forever),*
- 9 *That he should continue to live eternally, And not see the Pit.*
- 10 *For he sees wise men die; Likewise the fool and the senseless person perish, And leave their wealth to others.*
- 11 *Their inner thought is that their houses will last forever, Their dwelling places to all generations; They call their lands after their own names.*
- 12 *Nevertheless man, though in honor, does not remain; He is like the beasts that perish.*
- 13 *This is the way of those who are foolish, And of their posterity who approve their sayings.*
- 14 *Like sheep they are laid in the grave; Death shall feed on them; The upright shall have dominion over them in the morning; And their beauty shall be consumed in the grave, far from their dwelling.*
- 15 *But God will redeem my soul from the power of the grave, For He shall receive me.*
- 16 *Do not be afraid when one becomes rich, When the glory of his house is increased;*
- 17 *For when he dies he shall carry nothing away; His glory shall not descend after him.*
- 18 *Though while he lives he blesses himself (For men will praise you when you do well for yourself),*
- 19 *He shall go to the generation of his fathers; They shall never see light.*
- 20 *A man who is in honor, yet does not understand, Is like the beasts that perish.*
-

Although God provides many deliverances and healings to people also on the more temporal level, the salvation proposed in the Gospel of God is the salvation that transcends human times on Earth. It is a salvation that is manifested in the transient time that is known in the world at present, but that also goes far beyond this temporal life. Just as the lifetime of a soul is not limited to earthly time, as many want to claim, so the salvation contained in the Gospel is not limited to what can be seen through natural eyes.

The Lord can intervene and intervenes to provide relief to people from temporal oppression, to grant liberation from addictions, yokes, and prisons in the present world, to help couples to restore failed marriages, and so many other precious aspects of the actions that God does in each generation or for those who cry out to Him to receive help. However, this is not yet the essential part of the salvation contained in the Gospel and which the Lord wants each individual to experience personally.

While in the flesh in the world, the Lord Jesus Christ Himself warned people that over the centuries, many would seek to distort the central focus of His offer of salvation and that many of them would even do several signs and perform expressive deeds to try

to lead people away from the salvation of their soul. That is why it is also so important to be clear about the central focus of the salvation that is part of the Heavenly Father's Gospel.

Mark 13: 5 **And Jesus, answering them, began to say: "Take heed that no one deceives you."**

Ephesians 5: 5 **For this you know, that no fornicator, unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Christ and God.**

6 Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience.

The Gospel of Salvation is presented to the world to call sinners to repent of the ways that dissociate them from the fellowship with the Lord and through which they become subject to eternal perdition, as well as it aims to perform salvation for eternal life as soon as they accept the offer of the Gospel presented to them by God.

Mark 2: 17 **When Jesus heard it, He said to them, "Those who are well have no need of a physician, but those who are sick. I did not come to call the righteous, but sinners, to repentance."**

Matthew 9: 13 **But go and learn what this means: 'I desire mercy and not sacrifice.' For I did not come to call the righteous, but sinners, to repentance.**

For the Lord Jesus Christ, the salvation contained in the Gospel is priceless and incomparable to the things of the world, to the point that the Lord Jesus comes to express that even if a person will have to restrict oneself from aspects of one's natural condition in the world, this still is better than to live naturally complete and after the temporal life come to be thrown into hell fire.

Matthew 18: 8 **If your hand or foot causes you to sin, cut it off and cast it from you. It is better for you to enter into life lame or maimed, rather than having two hands or two feet, to be cast into the everlasting fire.**

9 And if your eye causes you to sin, pluck it out and cast it from you. It is better for you to enter into life with one eye, rather than having two eyes, to be cast into hell fire.

Even though it seems that the Lord Jesus used the words of the last text mentioned above in an illustrative way to relate them respectively to works, paths, and visions that human beings practice, and that it is better for a person to give up some particular works, ways, and points of view of the flesh and the world than to see one's soul becoming lost, we cannot fail to notice the severity with which the Lord treats the importance of eternal salvation in comparison to natural or earthly things.

Although the salvation that comes from God can turn out to be very wide in benefits also in what concerns many natural aspects in the lives of those who receive it and still have time to live in the present world, the central focus of the salvation contained in the Gospel never deviates from granting us the salvation of the soul and helping us to remain in this salvation until we have received the crown of life forever in the eternal glory, which is also clearly expressed by Peter, an apostle of the Lord Jesus Christ, in his first letter, as described below:

1 Peter 1: 3 Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead,
4 to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you,
5 who are kept by the power of God through faith for salvation ready to be revealed in the last time.
6 In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials,
7 that the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ,
8 whom having not seen you love. Though now you do not see Him, yet believing, you rejoice with joy inexpressible and full of glory,
9 receiving the end of your faith: the salvation of your souls.

C5. The Centrality of the Eternal Aspect in the Gospel of Salvation

The Scriptures often declare that God wants the good for all human beings and wants their well-being even while they are still living on Earth. God does not want human beings to be subject to oppression, slavery, and fears, but because they distance themselves from the fellowship with the Lord, they also reap much of what their choice attracts to their lives.

In the material on the Gospel of Peace of this same series of subjects, it was exposed that the departure from fellowship with God ends up leading people to paths that are dissociated from the will of God and from which conflicts and wars among human beings originate. When people walk apart from the fellowship with the Creator of their lives, they end up incurring a successive series of behaviors that bring suffering and pain, even though some of these conducts might momentarily seem like paths of pleasure and joy.

Thus, in general, the sufferings that exist on Earth have their origin in some way associated with the departure from the fellowship with God that humanity has adopted over the centuries of its existence. The attitude of withdrawing from an appropriate relationship with the Eternal Creator even results in that people who do not return to the path of the Lord also try to put under sufferings and persecutions those who choose the way of reconciliation with God and to walk in the path that He points out to them.

In the themes referenced in the previous paragraphs, texts were explored that teach us that inappropriate friendship with the created world to the detriment of the relationship with the Lord characterizes as enmity against God, for when a person clings more to the creation than to the Creator, one also begins to show, through thoughts, words, or deeds, his or her expectation that sufficiency for life and the right decisions toward it might be found in the created things or that the creation could live independently of its Creator.

The type of posture described in the previous paragraphs constitutes enmity towards God by the fact that people declare positions and adopt attitudes that are opposed to the Creator's own declarations that the human being needs God to live a relevant life both in the present and in the future. And it is by this enmity towards God that human beings end up turning away from the Lord and inflict suffering on themselves and on many of those who live around them.

Nevertheless, even in the face of people's opposite stance towards their Creator, God does not want that the most precious thing that they received when conceived will be destroyed or remain in opposition to Him, as seen widely by the subject on The Gospel of the Righteousness of God and also mentioned briefly in the previous chapters. Despite people's opposition to Him, and by which they put themselves on the path of suffering and death, the Lord does not want the living soul that each person received when one was conceived to remain on this path of destruction or to suffer forever.

Therefore, **the redemption or salvation of people's souls expresses an essential point of what the salvation offered by God aims to save for eternity.**

The fact that the Gospel of God is also called the Gospel of Salvation evidences in a very explicit or firm way that the objective of this Gospel is

not the condemnation or the destruction of souls, because a proposition of salvation is precisely the proposition of a way out, a possibility of exit, or a path of escape from the condition of destruction, as also stated in the texts below:

Luke 9: 56(a) For the Son of Man did not come to destroy men's lives (or souls) but to save them.

2 Peter 3: 9 The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.

In recent generations, the science of human beings has advanced, widely, both in space research and in studies directed at microorganisms. And it has progressed to levels that previous generations could not even have imagined would be possible to achieve. However, as for the future of the soul after the time of life on Earth, all the scientific potential available at the natural level remains as meaningless as in the early centuries of human life.

The average time of the natural life of people on Earth has also been extended by a few years and decades in recent centuries compared to previous times, but where the soul that inhabits a new created being comes from and what happens to the soul after the physical or natural death is still a mystery largely unexplained by science.

The temporal or transient condition of life on Earth is a topic that has always occupied people's minds and hearts also because an obvious reason, for death and the end of the natural life of individuals are demonstrated every day around the entire planet. And even if the human being, through science and technology, could come to establish life in another part of space, what happens to the soul after physical death would still remain equally enigmatic.

No matter how much scientists, technologists, philosophers, military, politicians, and religious individuals study the past and the present of humanity, or project high expectations about their future, a person's natural life remains indeed brief, very brief. And the answer to the destiny of the soul remains an unexplained mystery by the very limited human or natural knowledge on this subject.

Through the use of recent technologies, many people have registered the moments of their lives already from the womb, during childbirth, at each birthday, or at each event considered remarkable, which in itself can be very pleasant for those who have conditions to do so and in some cases it may even represent a way of valuing and celebrating the life given by God. However, or even so, natural lifetime remains very short, and none of these acts answer the central questions about the future destination of each person's soul.

If a person has a "great" natural life or if a person has a very difficult life on Earth, an individual's natural condition remains transient in both cases. With few natural resources or having a lot of them in the present world, natural life remains brief and transitory.

And it is precisely in view of the transitory condition of life on Earth that the Gospel of Salvation is especially exponent, for it is the Gospel that presents the Author of “eternal” salvation, as also exposed in the text below:

*Hebrews 5: 7 ... (Jesus) who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear,
8 though He was a Son, yet He learned obedience by the things which He suffered.
9 And having been perfected, He became the Author of eternal salvation to all who obey Him,
10 called by God as High Priest "according to the order of Melchizedek."*

The Scriptures explicitly teach us that the physical body is temporal, transitory, but that the soul of each human being is eternal, thus showing that the analysis of an individual's life can be subject to two different perspectives or angles and that the everlasting condition of the soul, ultimately, is what should be the target of higher or priority attention of people. A life centered on an eternal and appropriate perspective of salvation may serve as a parameter for both the present and the future, but the merely natural or temporal view is too limited for an adequate eternal perspective on life.

The Scriptures repeatedly assert that the continuity of the soul's existence after natural death is real and that the souls of human beings do not end and are not extinguished with the death of their physical body.

Therefore, if people do not pay attention to the fact that the Gospel is the expression of “good tidings” or a gift from God to, above all, give them eternal benefits, and not only benefits for temporal or natural matters, they may be restricted to not seeing the most central points of the “good news” offered to them by the Lord. If people do not believe in the most enduring aspects that the Gospel offers or do not take heed of the point exposed in the Scriptures that the Lord offers the Gospel of Salvation to people with a view to a newness of life that extends beyond temporal or natural goals, they have not yet aligned their understanding or attention with the central aspects proposed by God through His Gospel.

Although the Gospel of Salvation is also fully capable of providing immeasurable benefits to a person even when one lives on Earth, the higher goal offered by God through His Gospel will always be associated with granting eternal salvation to each individual.

As much as the will of God also encompasses the aspect that people enjoy a good condition or a peaceful life already on Earth, the salvation presented in the Gospel necessarily will always aim at the salvation of the soul for eternal life.

In His goodness, God also aims to give us good things on Earth. However, these are also meant to show us the Lord's grace, mercy, and love towards us to cooperate so that our trust in the Eternal Lord is strengthened for eternal life, and not for us to value natural things improperly and to cling to the natural aspects as if they had the characteristic of being everlasting.

The position of the Scriptures on the life of the soul after the period of life in the natural sphere is so accentuated or explicit that Paul, an apostle of the Lord Jesus Christ, goes so far as to say that if this were not the expression of truth, the attempts of living the Christian life would place a person in the saddest condition that anyone could choose or incur to live on Earth, according to the following text:

- 1 Corinthians 15: 12* ***Now if Christ is preached that He has been raised from the dead, how do some among you say that there is no resurrection of the dead?***
- 13 But if there is no resurrection of the dead, then Christ is not risen.***
- 14 And if Christ is not risen, then our preaching is empty and your faith is also empty.***
- 15 Yes, and we are found false witnesses of God, because we have testified of God that He raised up Christ, whom He did not raise up, if in fact the dead do not rise.***
- 16 For if the dead do not rise, then Christ is not risen.***
- 17 And if Christ is not risen, your faith is futile; you are still in your sins!***
- 18 Then also those who have fallen asleep in Christ have perished.***
- 19 If in this life only we have hope in Christ, we are of all men the most pitiable.***
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If there is no life after death, or if there is life after death, but it will not matter what the person chose to believe in the time of his or her life on Earth, Paul says that Christians are the most pitiable of all human beings, because they have entered a supposed way of salvation that will not be able to grant them what they expect or aim to achieve.

Moreover, in the last text mentioned above, Paul expresses that if someone announced the salvation of the soul presented in the Gospel for eternal life without this eternal life existing indeed, one would be comparable to a false witness of God.

That is, **there is no way to dissociate the Lord Jesus Christ, the Christian life, Christians, and the Gospel of Salvation from the firm confidence that the “Salvation of God” only has a reason to exist if it is a salvation with practical effects for the eternal life of a person's soul.**

The Christian life has a reason to exist only if it leads to the eternal salvation of the soul of the person who associates with Christ. And Paul asserts this also in another text in which he describes that the one who claims to be a follower of Christ, but says that the life that matters most is the earthly life, constitutes oneself as an enemy of the cross of Christ. Paul clearly states that the work done by Christ on the cross of Calvary has its primary objective focused on eternal and not earthly life, because life on Earth is not the final destination of a Christian, as follows:

- Philippians 3: 18* ***For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:***
- 19 whose end is destruction, whose god is their belly, and whose glory is in their shame, who set their mind on earthly things.***

*20 For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ,
 21 who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself.*

When people start to overestimate, worship, or venerate themselves or the creation that surrounds them to the detriment of the exaltation due to the Eternal Lord, they also begin to overestimate the temporal and the created things, thus losing the sober notion of what is indeed eternal.

Ultimately, in a sense, the balance that results from life on Earth comes down to whether or not a person has found an adequate provision for his or her soul for what comes after the time of life in the natural sphere. The accumulations of goods, wealth, and objects of this world cannot benefit human beings for eternity. And although this point is self-evident, this reality is repeatedly overlooked by so many people, as expressed by a severe exhortation made by the Lord through the example of the following parable:

*Luke 12: 15 And He said to them, "Take heed and beware of covetousness, for one's life does not consist in the abundance of the things he possesses."
 16 Then He spoke a parable to them, saying: "The ground of a certain rich man yielded plentifully.
 17 And he thought within himself, saying, 'What shall I do, since I have no room to store my crops?'
 18 So he said, 'I will do this: I will pull down my barns and build greater, and there I will store all my crops and my goods.
 19 'And I will say to my soul, "Soul, you have many goods laid up for many years; take your ease; eat, drink, and be merry."'
 20 But God said to him, 'Fool! This night your soul will be required of you; then whose will those things be which you have provided?'
 21 So is he who lays up treasure for himself, and is not rich toward God."*

And what, then, is it to be rich towards God to the point of receiving the salvation of the soul? Would it be the performance of many works to obtain the merit of salvation? Would it be winning the whole world?

The Lord Jesus Christ Himself, the Author of Eternal Salvation, as well as those who wrote about the Lord's eternal purpose, taught us clearly about what is the work that is rich and appropriate for the eternal salvation of the soul to be achieved, as described in the texts below:

*Matthew 16: 26 For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul?
 27 For the Son of Man will come in the glory of His Father with His angels, and then He will reward each according to his works.*

John 6: 28 **Then they said to Him, "What shall we do, that we may work the works of God?"**
29 **Jesus answered and said to them, "This is the work of God, that you believe in Him whom He sent."**

Hebrews 11: 6 **But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.**

John 20: 30 **And truly Jesus did many other signs in the presence of His disciples, which are not written in this book;**
31 **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.**

Ephesians 2: 8 **For by grace you have been saved through faith, and that not of yourselves; it is the gift of God,**
9 **not of works, lest anyone should boast.**

The Scriptures explicitly announce who is the One who gives life to the soul and determines what will be the destination that a person's soul may have. And for those who believe in the Scriptures and have fellowship with Christ, the doubt of the destiny of their soul is already settled by the promises of God, by the witness of the Holy Spirit in the heart, and by the peace that Christ produces in the heart of the individual who believes in God.

1 John 5: 11 **And this is the testimony: that God has given us eternal life, and this life is in His Son.**
12 **He who has the Son has life; he who does not have the Son of God does not have life.**
13 **These things I have written to you who believe in the name of the Son of God, that you may know that you have eternal life, and that you may continue to believe in the name of the Son of God.**

Romans 8: 15 **For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father."**
16 **The Spirit Himself bears witness with our spirit that we are children of God,**
17 **and if children, then heirs; heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.**

Receiving the salvation of the soul is associated with a matter of faith in the Lord, the faith that can have as reference the promises of God about eternal life recorded in the Scriptures, Christ crucified and risen from the dead, the broad proclamation of the Gospel of the Lord, the convincing work about sin, saving righteousness, and God's right judgment that is done in a person's heart by the Spirit of the Lord, and so many testimonies about the peace that those who accepted the Gospel of Salvation received in their hearts.

Romans 1: 16 For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.

17 For in it the righteousness of God is revealed from faith to faith; as it is written, "The just shall live by faith."

Hebrews 12: 1 Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us,

2 looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

When a person opens the heart to hear, believe, and receive the Gospel of Salvation, one is also saved from a shortsighted perspective of the eternal future on one's life, so that one can see, through faith in the Lord, what will give him or her an everlasting secure future in God.

The salvation that the Lord offers to people in the world also saves their souls from a conception of life turned mainly to the immediate or temporal matters so that they can have the hope and the certainty of faith that in God their life is eternal and that, for this, also the momentary life on the natural level is worth living right now according to the Lord's eternal perspective.

Although the option for eternal salvation offered by the Lord may imply some restrictions in temporal or natural life, the benefit of the eternal salvation of the soul, so that it can be forever in fellowship with the Lord, surely will be immeasurably higher than any temporal or earthly restriction.

2 Corinthians 4: 17 For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory,

18 while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal.

Although the salvation offered by God through His Gospel is granted to produce effects in the one and for the one who receives it already from the point of receiving it, and that it provides countless benefits that can be experienced by a person already in his or her remaining time in the present world, all Christians should keep in mind that the purpose of this salvation extends far beyond what life in the natural level can offer.

The soul saved from a temporary or transient world and which is on the track of destruction, so that this soul can eternally have life in the Heavenly Father, in Christ, and the Spirit of the Lord, is the essential point that God's Salvation provides to those who believe in Jesus Christ as Lord and receive Him forever in their hearts.

When a person entrusts his or her life to Christ, the Lord and Savior, Christ is immediately ready to support and instruct this individual to live and walk according to the Heavenly Father's will, but also or mainly so that this person, at the end of one's earthly journey, reaches the higher goal of faith, namely: *"The salvation of his or her soul."*

The whole world around a person may collapse, but the soul of the one who believes in the Lord will be safe in God because when a person receives the Gospel of Salvation, the Lord grants him or her the Unique Shepherd who can lead him or her through the whole journey in the present world until the firm and safe entry into the eternal glory of God. Choosing the salvation of God is to choose the Unique One who also cares eternally for the soul that trusts in Him.

*1 Peter 2: 25 **For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls.***

*John 11: 25 **Jesus said to her, "I am the resurrection and the life. He who believes in Me, though he may die, he shall live.***

*26 **And whoever lives and believes in Me shall never die. Do you believe this?"***

*Hebrews 7: 22 ... **by so much more Jesus has become a surety of a better covenant.***

*23 **Also there were many priests, because they were prevented by death from continuing.***

*24 **But He, because He continues forever, has an unchangeable priesthood.***

*25 **Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.***

If God created the natural world that we can contemplate with our natural eyes, He can create others. However, a soul, God creates it unique and eternal, and there will never be another that can replace an existing soul. Thus, it is also because of the singular condition of the soul of each person that God sent salvation to the world, just as it is concerning this salvation that the Lord admonishes us to remain firm and constant in the trust in Him until the end.

- 2 Peter 3: 1 ***Beloved, I now write to you this second epistle (in both of which I stir up your pure minds by way of reminder),***
 2 ***that you may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the apostles of the Lord and Savior,***
 3 ***knowing this first: that scoffers will come in the last days, walking according to their own lusts,***
 4 ***and saying, "Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation."***
 5 ***For this they willfully forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water,***
 6 ***by which the world that then existed perished, being flooded with water.***
 7 ***But the heavens and the earth which are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men.***
 8 ***But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day.***
 9 ***The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.***
 10 ***But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.***
 11 ***Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness,***
 12 ***looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat?***
 13 ***Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.***
 14 ***Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless;***
 15(a) ***and consider that the longsuffering of our Lord is salvation.***

*Psalms 62:1 **Truly my soul silently waits for God; From Him comes my salvation.***

Finally, in this chapter, we also emphasize that through the words of Elihu to Job it is possible to see that since antiquity, the Lord has already alerted humankind so that people may properly position themselves regarding the brevity of natural life, for it also has been since antiquity that the Lord has announced the way for a person to be rescued from a life distanced from the purpose of God.

The human being left to oneself walks in the direction of his destruction. However, to offer salvation to all people, the Lord, since ancient times, has announced that the true newness of life can only be achieved by those who have a “messenger for them” or a “mediator” who, in due time, through the Gospel of Salvation, was revealed to us as

being the Lord Jesus Christ, the Unique One who gave Himself for us so that we can achieve redemption and enjoy eternal glory and fellowship with God.

*Job 33: 1 But please, Job, hear my speech, And listen to all my words.
 2 Now, I open my mouth; My tongue speaks in my mouth.
 3 My words come from my upright heart; My lips utter pure knowledge.
 4 The Spirit of God has made me, And the breath of the Almighty gives me life.
 5 If you can answer me, Set your words in order before me; Take your stand.
 6 Truly I am as your spokesman before God; I also have been formed out of clay.
 7 Surely no fear of me will terrify you, Nor will my hand be heavy on you.
 8 "Surely you have spoken in my hearing, And I have heard the sound of your words, saying,
 9 'I am pure, without transgression; I am innocent, and there is no iniquity in me.
 10 Yet He finds occasions against me, He counts me as His enemy;
 11 He puts my feet in the stocks, He watches all my paths.'
 12 Look, in this you are not righteous. I will answer you, For God is greater than man.
 13 Why do you contend with Him? For He does not give an accounting of any of His words.
 14 For God may speak in one way, or in another, Yet man does not perceive it.
 15 In a dream, in a vision of the night, When deep sleep falls upon men, While slumbering on their beds,
 16 Then He opens the ears of men, And seals their instruction.
 17 In order to turn man from his deed, And conceal pride from man,
 18 He keeps back his soul from the Pit, And his life from perishing by the sword.
 19 Man is also chastened with pain on his bed, And with strong pain in many of his bones,
 20 So that his life abhors bread, And his soul succulent food.
 21 His flesh wastes away from sight, And his bones stick out which once were not seen.
 22 Yes, his soul draws near the Pit, And his life to the executioners.
 23 If there is a messenger for him, A mediator, one among a thousand, To show man His uprightness,
 24 Then He is gracious to him, and says, 'Deliver him from going down to the Pit; I have found a ransom.'*

*1 Timothy 2: 5 For there is one God and one Mediator between God and men, the Man Christ Jesus,
 6 who gave Himself a ransom for all, to be testified in due time.*

*Psalms 41: 13 Blessed be the LORD God of Israel From everlasting to everlasting!
 Amen and Amen.*

C6. Saved “from,” but “to” what?

The Lord Jesus Christ said that the salvation that He came to offer or that is contained in the Gospel is specifically directed to those who have lost themselves from walking according to the will of God or who have gone astray in ways dictated by sin and which result in the condemnation of their souls. And although many people do not recognize their condition as lost or sinners in need of the salvation offered by the kingdom of heaven, this condition applies to every human being.

The Lord declared through His words that were also recorded in the Scriptures that all individuals are under the need of receiving eternal salvation, as described, for example, by the words the text of John 3 that we repeat below and also through His words spoken to His disciples when He instructs them to go into all the world and preach the gospel to every creature in it.

*John 3: 16 **For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.***
*17 **For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.***

*Mark 16: 15 **And He said to them, "Go into all the world and preach the gospel to every creature."***

The imminent need that a soul has to be saved from its condition as a sinner and the path of condemnation, however, does not contemplate the entire scope of salvation contained in the Gospel of the Lord.

The salvation contained in the Gospel, for example, is not like a rescue that a lifeguard performs when saving a person in danger at sea or in some other emergency. The salvation work that is expected of a lifeguard is to rescue people from the place or condition of some danger that they are in and bring them to a safe place, free from momentary threat, and where they can at least receive first aid with a view to being supported until they are stabilized to return to the continuity of their lives. The role of the lifeguard does not extend to the accompanying activities of the person rescued after one has recovered and does not extend to support the saved person with instructions on how one should begin to live in general after experiencing the rescue intervention.

The salvation that God offers through His Gospel is immeasurably broader than the rescue works on the natural level, because together with the redemption of people from a context of eternal and spiritual condemnation, it still offers a new condition of life for every saved individual, as well as it offers all the necessary provision so that the saved person can be strengthened and firmly established in this new condition granted to him or her.

The salvation contained in the Gospel is an offer of a living action of the Lord that carries out a process that, first, takes or disconnects a person from the path of condemnation and death, but which, at the same time, also puts the saved person in a position of entirely new condition of life that is grounded and supported eternally by the Lord.

The salvation contained in the Gospel always works in favor of the process or the joint action of saving an individual from eternal condemnation and putting him or her on the path of eternal life, including for the people who receive this salvation in the final moments of their natural lives.

*Colossians 1: 13 **He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love,**
14 **in whom we have redemption through His blood, the forgiveness of sins.***

A proposition of salvation that announces the intention to save people's souls from the destruction, caused by their withdrawal from the fellowship with God or subjection to sin, and which does not contemplate the provision of a new condition of life together with the escape from the path of condemnation, does not refer to the salvation contained in the Gospel of the Lord, and, therefore, does not refer to a reliable salvation.

Because of the afflictions and fear experienced under the condition prior to the knowledge of God's salvation, and even because of the high gratitude in the heart, it is understandable that people saved by the Lord see heavenly salvation mainly with an emphasis on the deliverance they received in their lives, which is indeed amply worthy of being praised and celebrated. However, in the case of the salvation offered by God, the permanence only in the stage of deliverance simply does not contemplate the broader picture of what the salvation contained in the Gospel offers for each human being.

When the Gospel of God is also seen from the perspective of the work of the righteousness of God, addressed more widely in the material on The Gospel of the Righteousness of God, it is also possible to see that the Lord not only justifies people from their sins, but He justifies them for the purpose that they may have peace and may live a life under the fellowship and instruction of the Lord in the most diverse areas of their new condition of life.

If the salvation offered by God, through His Gospel, were only an intervention of circumstantial or momentary deliverance or salvation, and without also offering the possibility for the rescued person to be able to live and walk in newness of life or the ways of eternal life, this proposition of salvation would be only temporal, without durability, or established on a very passing foundation.

Considering that a person who came to need God's salvation came to need it precisely because the paths or practices dissociated from the fellowship with God to which one became subject, one also needs a salvation that not only frees him or her from the path of destruction in which one incurred, but which together grants him or her the possibility to start living and walking in such a way where one can choose not to fall back into subjection to the path of perdition from which one was released.

God's purpose in offering and carrying out the salvation of people through His Gospel is not just to work out circumstantial, temporal, or fragile deliverance, but to work out salvation for a new beginning of life, a lasting and eternal newness of life.

Therefore, the salvation that God offers through His Gospel is a deliverance that allows a dissociation from an old position or status so that the person freed from his or her previous state is placed in a new position and condition of life in which are available, in the Lord, new purposes, as well as instruction and support for the novelty of life for which one is saved.

Considering that a person who needs to be saved from the way of condemnation and death has become subject to this path because of a life dissociated from the fellowship with the Lord, the salvation offered by the Lord would only be able to be regarded as a complete proposition if it also would allow that the person redeemed from the path of condemnation could return to have fellowship with the aspects that protect him or her from incurring in the way of destruction.

Because they do not know, do not understand, or are not willing to accept that God's salvation is the means to a new position and condition of life, many people end up being helped many, many times by God in their daily lives without, however, leaving the situations and practices similar to those that led them to the need of God's intervention to be saved. Although shocking, many of those who are helped at all times by God in natural aspects insist on choosing the path that puts them on the trajectory contrary to the salvation of God specifically because they do not want to change the practices that they have repeatedly adopted in their lives, as also explained in the following texts:

- John 1: 6 There was a man sent from God, whose name was John.*
7 This man came for a witness, to bear witness of the Light, that all through him might believe.
8 He was not that Light, but was sent to bear witness of that Light.
9 That was the true Light which gives light to every man coming into the world.
10 He was in the world, and the world was made through Him, and the world did not know Him.
11 He came to His own, and His own did not receive Him.
12 But as many as received Him, to them He gave the right to become children of God, to those who believe in His name:
13 who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

- John 3: 16 For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.*
17 For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.
18 He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.
19 And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil.
20 For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed.

21 But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God.

God does not offer the Gospel of Salvation for people to stay only on the aspect of deliverance itself and for them to deliberately put themselves repeatedly in situations in which they need the same salvation to be offered to them again and again. Adopting a posture of wanting God's salvation only for deliverance from destruction, without a sincere intention in the heart to abandon the way of living and walking that leads to the need for salvation, or without the purpose of also living the new life proposed by God, puts a person in a very delicate situation before eternal salvation and before the Lord who offers it, as the text below warns us:

Hebrews 2: 1 Therefore we must give the more earnest heed to the things we have heard, lest we drift away.

- 2 For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward,**
3 how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him,
4 God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will?

Understanding that God's salvation is a mere deliverance and rescue from an imminent condition of destruction, without wanting the new life that salvation also offers and enables to be lived, is a misunderstanding of what the Gospel of Salvation is and is not aligned with the true desire for salvation, deliverance, and dissociation from the source that produces destruction.

The salvation offered to us by the Lord through His Gospel is the offer of an entirely satisfactory deliverance from the old condition of not being saved, but it is also, equally, a fully satisfactory deliverance to grant us newness of life in the Lord and enable us to live and walk in harmony with the saved condition.

Only God, through His eternal power, can free a person from the clutches of sin, the flesh, the present world, death, the devil, and the empire of darkness. And each of the points of this deliverance and the price paid by the Lord Jesus Christ to make them possible are worthy of eternal contemplation and exaltation. However, it is also only in God and in the salvation that He offers that the full power is found so that a person can remain in the state of saved and the condition of a life that is consonant with one's new position.

In the subject on The Gospel of Christ, mentioned in the introduction of this material, it was seen that the book of John or the so-called gospel according to John, despite being very rich in the items about the work of salvation in the various aspects of deliverance that every person needs to receive, was not written only for the final purpose of pointing to the liberation that Christ came to provide to the lost. The book of John was also written with the central and primary objective of pointing to the vital

condition that is associated with the aspect of people believing in the Lord Jesus as the Christ, the Son of God, and this, so that, as a result of believing in Christ, each person may obtain the newness of eternal life that is granted from the kingdom of God.

John 20: 30 **And truly Jesus did many other signs in the presence of His disciples, which are not written in this book;**
 31 **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.**

Although the deliverance that God offers in favor of each person is indispensable and immeasurably significant and valuable, it can be noted that the emphasis of the central objective of the writings recorded in the book of John is not focused only on the deliverance itself, but on the result of what the Gospel of Salvation can produce in the life of the one who receives it, remains in it, and grows in it.

The salvation offered by the Gospel, as to the aspect of deliverance, is like a prelude so that, by this same salvation, an individual can start to experience what is described at the end of the book of John, namely: “*to believe that Jesus is the Christ, the Son of God, and that through faith and trust in Him, one may have eternal life in His name.*”

Deliverance, obviously, is an invaluable and integral aspect of the salvation offered by God in Christ and through the Gospel of Salvation. This aspect, however, is only the beginning of an even much higher and greater purpose.

In announcing the purpose of His coming into the world as the Savior of all who need to be freed from the path of condemnation and eternal death, the Lord Jesus Christ declared that He had come to save what was lost, but also to grant abundance of life to those that from Him receive the salvation offered in His Gospel, as follows:

John 10: 10 **The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly.**

At this point, one could argue that what was exposed in this chapter is very obvious, but given what thousands and millions of people nowadays have thought about the salvation of God, and because of what so many of the so-called Gospel announcers have been preaching over the last years, to know that God’s salvation is the way of becoming free **from** a position of imminent doom **to be placed in** a “condition of a newness life offered by God” is something that is extremely necessary to be re-established.

As we seek to point to the fact that God's salvation is not limited to providing deliverance, we are by no means trying to be disrespectful towards anything that this salvation has done and does for us to give us a condition of being free from the yoke of sin, the body of sin, darkness, or the path of destruction. What we are trying to evidence is that one of the ways that most demonstrates an individual's love for the salvation granted to him or her by the Lord is to understand and also accept that he or she was

saved to experience indeed a new way of life and which is accompanied by new purposes to be achieved, an aspect that as well is an integral part of the same salvation or the goals set by God through His Gospel.

Receiving and experiencing the salvation provided by God through His Gospel is like going through a door that divides two very different realities or conditions of life. It is to experience the situation in which a person is released and, at the same time, transported out of the place that leads him to damnation to a place governed by new conditions, full of life, and grounded on a hope firmly established for all eternity.

*John 10: 9 **I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture.***

*Romans 1: 16 **For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.***

*17 **For in it the righteousness of God is revealed from faith to faith; as it is written, "The just shall live by faith."***

The aspect of salvation in the Gospel demonstrates that the redemption, remission, or rescue from a life devoid of God's will to a life that is aligned with the Lord's will does not refer to mere intellectual and theoretical concepts, but to real and practical aspects that can indeed be experienced, through the righteousness of God, by those who receive this Gospel.

John the Baptist began his preaching by saying that the Lord Jesus Christ is the light that has come to illuminate all people. The Lord Jesus Christ said that He came to offer abundant life under the direction of His guidance or shepherding. And John, the apostle of Christ, tells us that the words described in his book about God's salvation have been written so that we know that Christ is the Son of God, and that knowing this, we can believe in Him to enjoy the newness of life in His Name.

Thus, what we can see is that everyone who truly proclaimed God's salvation is unanimous in pointing to the fact that the salvation offered by the Gospel is complete to accomplish all the deliverance that is necessary, but also to make provision for a new way of life.

The salvation of the Gospel is offered to bring deliverance from that which opposes the life that God wants to give to each human being, but it is granted so that each saved person may, in fact, receive and live this newness of life that is offered to him or her in the Lord.

The salvation contained in the Gospel saves from a life dissociated from the fellowship with God to a life in God and guided by the Lord.

*2 Corinthians 5: 14 **For the love of Christ compels us, because we judge thus: that if One died for all, then all died;***

*15 **and He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again.***

Romans 5: 8 **But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.**
9 **Much more then, having now been justified by His blood, we shall be saved from wrath through Him.**

Romans 8: 32 **He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?**

C7. The Gospel of Salvation and the New Birth

In the present subject, we have already mentioned several times that the salvation that God offers to human beings is not limited to freeing people from a temporal circumstance where they need God's help, but that salvation from heaven to human beings is an intervention of the Lord to provide eternal salvation of souls, and that also represents the beginning of a new condition of life.

And through various texts and ways in the Scriptures, God seeks to describe or present to us the guarantee of the new life that He offers us through the Gospel of Salvation.

Nevertheless, **one of the most objective or explicit ways in which the Lord informs us about the new condition of life that the Gospel of Salvation offers us is found in the texts that associate salvation with the announcement of the new birth that we can receive through this Gospel, and which, at the same time, inform us of how crucial it is that the new birth takes place so that the salvation of our soul and the newness of the heavenly life are indeed achieved and established in us.**

Thus, we expose below three texts that show us how much the salvation of the heavenly kingdom changes a person's condition and what happens when this condition is known and accessed by the way that God makes it available to those who receive His Gospel.

- John 3: 1* ***There was a man of the Pharisees named Nicodemus, a ruler of the Jews.***
- 2 This man came to Jesus by night and said to Him, "Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him."***
- 3 Jesus answered and said to him, "Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God."***
- 4 Nicodemus said to Him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?"***
- 5 Jesus answered, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.***
- 6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.***
- 7 Do not marvel that I said to you, 'You must be born again.'***
- 8 The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit."***
- 9 Nicodemus answered and said to Him, "How can these things be?"***
- 10 Jesus answered and said to him, "Are you the teacher of Israel, and do not know these things?***
- 11 Most assuredly, I say to you, We speak what We know and testify what We have seen, and you do not receive Our witness.***
- 12 If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things?***
- 13 No one has ascended to heaven but He who came down from heaven, that is, the Son of Man who is in heaven.***
- 14 And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up,***

15 that whoever believes in Him should not perish but have eternal life.
16 For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life."

John 1: 12 **But as many as received Him, to them He gave the right to become children of God, to those who believe in His name:**
13 who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Romans 8: 16 **The Spirit Himself bears witness with our spirit that we are children of God.**

When a person believes in the Lord Jesus Christ as being He the Son of the One Living God and sent into the world to provide eternal salvation to the lost, and receives Christ as Lord of his or her life, the Lord saves him or her by granting him or her a new birth, a condition of a new creature, and a made alive spirit, through which Christ, the last Adam, also leads the one who has been saved in the path of the eternal salvation of one's soul.

1 Corinthians 15: 45 **And so it is written, "The first man Adam became a living being." The last Adam became a life-giving spirit.**

2 Corinthians 5: 17 **Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.**

Proverbs 20: 27 **The spirit of a man is the lamp of the LORD, Searching all the inner depths of his heart.**

The new birth is one of the central and vital gifts that God gives to those who believe in the salvation that the Heavenly Father offers through Christ. The new birth is so crucial for a person that if one does not receive it, one is also deprived of the life of the new spiritual creature that the Lord wants to grant him or her, and is dissociated from the prerogatives that are necessary for his or her salvation, to recognize the kingdom of God in one's heart, and to enter the kingdom of God to enjoy the eternal benefits that it offers.

The new birth puts a person in a position in which one can know the kingdom offered by the Gospel. It enables an individual to know God in a personal, continuous, and living way through the provision of reconciliation with the Lord and a relationship of a son with the Heavenly Father. And even if outwardly there are not initially great signs of change, through the new birth something new is immediately initiated in the

heart of the one who receives it together with the salvation granted by the Lord and in which every Christian is called to grow.

*Ezekiel 36: 25 **Then I will sprinkle clean water on you, and you shall be clean; I will cleanse you from all your filthiness and from all your idols.***

*26 **I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh.***

*Romans 5: 5 **Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us.***

*Philippians 2: 12 **Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling;***

13 for it is God who works in you both to will and to do for His good pleasure.

The new birth that places a person in the condition of the Heavenly Father's eternal child is undoubtedly one of the most evident marks that salvation indeed has begun in a person's life. It is life as a child of God that makes a person the heir of salvation and eternal life in God, for it is through the adoption as a son that the one who is saved becomes the heir of the very Savior of one's soul.

*Romans 8: 14 **For as many as are led by the Spirit of God, these are sons of God.***

*15 **For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father."***

*16 **The Spirit Himself bears witness with our spirit that we are children of God,***

*17 **and if children, then heirs; heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.***

The greatest treasures that a person can receive from God through heavenly salvation during one's lifetime on Earth are the salvation of the soul and becoming, at the same time, a child of God. And these riches are also those that accompany him or her to be with the Lord of Salvation forever.

*1 John 3: 1 **Behold what manner of love the Father has bestowed on us, that we should be called children of God!***

Therefore the world does not know us, because it did not know Him.

Living and growing in the newness of life received from the Lord because of the salvation that Christ offers us is the appropriate way to remain steadfast in this salvation, as it is also more widely described in the series about the New Creature in Christ and Walking in Newness Life.

Finally, considering that God's salvation is the beginning of a new time of refreshment for the soul, that it is the beginning of a new condition of living and walking on which there is much to be known more broadly and profoundly, and that much about the novelty of life in Christ is already described in the other materials of this series on the Gospel of God and the set of subjects about The Life of the Christian in the World, The New Creature in Christ, and Walking in Newness of Life, we will restrict ourselves in this chapter just to exalting once more the Lord of Salvation, as follows:

*1 Thessalonians 5: 8 But let us who are of the day be sober, putting on the breastplate of faith and love, and as a helmet the hope of salvation.
9 For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ,
10 who died for us, that whether we wake or sleep, we should live together with Him.*

Exodus 15: 2(a) The LORD is my strength and song, And He has become my salvation; He is my God, and I will praise Him.

2 Samuel 22: 47 The LORD lives! Blessed be my Rock! Let God be exalted, The Rock of my salvation!

C8. Christ is the Very Provision, Fulfillment, and Support of Eternal Salvation

Considering that all the preceding subjects of the series The Gospel, The Good News of God, present a broad approach on the aspects that God has already made the provision of salvation so that it could be offered in harmony with His perfect love, righteousness, and peace, we do not intend to extend ourselves in this chapter to go over in detail on the same points already mentioned in the previous materials.

In the present chapter, however, we intend to stick more specifically to some aspects that add to the other points already seen and that are more directly correlated to the terms used to approach salvation itself.

As in other aspects of the Gospel, we can see in the Scriptures that the salvation offered by God to human beings is made up of parts that have already been accomplished in the past, parts that work in the present, and parts that God will manifest in the future.

The salvation presented by God, as well as the righteousness of God, has already manifested itself perfectly in favor of all human beings providing everything necessary so that it could be offered in a real and consistent way to all people. However, it still manifests itself in the present when it is established in the heart of each person, just as it will still need to manifest itself in the future time when this salvation will be revealed in the establishment of each person eternally in God and His kingdom.

In the time that has already passed, God's salvation was manifested by doing everything necessary for us so that salvation in the present time, and without any impediment, can reach all those who want to receive it. Christ's work on the cross of Calvary and His resurrection from the dead have opened the way for the salvation of all human beings once and forever, the reason why nothing needs to be complemented or redone about this specific work of the Lord.

Everything that needed to be done in the sense of the historical accomplishment of salvation and to make available everything necessary for us to achieve this salvation is already thoroughly done and concluded, thus highlighting the aspect that salvation no longer depends on a provision from God that will somehow complete it so that it can be offered in an entirely satisfactory way to all people. And since the salvation presented in the Gospel is already complete concerning the necessary attributes to be offered to people and to provide them the announced salvation, the focus of the primary attention is no longer what God needs to do for salvation to become complete, but it is in how people are willing to hear, believe in, and receive the salvation that is already available in the Lord for their lives.

Still in other words, **in Christ Jesus, the Heavenly Father did everything necessary to make the provision and the path of salvation for all human souls available to all human beings. In this sense, salvation is already accomplished and perfectly made available in Christ.**

On the other hand, and considering that the title of this chapter also refers to the expression “fulfillment or consummation of salvation,” **it should be noted that the salvation already accomplished on the cross of Calvary and by the resurrection of Christ is also a salvation that needs the ability to fulfill, perform, or work out the salvation of every individual who believes in it**

Simeon was probably a man of ordinary social class in his days on Earth or without a particular account of what he did or what his professional position was in the society in which he lived. What the Scriptures report about Simeon are characteristics that do not qualify him socially, economically, professionally, or politically. What we know about Simeon are the attributes that qualify him in relation to God and His kingdom, and the text above only says that he was a just and devout man, waiting for the salvation of his people and that the Holy Spirit was upon him.

This man Simeon, about whom we know only the most relevant aspects of a person's life in relation to God, was able to hold God, expressed as the Son of Man, in his own arms. Simeon was able to hold his Creator with his old hands. He was able to hold the **“Son given unto us”** as promised by the prophet Isaiah.

Nevertheless, when Simeon saw Christ as a little child, he did not just see a beautiful or healthy boy in his hands. Simeon agreed to see the creature in his arms according to what the Spirit told him about who that child was, to the point that Simeon, according to the revelation of the Spirit of the Lord, described what was, in fact, the most essential aspect of the salvation that was coming from God, saying when he saw Christ: **“God, my eyes have seen Your salvation.”**

From the words that Simeon, inspired by the Holy Spirit, spoke about the little boy that he held in his arms, we can see that God's salvation is the Lord Jesus Christ Himself, an aspect that Simeon reinforced, even more, when he said that Christ was also the “light” for all individuals of all peoples.

Simeon saw that God's saving intervention was more than a set of words and deeds that God would do for humanity. The salvation revealed by the Lord was God offering Himself to people through His Beloved Son. The Son who grew up and who came to fulfill all the role that was designated to Him as the Messiah and who was revealed by the Heavenly Father as the Christ offered on behalf of all people from all centuries of life on Earth.

Therefore, **accepting or receiving God's salvation is not only receiving the act of being saved from a dangerous situation, but it is accepting and receiving the person of the Lord Jesus Christ in the heart, as well as His light, for He is the light that came into the world to guide those who believe in Him on the path of the salvation that comes from God.**

All people on Earth are continually helped by God, for even if they do not come to recognize it, they would already have long been destroyed if they did not have the protection of God. However, the fact that an individual has received God's help many times in natural aspects does not mean that one has indeed come to know “the Salvation of God” offered through His Gospel. If someone did not believe and did not receive the Lord Jesus Christ in his or her heart, one also has not yet been born again or reached the condition of having been made a child of God through faith in Christ.

Although a person may have experienced countless interventions of deliverance made on his or her behalf by God, if one has not received Christ as the Lord and Savior, one has not yet actually experienced what the salvation revealed by the Lord's Eternal Gospel is.

To accept and receive the salvation revealed and offered by God is to go beyond the clamor for natural or temporal rescues. To welcome “the salvation of God” also encompasses believing in Jesus Christ as the salvation presented and offered by God to the world to the point of receiving Him into the heart as one's personal Lord and as the light for a new condition of life in fellowship with the Unique God of Salvation.

*John 1: 12 But as many as received Him, to them He gave the right to become children of God, to those who believe in His name:
13 who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*

When a person receives salvation, whose provision has already been made through the cross of Calvary and the resurrection of Christ, one comes to know another aspect of salvation, which is the accomplishment of this salvation in one's own life and through which Christ becomes one's personal salvation and Savior, for only through Christ and in Christ that a person can achieve the salvation that has already been assigned to him or her from heaven.

*Acts 4: 11 This is the ‘stone which was rejected by you builders, which has become the chief cornerstone.’
12 Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.*

When an individual understands what Christ has already done for him or her and believes in the salvation whose provision was made on the cross of Calvary, one can go one step further to believe that through the eternally alive Lord Jesus this salvation can be manifested personally to him or her in the present and the future, because the same Christ who gave Himself for all on the cross is also the Christ who became the Author of every person's salvation and the One who accomplishes salvation in all who are willing to receive Him in their personal lives.

*Hebrews 2: 9 But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone.
10 For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings.*

Hebrews 5: 7 ... who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear,

- 8 though He was a Son, yet He learned obedience by the things which He suffered.**
- 9 And having been perfected, He became the author of eternal salvation to all who obey Him,**
- 10 called by God as High Priest "according to the order of Melchizedek."**
-

Christ was the eternal means by which the Lord has already accomplished all that is necessary for the salvation of all, but it is also through Christ that God continues to carry out salvation in every heart that accepts to receive this provision eternally accomplished through the sacrifice and sufferings of Jesus.

After Christ took upon Himself the sins of humankind, so that there would be a full provision of salvation for every human being, the Heavenly Father also established that His salvation is granted to those who “call on the name of Jesus Christ as Lord” and believe in the living Christ as one’s justification and eternal life.

- Romans 10: 9 ... that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.*
- 10 For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.**
- 11 For the Scripture says, "Whoever believes on Him will not be put to shame."**
- 12 For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him.**
- 13 For "whoever calls on the name of the LORD shall be saved."**

We emphasize here, therefore, that to call on the name of the Lord is not to call on any or random name, and it is not to shout a name in the wind. To call on the name of the Lord is to call on Christ directly so that He may manifest Himself Savior in the life of the one who cries out for salvation.

Just as the righteousness of God and the peace of God cannot be dissociated from Christ, for Christ is “our righteousness” and “our peace,” so also the fulfillment of an individual's eternal salvation, and not just a temporary deliverance, cannot be dissociated from the Eternal Lord.

Christ is our Savior because through Him everything necessary for us to be able to be saved has already been done, but Christ is also our Savior because it is He who takes us out of the position of being lost and places us in the condition of accessing and enjoying the salvation that for us has beforehand been provided.

When Simeon saw the Lord Jesus Christ as a little boy, he had not yet seen God's saving work through the cross of Calvary, but, or even so, he said to God to dismiss him in peace because he had already seen salvation. Simeon saw that God's salvation was present in Christ and the fellowship with God, and not only in a set of temporal actions

of God on behalf of people, an aspect also repeatedly announced over the centuries by the authors of the book of Psalms, as follows:

*Psalms 27: 1 **The LORD is my light and my salvation; Whom shall I fear? The LORD is the strength of my life; Of whom shall I be afraid?***

*Psalms 38: 22 **Make haste to help me, O Lord, my salvation!***

*Psalms 68: 19 **Blessed be the Lord, Who daily loads us with benefits, The God of our salvation!***

And, in turn, the understanding that the Lord Jesus Christ is the expression of the salvation revealed by God to the world because of what He has already done in the past and due to His continuous action in manifesting His salvation in the present to each person who receives it, cooperates, then, for the understanding of a third aspect of the salvation presented by the Gospel and that we hope to see in this chapter, which is the need we have that our “Salvation” is grounded on a firm or unshakable foundation for it also to be our “Eternal Salvation.”

Therefore, **God designed that the provision of salvation, the fulfillment of it in each person, and the support of salvation offered by the Gospel are so closely associated with Christ that the very name of the Lord is the expression of what the Heavenly Father sees in His Beloved Son, for the very name Jesus literally means “God is Salvation” or “Jehovah is Salvation.”**

*Matthew 1: 21 **And she will bring forth a Son, and you shall call His name JESUS, for He will save His people from their sins.***
*22 **So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying:***
*23 **Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel, which is translated, "God with us."***

Thus, we can see that **the Gospel of God's Salvation, among other aspects, is the Gospel that:**

- ⇒ 1) **Provides in Christ Jesus the justification of sinners by faith in the work on Calvary's cross and the Lord's resurrection;**
- ⇒ 2) **Provides in Christ Jesus the liberation of people from the prisons of darkness, from sin, and the body of sin;**
- ⇒ 3) **Provides in Christ Jesus the way of reconciliation of the justified sinner with his or her Creator;**
- ⇒ 4) **Provides in Christ Jesus a new condition of life for the one who has been saved;**

- ⇒ 5) Provides in Christ Jesus the support and instruction on how to live and walk in the novelty of life granted by the Lord;
- ⇒ 6) Provides in Christ Jesus complete or full support for the new condition of life to be sustained eternally.

The salvation offered by God, through His Gospel, provides everything necessary to interrupt the subjection to the spirit of slavery and terror. However, it also includes everything needed so that life in the new condition granted by God to the one who is saved can be lived on a foundation that can sustain it eternally.

1 Corinthians 3: 11 **For no other foundation can anyone lay than that which is laid, which is Jesus Christ.**

Hebrews 1: 1 **God, who at various times and in various ways spoke in time past to the fathers by the prophets,
 2 has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds;
 3 who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high,
 4 having become so much better than the angels, as He has by inheritance obtained a more excellent name than they.**

When we read the words presented in the book of Psalms, we can also see in them how much the psalmists already announced that lasting and true salvation needs to be established and supported by a firm or unshakable foundation so that the enemies cannot successfully oppose against it, as we once again exemplify below:

Psalms 62: 1 **Truly my soul silently waits for God; From Him comes my salvation.**

Psalms 140: 7 **O GOD the Lord, the strength of my salvation, You have covered my head in the day of battle.**

Psalms 62: 6 **He only is my rock and my salvation; He is my defense; I shall not be moved.**
 7 **In God is my salvation and my glory; The rock of my strength, And my refuge, is in God.**

Psalms 95: 1 **Oh come, let us sing to the LORD! Let us shout joyfully to the Rock of our salvation.**

Psalms 27: 9 **Do not hide Your face from me; Do not turn Your servant away in anger; You have been my help; Do not leave me nor forsake me, O God of my salvation.**

Psalms 25: 5 **Lead me in Your truth and teach me, For You are the God of my salvation; On You I wait all the day.**

Psalms 18: 46 **The LORD lives! Blessed be my Rock! Let the God of my salvation be exalted.**

Since the path of destruction has as a characteristic the lack of an appropriate relationship with God, the intervention that saves a person from getting lost certainly needs to contemplate the possibility of an individual's return to fellowship with God. However, this reconciliation with God also needs to be provided in such a way that a person is supported to be able to remain in the fellowship with God so that what opposes him or her cannot affect the new condition received from the Lord.

The preaching of salvation that emphasizes only on acts of deliverance provided by God, but does not point to the purpose of salvation, does not direct people to fellowship with God, through Christ and sustained by Christ, is not in line with the great purpose of the Gospel presented to the world and described by John, which namely is “*to believe that Jesus is the Christ, the Son of God, the Lord of all, so that in Him you may have eternal life.*”

The preaching of salvation that does not extend to the exaltation of the person of Christ and His Lordship in the provision, consummation, and support of this salvation, and does not instruct people to seek and receive instruction directly from Christ in their lives, is, at the very least, strange or even very dangerous, because this kind of preaching does not present the purpose of salvation and does not indicate that the liberation from the path of destruction also needs to be followed by the establishment of a person on the foundation that sustains the achieved deliverance.

A person rescued by the salvation of God is saved to relate to the Lord and to be firmly established in the Savior of his or her life. An individual rescued by the heavenly Savior has received salvation also to live and walk under the guidance of his or her Savior so that this salvation never becomes shaken and so that one no longer needs to return to the paths from which one has been freed.

1 Corinthians 7: 23 **You were bought at a price; do not become slaves of men.**

Galatians 5: 1 **Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage.**

Hebrews 10: 35 Therefore do not cast away your confidence, which has great reward.

36 For you have need of endurance, so that after you have done the will of God, you may receive the promise:

37 "For yet a little while, And He who is coming will come and will not tarry.

38 Now the just shall live by faith; But if anyone draws back, My soul has no pleasure in him."

39 But we are not of those who draw back to perdition, but of those who believe to the saving of the soul.

Philippians 1: 6 ... being confident of this very thing, that He who has begun a good work in you will complete it until the day of Jesus Christ.

A saved person, through the salvation of God, is saved to be guided in his or her personal life forever by Christ through the Holy Spirit of God.

Because of believing in Christ as the Eternal Savior and receiving Him as Lord in the heart, the possibility of being able to be guided eternally by Christ through the Holy Spirit is the gift that the Heavenly Father gives to each new child who comes to be part of His eternal family.

Romans 8: 14 For as many as are led by the Spirit of God, these are sons of God.

15 For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father."

16 The Spirit Himself bears witness with our spirit that we are children of God.

Considering that Christ is the very expression of salvation revealed by God in His Eternal Gospel, which, therefore, can never be dissociated from the Lord, it is also in Christ that there is the unique certainty of the eternal salvation of a person.

1 John 5: 11 And this is the testimony: that God has given us eternal life, and this life is in His Son.

12 He who has the Son has life; he who does not have the Son of God does not have life.

13 These things I have written to you who believe in the name of the Son of God, that you may know that you have eternal life, and that you may continue to believe in the name of the Son of God.

Finally, in this chapter, we would like to emphasize that **the fact that the salvation offered by God in His Gospel is in Christ and the return to fellowship with Him, and that Christ is the firm eternal foundation of this**

salvation, also reiterates the fact that salvation is not in trying to follow a set of written or pre-established laws and rules so that through this attitude a person supposedly will achieve one's eternal salvation, remembering that:

*Acts 13: 38 Therefore let it be known to you, brethren, that through this Man (Jesus) is preached to you the forgiveness of sins;
39 and by Him everyone who believes is justified from all things from which you could not be justified by the law of Moses.*

Galatians 2: 16 Knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified.

Galatians 3: 11 But that no one is justified by the law in the sight of God is evident, for "the just shall live by faith."

Those who seek to justify themselves and achieve salvation according to a law of precepts, religions, idolatry, cultures, or traditions that they declare to follow, or that, in an opposite situation, claim to believe that God's grace will save everyone, are both following a path of destruction for not paying attention to the fact that eternal salvation cannot be dissociated in any way from faith in the Lord Jesus Christ and the personal fellowship with Him.

*1 Thessalonians 5: 8 But let us who are of the day be sober, putting on the breastplate of faith and love, and as a helmet the hope of salvation.
9 For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ,
10 who died for us, that whether we wake or sleep, we should live together with Him.*

Whether by suggesting that salvation is associated with the works of the law or that, in opposite, it is then granted to everyone regardless of a living faith relationship with the Lord Jesus Christ, there are many who seek in one way or another to deny the inseparable condition that salvation is found exclusively in Christ, as Judas also warned us in his epistle:

*Jude 1: 3 Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints.
4 For certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men, who turn the grace*

of our God into lewdness and deny the only Lord God and our Lord Jesus Christ.

As addressed in the theme The Letter or Life, **the Lord Jesus Christ explicitly announced that eternal life is not in the paths that the world in one way or another offers and is not even in the writings that testify about Him, but that it is found exclusively In Him.**

*John 12: 46 **I have come as a light into the world, that whoever believes in Me should not abide in darkness.***

*John 14: 6 **Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me."***

*John 5: 39 **You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me.**
40 **But you are not willing to come to Me that you may have life.***

*John 11: 25 **Jesus said to her, "I am the resurrection and the life. He who believes in Me, though he may die, he shall live.**
26 **"And whoever lives and believes in Me shall never die. Do you believe this?"***

*John 16: 33 **These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world.***

Therefore:

*John 14: 1 **Let not your heart be troubled; you believe in God, believe also in Me.***

*Matthew 11: 27 **All things have been delivered to Me by My Father, and no one knows the Son except the Father. Nor does anyone know the Father except the Son, and the one to whom the Son wills to reveal Him.***

*28 **Come to Me, all you who labor and are heavy laden, and I will give you rest.***

*29 **Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls.***

*Ephesians 4: 14 ... **we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting,***
*15 **but, speaking the truth in love, may grow up in all things into Him who is the head, Christ.***

*John 6: 47 **Most assuredly, I say to you, he who believes in Me has everlasting life.***
*48 **I am the bread of life.***

C9. Personal Experience with “God's Salvation”

Following the same observation made at the beginning of the previous chapter, that the main aspects that enable the salvation of God to be offered to all those who have sinned and turned away from an appropriate relationship with the Lord have already been widely approached in the preceding material of the series *The Gospel of God*, we would not like to return in this chapter to all the same points regarding how this Gospel is offered to the world.

Nevertheless, **a point that we still consider to be highly necessary to be emphasized or reiterated concerning the Gospel of Salvation is the question of how God's salvation can be known not only as a salvation offered by God in general to the world, but as a salvation that actually also becomes personal for that individual who needs this salvation and wants it to become a real experience also for his or her life.**

God gave His beloved Son to die for all on the cross of Calvary not only to let people know about this fact, but the Lord did it so that the salvation He offers can actually be experienced and sustained in the lives of those to whom the salvation is announced or addressed.

The offer of God's salvation is, in part, a global action or addressed to all people in the world. On the other hand, however, the salvation granted from the heavenly kingdom only becomes a reality in a person's life when one is also willing to believe in the salvation offered to him or her by God, as described in the following text:

- John 3: 16 **For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.***
- 17 **For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.***
- 18 **He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.***

Books and compendiums might be written, many messages might be preached, films might be produced and shown around the world, studies and more studies might be done about the salvation of God, but this salvation will not have its principal effects on an individual's life if one does not particularly believe and receive it, because the salvation contained in the Gospel refers to an offer and not to an imposition.

Only figuratively or as a merely illustrative example, if the salvation that God makes available to all people were compared to an available medication that a person needs to take to obtain a cure for an illness, that person also would only get the desired healing if he or she would take the suggested medicine indeed. Even if a drug that needs to be ingested may have all the qualifications to perform the aimed cure, it does not have any effect on the patient if one is not willing to make use of what has been made available.

Similarly, if we compare salvation to making available the release of an individual from a place where one is imprisoned, this salvation, so that it may indeed be experienced personally, is also related to the fact that the person accepts the liberation and leaves that place where he or she was imprisoned.

The salvation that God offers in Christ to the world is a salvation that has already made all aspects fully available for a person to obtain the deliverance from the yoke of sin and to receive eternal life in the Lord. However, returning to the illustrative examples of the previous paragraphs, the salvation offered in the Gospel of God does not impose itself on the sick person so that one takes the appointed medicine or that the one who is imprisoned leaves this position against his or her will.

God has already given His Son to the world for the salvation of all! The Lord has already made eternal salvation available to everyone! It is done, or it is past! The Lord has already established it forever, and nobody can revoke it!

Therefore, as to the provision it has made and the extent to which it is intended for all, God's salvation is already established and cannot be changed in this regard. However, the attitude that each recipient of this gift adopts in one's heart is an aspect that can vary from individual to individual.

In Christ Jesus, God established the eternal terms of salvation that He offers to each or every human being, but the personal position of each of them as to whether or not to receive this salvation has always been and remains a choice or decision that it is up to each individual to do.

The expression “*that whoever believes in Him*” presented in the Scriptures refers to a “whole” that encompasses “everyone,” but it is also, at the same time, a measure of a “single unit,” that is, applicable to the posture or choice that each person adopts specifically in his or her life.

Repeating, then, once again, the salvation that God offers in Christ Jesus or His Gospel is provided and available to all, but choosing for it is personal.

*Romans 10: 12 **For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him.***
*13 **For "whoever calls on the name of the LORD shall be saved."***

Let us look again at the “whoever” and “all” of the verses presented above. They clearly express that God does not have a limited stock of “salvations” that run out when a certain number of people come to attain God's salvation. The salvation presented in the Gospel is not granted with a limited amount of tickets as it used to be for some activities in a stadium.

God has not established a limited number of people that can reach salvation. There is no numerical amount of available “salvations” established by God. And because of this, there is also no need for people to settle disputes and envies about who achieves or who does not achieve the salvation offered by God.

Besides, there are also no restrictions on variations in the types of people to be saved. When the Scriptures tell that there is no distinction between Jew and Greek, they express that there is no distinction of origin and type of people, because this expression “neither Jew nor Greek,” used several times in the books of the Bible written after the extensive revelation of Christ as the Eternal Savior, is an allegory or a figure of speech that encompasses all the people of the Earth, an aspect exemplified by the texts below and also more widely exposed by the subject on The New Creature in Christ Jesus.

Romans 10: 11 **For the Scripture says, "Whoever believes on Him will not be put to shame."**

12 For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him.

13 For "whoever calls on the name of the LORD shall be saved."

Romans 1: 16 **For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.**

17 For in it the righteousness of God is revealed from faith to faith; as it is written, "The just shall live by faith."

Revelation 7: 9 **After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands,**

10 and crying out with a loud voice, saying, "Salvation belongs to our God who sits on the throne, and to the Lamb!"

11 All the angels stood around the throne and the elders and the four living creatures, and fell on their faces before the throne and worshiped God,

12 saying: "Amen! Blessing and glory and wisdom, Thanksgiving and honor and power and might, Be to our God forever and ever. Amen."

"Whoever calls on" means "all without exception," without restrictions on the type of ethnicity, race, tribe, language, or nation, and without restrictions of any quantity.

The only limitation that can occur regarding the salvation made available by God through His Gospel is on the part of those who "are not willing" to call on the name of the Heavenly Father and Christ as their LORD.

Thus, considering that God's salvation is fully made available, instruction on the vital attitude of personally calling on the name of Christ as the Lord has, in a sense, become the most essential or crucial matter to be informed to people worldwide.

From time to time, religious movements appear in the world with the preaching or teaching that claim that the salvation contained in the Gospel is subject to quantitative, regional, or ethnic restrictions, or still, that it is offered only to some segments of people according to their stereotype, natural condition, or social position. However, this is definitely not what the Bible expresses as the Heavenly Father and Christ's position or statement on this subject.

On the other hand, we remember that the words "**whoever calls on**," despite encompassing all the people in the world, is clearly also an individual or personal expression, or that makes reference to the position that each person adopts towards the salvation offered to all by God. The word "**whoever**" also instructs that calling on the

name of Christ as Lord, to be saved by Him, does not refer to some collective outcry that can be commanded by an individual doing it in the name of a group or the name of other people.

If, on the one hand, the availability of God's salvation is for everyone, on the other hand, it is personal or individual, not transferable by heredity or inheritance, it cannot be associated with the calling on the Lord of one individual in behalf of another, and it is not shareable by covenants that human beings make among themselves or through alliances that people make with their religions, institutions, leaders, or idols. The action of calling on the Lord for salvation instructed by the Scriptures is always presented as a direct call from an individual to God, because no institution, religion, idol, or other person, whether this person is still on Earth or has already passed through natural death, is accepted by God as mediator or as a means of mediation for eternal salvation.

God's will has always been and continues to be that everyone comes to be saved. God wants all people to be saved, without exception, but this salvation was established by God to happen exclusively through Christ Jesus and for each of those who call on Him as their Lord and Savior.

*1 Timothy 2: 4 ... **(God) desires all men to be saved and to come to the knowledge of the truth.***

*5 **For there is one God and one Mediator between God and men, the Man Christ Jesus,***

*6 **who gave Himself a ransom for all, to be testified in due time.***

Christ Jesus is the full expression of the truth that God wants everyone to know, and it is in Christ that people achieve the truth and the eternal salvation of their lives.

The Eternal Christ, who was manifested by the Heavenly Father in the flesh to the world, who was killed on the cross of Calvary, who rose from the dead three days after His burial, and who is eternally alive, is the Eternal Savior. And He cannot be replaced by no one else, no other aspect of creation, no aspect that human beings create, and not even by what many call “Christian culture” or “Christian religion.”

For the sake of information still regarding the point that the Gospel is for everyone, but that receiving it is associated with the posture of each person, it is worth remembering that in English, for example, the word “men” also means the set of all people, means the human being, encompassing all men and women.

In the translation of the Bible by Martin Luther into the German language, the expression used for “men” is the word “Menschen,” whose translation into some other languages is challenging, as it encompasses all people, whether men, women, children, young, adults, or the elderly, but without losing the concept of the individuality of each person in the set of people. It is the “total set” of “individual people” or the multitude that encompasses everyone without losing the personality or individuality of each of the human beings in the broader set.

In other words, God did not grant His salvation so that a large contingent of humanity might be saved collectively, depersonalized, or through other people, religions, or institutions created by them. God's will is that each person, of all humankind, becomes saved by a personal option or choice for the salvation made

available by the Heavenly Father directly in Christ, constituting a large or collective contingent of the saved ones, but who choose personally to welcome or receive the salvation offered to all.

Although in various actions and movements through which God's salvation is offered to human beings there might be situations in which many people receive Christ simultaneously, as described, for example, in Acts chapter 2, the acceptance of the salvation from the Lord by each individual is a personal decision or choice that no one can do for their fellow men.

The salvation contained in the Gospel is offered to everyone, but even so or at the same time, acceptance of it is a personal decision of everyone to whom it is offered.

Thus, we understand that it is worth mentioning here that **what establishes a person in Christ is not the number of people who accepted God's salvation at the same time, but it is the personal choice for Christ and the presence of Christ in the life of each one that received the Lord in his or her life.**

God's salvation is offered to everyone, but it needs to become personalized by the one to whom it is offered, as also announced so firmly by the prophet Isaiah in the following text:

Isaiah 12: 1 And in that day you will say: "O LORD, I will praise You; Though You were angry with me, Your anger is turned away, and You comfort me.

2 Behold, God is my salvation, I will trust and not be afraid; 'For YAH, the LORD, is my strength and song; He also has become my salvation.'"

3 Therefore with joy you will draw water From the wells of salvation.

4 And in that day you will say: "Praise the LORD, call upon His name; Declare His deeds among the peoples, Make mention that His name is exalted.

5 Sing to the LORD, For He has done excellent things; This is known in all the earth.

6 Cry out and shout, O inhabitant of Zion, For great is the Holy One of Israel in your midst!"

The salvation found in the Gospel of God is an inexhaustible source not only for the number of people who need it, but also for the different needs of each person. However, the instruction described by the prophet Isaiah also extends to saying that salvation is associated with an individual's choice, for when mentioning that salvation expresses sources of living water, the need for personal access to these sources as well becomes evident. Although salvation expresses the limitless water of eternal life offered by the Lord to everyone, no person is supplied with this water if one personally does not take it.

For an individual to be truly nourished by the sources of salvation, one needs to receive it personally according to the way through which it is made available by the Lord, as described below:

*John 7: 38 **He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.***

Several political systems in the world seek to make people think at an excessive level that they are dependent on the collective provision that their rulers propose to make available for the people they govern or dominate, just as many religious systems seek to present their leaders as the collective hope of their followers. However, none of these human propositions can provide deliverance and salvation for what a person really needs for eternal life, and, therefore, no person should place one's expectation of eternal salvation on other human beings or on their projects by which they claim to offer collective salvation.

Only the Lord can attend every individual in all the demands that the personal salvation of each one of them needs.

*Psalms 146: 3 **Do not put your trust in princes, Nor in a son of man, in whom there is no help.***
*4 **His spirit departs, he returns to his earth; In that very day his plans perish.***
*5 **Happy is he who has the God of Jacob for his help, Whose hope is in the LORD his God,***
*6 **Who made heaven and earth, The sea, and all that is in them; Who keeps truth forever.***

The Lord Jesus Christ is the only one who can save everyone with the salvation offered by the Gospel, but, even so, each person is unique and responsible for deciding whether to accept this salvation or not, whether to believe in Christ to receive eternal life or not to believe in the Lord and resist the salvation that God offers him or her.

*Acts 4: 11 **This (Jesus) is the 'stone which was rejected by you builders, which has become the chief cornerstone.'***
*12 **Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.***

*Acts 2: 21 **And it shall come to pass That whoever calls on the name of the LORD Shall be saved.***

In the books called by some people as the Four Gospels, as well as in the book of Acts, we find a variety of practical situations of how people related to Christ in the matter of deliverance and salvation. And in one of the specific cases narrated in these books, it is described the situation of ten lepers who went out to meet the Lord Jesus Christ with the expectation of being "saved" from the evils that afflicted them because of such cruel illness that was present in their bodies. The Lord attended to all of them, giving them an instruction by which the Lord would manifest the cure for the leprosy of which they were carriers, a cure that actually became a reality in all of them as the Lord had predicted.

Nevertheless, of the ten lepers who were healed, only one returned to praise and worship Christ as the Lord, as God, and it was specifically for this individual that the Lord Jesus declared: "***Arise, go your way. Your faith has saved you.***"

From the text in reference, we do not know what the other nine healed did later on concerning the faith in the Lord Jesus Christ, but in the near moment after healing, we see that only one exercised faith in the salvation that extends beyond a circumstantial deliverance, the one who came to Christ to worship Him also as the Lord of his life. Initially, only this one returned to drink from the source of eternal salvation, and for this reason, he also heard the words "***your faith has saved you.***"

He who called on Jesus Christ as the Lord after he had received healing in his life, and prostrated himself to worship Christ on the condition of recognizing Him as the Messiah, he attained salvation not only temporarily from his cruel illness, but also before the Heavenly Father for eternity.

It is interesting to note that the Lord Jesus, without distinction, attended to all the ten lepers who came to Him to be healed, just as God serves countless people in many, many situations in which they ask Him to deliver them from some circumstantial situations. The Lord made no restraint in providing healing to those who asked for it and sought it together, but the "salvation specifically offered by the Gospel of Salvation," at least initially, was only achieved by the one who invoked Christ as his Lord, even when he no longer needed to call on Christ's help because of the oppressive circumstance he was in before he was healed.

The Scriptures inform us that one of the ten who had been healed from a physical or circumstantial situation also worshiped Christ as his Lord, and it was he who achieved the highest salvation that Christ came to announce and reveal to the world.

*Luke 17: 15 **And one of them, when he saw that he was healed, returned, and with a loud voice glorified God,***
*16 **and fell down on his face at His feet, giving Him thanks. And he was a Samaritan.***
*17 **So Jesus answered and said, "Were there not ten cleansed? But where are the nine?"***
*18 **Were there not any found who returned to give glory to God except this foreigner?"***
*19 **And He said to him, "Arise, go your way. Your faith has made you whole (or has saved you)." (NKJV+AV)***

Therefore, we think that to reaffirm that the salvation offered by God is manifested through faith, or by personally calling on Christ as the Lord and Justifier of those who seek Him with a broken and contrite heart, is not insisting too much on this theme, and also for people having in mind not to be proud and not to think that salvation for eternal life can be achieved by their own works, postures, or by the condition of being naturally healthy and well-positioned in their own eyes, as the Scriptures also remind us through the following text:

*Luke 18: 9 **Also He spoke this parable to some who trusted in themselves that they were righteous, and despised others:***

- 10 *"Two men went up to the temple to pray, one a Pharisee and the other a tax collector.*
- 11 *The Pharisee stood and prayed thus with himself, 'God, I thank You that I am not like other men are, extortioners, unjust, adulterers, or even as this tax collector.*
- 12 *I fast twice a week; I give tithes of all that I possess.'*
- 13 *And the tax collector, standing afar off, would not so much as raise his eyes to heaven, but beat his breast, saying, 'God, be merciful to me a sinner!'*
- 14 *I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, and he who humbles himself will be exalted.*"
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God knows what is in each person's heart and how an individual positions oneself regarding Him! God is not impressed by haughty words, but He is pleased with the one who presents oneself to Him with a broken heart, prostrated before Him, who with simple words personally calls upon Him for help, and who recognizes that he or she needs the Lord to obtain the salvation of his or her soul.

*Psalms 51: 17 **The sacrifices of God are a broken spirit, A broken and a contrite heart. These, O God, You will not despise.***

We understand that it is very relevant that the subject of the personal encounter with the Lord and His salvation becomes widely and repeatedly exposed because also when the instruction to "call upon the Lord" is mentioned, people often think that they will need to use sublime or well-designed words to turn to God in prayer. However, this is not what the Lord requires of them, as we saw in the last parable above presented by the Lord Jesus Christ Himself.

The act of calling on the Lord that leads a person towards the salvation of the Gospel of God does not require high natural qualities. Instead, it can be done by simple words, as well as it can be done by all those who want to receive eternal salvation in the place or in the moment of life in which they find themselves. The salvation that is provided by Christ is not restricted to becoming manifested precisely at the time of life that a person encounters oneself.

At no time did the Lord Jesus Christ teach or ask people to seek Him at some specific period or physical location. On the contrary, from the revelation of Christ Jesus to the world, calling on the Lord has also become the way in which everyone can ask God for the eternal salvation that is already available to them, but also the salvation that can be personally received in the heart in the most different places or times in which people are living.

*Psalms 145: 18 **The LORD is near to all who call upon Him, To all who call upon Him in truth.***

*Acts 17: 30 **Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent,***
*31 **because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead.***

Christ is the truth revealed by God to the world and the truth of salvation offered by God, but the Lord Jesus is also the living way to salvation and which is not restricted to a place, region, or nation. Christ is the salvation offered by God to all and in the most diverse locations so that this salvation may also be manifested in the reconciliation and fellowship of people with the Heavenly Father, Christ, and the Holy Spirit wherever people live in the face of the Earth.

*John 14: 6 **Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me."***

When the subject of a personal encounter with God, of calling on the Lord, or of crying out and praying to Him is discussed, many end up being the positions of people on this point. Some readily hear the salvation proposition, believe in it, practice the act of calling on the Lord, and begin a new life with Christ. Some want to meditate and reflect on whether they want or do not want to receive salvation later. Others just forget about it until they meet with it at another time in their lives. Others claim they don't have time for this. Some say they don't feel ready, while others say they are afraid. And some clearly declare that they do not want this salvation or that they are not willing to receive it, because they think they do not need it or because they do not want to leave the kind of life that they have while away from God's salvation.

Among the arguments given by people to postpone invoking the name of the Lord for their salvation to eternal life, there is, however, an aspect that presents a particular emphasis and concerning which we also believe it is necessary to make a distinct observation since it is based on an entirely false premise regarding the proposition of salvation presented by the Gospel of God.

While many people deliberately say that they still do not want God's salvation, putting the eternal future of their lives at extreme risk, there are those who say they want God's salvation, but who do not call on the Lord for this purpose because they think that somehow they are prevented from receiving salvation, either because they think God does not want to receive or save them for some personal imperfections, the mistakes they have made, or the inadequate situations in which they have placed themselves.

What we believe to be very necessary to highlight regarding the approach of the previous paragraph, is that people can choose not to want God and the salvation that the Lord offers, but to try to claim or argue that God would not accept them because of the condition in which they find themselves, in no way matches what the Scriptures reveal to us about the availability of salvation offered to all by the kingdom of God.

The different phrases that we exemplified above and where one says that he or she still wants to wait, another says I don't want, and so on, are personal positions that each

one can adopt through one's choice, for the Gospel is offered to them and not imposed. However, when someone declares necessary conditions to receive eternal salvation that God Himself did not establish for people concerning the Gospel of Salvation, that person is not consistent with the Scriptures of God, for the Lord never required people to present “the characteristics of saved people before they were saved indeed.” The Lord does not expect that those who need the salvation of the Gospel will be able to live in beforehand a life as if they have already been saved so that they, then, can receive the salvation offered to them from the heavenly kingdom.

The requirement that the Lord asks people when they call on His name is that they recognize that only the Lord can give them salvation and newness of life, that each of them asks Him for this salvation, or that they, from the heart, express that they want to be saved by the Lord, letting the Lord working out in their lives the salvation He offers.

*Psalms 6: 4 **Return, O LORD, deliver me! Oh, save me for Your mercies' sake!***

*Psalms 71: 2 **Deliver me in Your righteousness, and cause me to escape; Incline Your ear to me, and save me.***

*Psalms 109: 26 **Help me, O LORD my God! Oh, save me according to Your mercy,**
27 **That they may know that this is Your hand—That You, LORD, have done it!***

*Psalms 37: 5 **Commit your way to the LORD, Trust also in Him, And He shall bring it to pass.***

*Revelation 7: 10 **And crying out with a loud voice, saying, "Salvation belongs to our God who sits on the throne, and to the Lamb!"***

When a person calls on the Lord because one no longer sees strength in oneself to be saved or because one does not find an alternative or ability in him or her to present oneself in a worthy condition before the Lord, or even just because one becomes aware that salvation for eternity can only be provided by God, one does not displease and offends the Lord. On the contrary, he or she exalts the Lord by recognizing that only through Him and in Him can a person be saved.

When someone turns to the Lord to be saved by Him, one honors the Lord by allowing the Creator to resume in his or her heart the position that is eternally due only to God.

*Psalms 40: 1 I waited patiently for the LORD; And He inclined to me,
And heard my cry.*
*2 He also brought me up out of a horrible pit, Out of the miry clay,
And set my feet upon a rock, And established my steps.*
*3 He has put a new song in my mouth, Praise to our God; Many will
see it and fear, And will trust in the LORD.*
*4 Blessed is that man who makes the LORD his trust, And does not
respect the proud, nor such as turn aside to lies.*
*5 Many, O LORD my God, are Your wonderful works Which You
have done; And Your thoughts toward us Cannot be recounted to You
in order; If I would declare and speak of them, They are more than
can be numbered.*

*1 Samuel 2: 2 No one is holy like the LORD, For there is none besides
You, Nor is there any rock like our God.*

*Isaiah 45: 22 Look to Me, and be saved, All you ends of the earth! For I
am God, and there is no other.*

*Acts 4: 12 Nor is there salvation in any other, for there is no other
name under heaven given among men by which we must be saved.*

When a person understands that one needs to be saved, including from the inadequate thought that one needs in advance to show oneself good to be worthy of salvation, and comes to accept that the Lord first wants to save him or her so that later one can be made righteous by the help of the Lord, an enormous burden can be lifted from his or her life because of the approach in confidence to the Lord, for the Lord Himself begins to act daily in behalf of the one who calls on His name.

*Romans 5: 10 For if when we were enemies we were reconciled to God
through the death of His Son, much more, having been reconciled,
we shall be saved by His life.*
*11 And not only that, but we also rejoice in God through our Lord
Jesus Christ, through whom we have now received the
reconciliation.*

*Psalms 68: 19 Blessed be the Lord, Who daily loads us with benefits, The
God of our salvation!*

*Isaiah 57: 15 For thus says the High and Lofty One Who inhabits
eternity, whose name is Holy: "I dwell in the high and holy place,
With him who has a contrite and humble spirit, To revive the spirit of
the humble, And to revive the heart of the contrite ones."*

*Isaiah 40: 30 Even the youths shall faint and be weary, And the young men shall utterly fall,
 31 But those who wait on the LORD Shall renew their strength; They shall mount up with wings like eagles, They shall run and not be weary, They shall walk and not faint.*

Isaiah 64: 4 For since the beginning of the world Men have not heard nor perceived by the ear, Nor has the eye seen any God besides You, Who acts for the one who waits for Him.

Finally, and aiming to conclude this subject in a very objective way, we would like to reiterate that God is not impressed by haughty human words or their long oratories, but, rather, with words that spring from the sincerity of the heart and that humbly call on the Lord for salvation and help.

The Scriptures do not instruct us on a specific set of pre-established words, prayers, or phrases to call upon the Lord in order to obtain salvation, for what God longs for is the real action of calling on Him for salvation that springs from the heart that wants Christ as one's personal Lord and Savior.

Some people may want to tell their story to God in many words and then cry out for salvation; others may be in such distress that the words "save me, Lord" might be the only words they can express. Yet others, perhaps, in the face of their imminent death, may only have one last chance to speak to the Lord and cry out for His mercy towards them, as was the case with the criminal crucified beside Christ. However, when a person calls on the Lord, believing that God can save him or her through the love that the Heavenly Father demonstrated in Christ on the cross of Calvary, it is not the simple words or even the groans of pain that will prevent the Lord from saving him or her. On the contrary, it is to those who are in a condition of humility in their hearts that God attends.

James 4: 6 But He gives more grace. Therefore He says: "God resists the proud, But gives grace to the humble."

According to the Scriptures of God, there is no longer any reason for anyone not to receive the salvation offered by the Lord, for today is the day of salvation for everyone who personally longs to be saved by the salvation contained in the Gospel of Salvation and who also longs to remain steadfast in this same salvation in all the days of one's life in the present world and as well throughout eternity.

2 Corinthians 6: 2 For He says: "In an acceptable time I have heard you, And in the day of salvation I have helped you." Behold, now is the accepted time; behold, now is the day of salvation.

Psalms 88: 1 **O LORD, God of my salvation, I have cried out day and night before You.**

Psalms 25: 5 **Lead me in Your truth and teach me, For You are the God of my salvation; On You I wait all the day.**

In the Psalms, we find several expressions that can serve as examples of how to call on the Lord, but **it is the expression and the cry coming from the heart and lips of each person that the Lord waits to manifest His salvation to those who call on Him**, as exposed in the final texts presented below:

Psalms 109: 26 **Help me, O LORD my God! Oh, save me according to Your mercy.**

Psalms 6: 4 **Return, O LORD, deliver me! Oh, save me for Your mercies' sake!**

Romans 10: 8 **But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith which we preach):**

9 that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.

10 For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.

11 For the Scripture says, "Whoever believes on Him will not be put to shame."

12 For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him.

13 For "whoever calls on the name of the LORD shall be saved."

Bibliography

Note on Biblical Texts referenced:

- 1) The biblical texts without explicit indications of reference were drawn from NKJV Bible, as indicated below.
- 2) Highlights in the biblical texts, such as underline, bold, or similar were added by the author of this study.

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