

QUESTIONS/ANSWERS

IS GRACE A LICENSE TO SIN?

Shora Kuetu

2022 Edition : ANJC PRODUCTIONS

24 rue Charles Fourier, 91000 Évry

Tel: 06 12 13 21 49

www.tv2vie.org

STRICTLY FORBIDDEN FOR SALE

Work protected in the moral rights category - Laws of March 11, 1957, July 03, 1985, August 1, 2006, June 12, 2009 and October 28, 2009 - This work may be used for non-commercial purposes in all countries (dissemination, printing and distribution of all or part of the work must be free of charge) without distorting the author's ideas.

Bible verse quotations are taken from the BIBLE OF YEHOASHUA HA MASHIAH (BYM) version 2022, translated in English.

TABLE OF CONTENTS

INTRODUCTION	9
FIRST PART: WHAT IS GRACE?.....	13
CHAPTER 1: SIN.....	15
I. WHAT IS SIN?	17
II. WHY DO HUMAN BEINGS SIN?	21
1. <i>Because of the flesh</i>	21
2. <i>Because the mind and purpose of the flesh are contrary to those of the Spirit</i>	23
3. <i>Two excuses Christians use to justify their sin</i>	35
4. <i>The crucifixion of the flesh</i>	46
III. WHO IS AFFECTED BY SIN?	47
1. <i>All human beings</i>	47
2. <i>The terrestrial and the celestial</i>	50
IV. WHAT ARE THE CONSEQUENCES OF SIN?	52
1. <i>Spiritual death</i>	52
2. <i>Physical death</i>	53
3. <i>The second death or the lake of fire</i>	54
CHAPTER 2: THE TORAH.....	63
I. WHAT IS THE TORAH?	63
1. <i>The moral law</i>	64

2.	<i>Ceremonial law</i>	66
3.	<i>Social law</i>	67
II.	CAN THE TORAH SAVING HUMAN BEINGS?	67
1.	<i>The purpose of the moral law: to impart accurate and correct knowledge of sin</i>	68
2.	<i>The purpose of ceremonial law: to serve as a pedagogue</i>	71
3.	<i>Torah is not about saving human beings</i>	73
III.	WHAT HAPPENS TO THOSE WHO SEEK TO BE SAVED BY PRACTICING THE WORKS OF THE TORAH?	77
1.	<i>They are separated from the Mashiah</i>	77
2.	<i>The example of the Pharisee and the Publican in the parable of Loukas chapter 18</i>	81
	CHAPTER 3: GRACE AND SALVATION	94
I.	HOW CAN SALVATION BE DEFINED?	99
1.	<i>Who is salvation?</i>	99
2.	<i>What is Salvation?</i>	103
II.	WHAT DO YOU HAVE TO DO TO BE SAVED?	110
1.	<i>Faith in Yehoshua alone</i>	111
2.	<i>Obeying Yehoshua</i>	114
3.	<i>Wearing the helmet of salvation</i>	117
	CHAPTER 4: WHAT LIFE AFTER SALVATION?	123
I.	WHAT KIND OF LIFE IS A CHRISTIAN SUPPOSED TO LEAD ONCE HE 'S BEEN SAVED?	128

1.	<i>A new life thanks to a change of identity and position</i>	<i>129</i>
2.	<i>New life through active participation in the work of the cross.....</i>	<i>133</i>
II.	WHAT ARE THE CONSEQUENCES OF NEGLIGENCE IN THE LIFE OF A CHRISTIAN?	138
III.	WHAT IS THE SCOPE OF THE TRANSFORMATION THAT THE LORD BRINGS ABOUT IN THE LIFE OF THE CHRISTIAN?.....	140
1.	<i>Justified and sanctified</i>	<i>142</i>
2.	<i>The redemption of the body</i>	<i>144</i>
IV.	HOW DOES THE LORD TRANSFORM US?	150
1.	<i>By death</i>	<i>152</i>
2.	<i>And the resurrection.....</i>	<i>161</i>
	SECOND PART: CAN A CHRISTIAN SIN?	187
I.	What doctrines encourage Christians to sin?	188
1.	<i>The theory of double predestination</i>	<i>188</i>
2.	<i>The verses on which the double predestination was founded</i>	<i>189</i>
II.	CAN CHRISTIANS SIN, AND IF SO, WHAT KIND OF SINS CAN THEY COMMIT?	205
1.	<i>Involuntary sin.....</i>	<i>207</i>
2.	<i>Voluntary sin</i>	<i>209</i>
III.	WHAT DOES A CHRISTIAN RISK IF HE VOLUNTARILY COMMITS SIN?	212

1.	<i>Apostasy</i>	214
2.	<i>Blasphemy against the Holy Spirit</i>	219
IV.	WHAT ARE THE REASONS WHY A CHRISTIAN MAY FALL INTO APOSTASY?	227
1.	<i>Because of bitterness</i>	228
2.	<i>Because of false brothers</i>	229
3.	<i>Because of the love of money</i>	232
V.	CAN YOU KEEP YOUR SALVATION IF YOU'RE SEPARATED FROM MASHIAH? DOES A PERSON WHO HAS FALLEN FROM GRACE STILL HAVE SALVATION?	233
VI.	CAN A CHRISTIAN WHO HAS GONE ASTRAY RETURN TO THE LORD?	235
VII.	IS IT POSSIBLE TO NEVER SIN AFTER CONVERSION?	237
	CONCLUSION	243
	HELP.....	254

INTRODUCTION

A few years ago, I went to Cotonou, Benin, on a mission for a few days. The man who had invited and hosted me had led me to believe that he loved the Word of truth. But once I got there, I quickly realized that this was not the case. He made his wife suffer and prayed with people who taught that Christians who practiced sin and died in that state would still be saved. I had a lively debate with them, but they wouldn't listen. My host had set a trap for me. By inviting me to his home, he hoped to convince me to accept this demonic doctrine. I remember asking one of them where he would go if he died while cheating on his wife? To my astonishment, he replied that he would go to heaven.

Years after this unfortunate encounter, in January 2022, I went to Guadeloupe for a series of Bible teachings. One evening, while I was preaching, a very angry man took me to task, proclaiming that he was saved even though he

practiced sin. During our exchange, he invoked the passage from Yaacov chapter 3 verse 2 to justify himself, where it says: "***Because we all stumble a lot.***». Unfortunately for him, he had forgotten the second part of this passage, which states that: "***If anyone does not stumble in speech, he is a perfect man, and can even keep his whole body in check.***" By the way, you only have to read the whole of chapter 3 of Yaacov's epistle to understand that the apostle was talking about stumbling or stumbling in relation to the tongue. Yaacov did not teach that a saved person could continue to live in sin and at the same time enjoy the Lord's grace. Unfortunately, many "Christians" share this opinion. Indeed, I later realized that many of those present at the meeting in Guadeloupe agreed with this doctrine. That's why that very night, Elohim woke me up and asked me to write a book on Salvation. This book is therefore the result of a number of meetings and discussions I've had with people who claim to belong to the Lord. I hope it will encourage those who read it.

Even so, I'd like to make it clear that the book par excellence is the Bible or the Sacred Letters. Read the Bible more than any other book.

FIRST PART: WHAT IS GRACE?

"Take heed, brethren, lest there be in any of you perhaps an evil heart of unbelief that departs from the living Elohim, but exhort one another daily, as long as it is said: "Today" lest any of you be hardened by the deceitfulness of sin. For we have become partakers of the Mashiah, provided we hold fast to the end our first assurance, in what has been said: Today, if you hear his voice, do not harden your hearts, as at the time of the provocation".

Hebrews 3:12-15

CHAPTER 1: SIN

Many Christians teach that grace is a free pass to sin. According to the English dictionary, a laissez-passer is an administrative document authorizing the transport and circulation of certain goods, or authorizing a person to enter, leave or circulate freely within a regulated enclosure or territory. According to this definition, this pass would therefore give Christians the right to sin willfully: to divorce and remarry, to steal the Lord's money, to have an unbridled sex life, and so on. Genuine Christians will have no problem understanding how heretical and blasphemous these teachings are. But those who adhere to these doctrines want, for the most part, to continue living like non-believers without incurring the Lord's wrath and appropriate punishment. They don't understand that Yehoshua died to deliver us from the power of the law of sin and death, and that thanks to this we can now walk in newness of life. So I think it's very important to start this book by talking

about sin. For it's clear that proponents of grace as a license to sin love and minimize the transgressions they commit. They deliberately ignore the fact that it is our iniquities that separate us from Elohîm (Yesha'yah 59:2), make us slaves to demons and doom us to eternal death if we refuse to repent. In short, they ignore all the Scriptures; they only want to hear pleasant things, things that reassure them: *"For there will be a time when they will not endure sound doctrine, but loving to have their ears tickled, they will accumulate in piles teachers according to their own desires. And they will truly turn away their ears from the truth and turn to fables"*. (2 Timotheos 4: 3-4).

Unfortunately for them, turning one's ears away from the truth has dramatic consequences both in this life and the one to come. For it is written that the Word of truth is the source of faith. Those whose faith is not based on Scripture but on the teachings of men cannot be saved unless they repent and accept biblical doctrine without

any alteration. For the time being, a genuine grace is unknown to them.

I. WHAT IS SIN?

Violating Elohim's will

There are several Hebrew and Greek words that are translated into English as sin:

Chata'ah

"Abiymélek called Abraham and said to him: What have you done to us? Wherein have I sinned against you, that you should bring upon me and upon my kingdom so great a sin? You have done something to me that cannot be done!" Bereshit 20:9.

"Sin", "expiatory victim".

(See also Bereshit 39:9; Shemot 9:27; Vayiqra 4:2; Bamidbar 15:28).

Ma^{al}

"When a person has committed a misdemeanor, a transgression and sins unwittingly with regard to the things consecrated to YHWH, he shall bring a guilt offering to YHWH: a ram without blemish, taken from the flock with the estimation you shall make of the holy thing, making it in shekels of silver, according to the shekel of the holy place, because of his guilt." Vayiqra 5:15.

"Unfaithful action", "transgression".

(See also Vayiqra 6:2; Bamidbar 5:12 ; 2 Hayyamim dibre 28:19).

Agnoema

"But only the high priest enters the second once a year, not without blood which he offers for himself and for the sins of the people committed in ignorance." Hebrews 9:7.

"Sin committed in ignorance or carelessness".

The root of *agnoema* is *agnoeo*, which means "to be ignorant", "not to know", "not to understand", "unknown".

(See also Markos 9:32; Acts 13:27, 17:23; 2 Corinthians 6:9; 1 Timotheos 1:13 ; Hebrews 5:2).

Hamartano

" (...) *for all have sinned and fall short of the glory of Elohîm*" Romans 3:23.

Sin in the sense of "error, false state of mind, missing the mark, missing the path of righteousness and honor, doing evil, departing from Elohîm, not participating".

(See also Matthaïos 18:15; Yohanan 5:14; 1 Corinthians 8:12).

Hamartema

"*Amen, I say to you that all sins will be forgiven to the sons of humans, as well as the blasphemies by which they have blasphemed*". Markos 3:28.

"Sin", "bad deed".

(See also Romans 3:25; 1 Corinthians 6:18).

Hamartia

"And she shall bring forth a son, and you shall call his name Yehoshua, for he is the one who will save his people from their sins". Matthaïos 1:21.

"What is evil", "sin", "offense", "violation of divine law in thought or deed".

(See also Matthaïos 26:28; Loukas 1:77).

Given these definitions, one wonders how it is possible to teach that a person who sins will still be saved even though he or she is off the path of life. Indeed, disobedience to Elohîm's will is tantamount to distancing oneself from him.

II. WHY DO HUMAN BEINGS SIN?

1. Because of the flesh

" (...) *I am carnal, sold under sin.*" Romains 7:14.

Human beings sin because they are carnal. This term, *sarkikos* in Greek, applies to a person who is "under the authority of animal appetite" and who is "governed by mere human nature, not by the spirit of Elohîm".

Flesh is also referred to as "old human being" or "animal human being"; it corresponds to the corrupt Adamic nature with its innate disposition to do evil, a predisposition latent in every individual.

"But the animal human being does not receive the things of the Spirit of Elohîm, for they are foolishness to him; neither can he know them, because it is spiritually that they are judged." 1 Corinthians 2:14.

The old human being is also the image of our will: "*I do what I want, it's my life after all*", that's how the people of this world talk. Did you know that our will is a very powerful instrument that Satan loves to use to destroy us? It can become an extremely dangerous weapon for ourselves and those around us. Indeed, every time we choose to do evil, we harm others and ourselves.

It's also everything human beings can boast about: "*Although I also trust in the flesh. If anyone else thinks he trusts in the flesh, how much more so do I: circumcised from the eighth day, of the race of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews, a Pharisee as far as the Torah is concerned. As for the zeal, persecuting the Assembly. As for justice with regard to the Torah, it has become beyond reproach.*" Philippians 3:4-6.

Unfortunately, human beings are slaves to this animality that drives them to do their own will, to turn to evil, and

to glorify themselves despite their wretched nature. This situation began when Adam and Chavvah disobeyed Elohîm by eating from the tree of the knowledge of good and evil. By doing what the Lord had forbidden them, they sold all their descendants into the slavery of sin. Consequently, humanity as a whole passed from submission to the Lord to submission to the flesh. In a way, the original disobedience has materialized in the flesh, in human nature, which is why human beings are totally incapable of doing Elohîm's will, even if they wanted to. He is prisoner of the law of sin and death (Romans 8:2). We can therefore conclude that human being sin because they have no choice. That's his nature!

2. Because the mind and purpose of the flesh are contrary to those of the Spirit

*"For those who are according to the flesh **think** about the things of the flesh, but those who are according to the Spirit think about the things of the Spirit. For the **mind and purpose of the flesh** is death, but the mind and*

*purpose of the Spirit is life and peace. Because the mind of the flesh is **enmity** against Elohim, for it does not **submit** to Elohim's torah and is not even **capable** of doing so. Now those who are in the flesh cannot please Elohim."*

Romans 8:5-8.

The verb to think, *phroneo* in Greek, can also be translated as "affection" and refers to the fact "to be of the same opinion, in harmony, to have the same views", but also the fact of "directing his spirit towards a thing, to seek, to fight for", To "seek one's own interest or advantage", "to be of the same party, alongside (in different public affairs)". Thanks to these definitions, we understand that those who are carnal love the things of the flesh, share the same opinion as the flesh and are in harmony with it. They even fight battles to defend the things that concern her. What is it, anyway, that fascinates the old human being? *"But the works of the flesh are evident: they are adultery, illicit sexual intercourse, impurity, unbridled lust, idolatry, witchcraft,*

enmities, quarrels, jealousies, animosities, party spirits, divisions, sects, envies, murders, drunkenness, orgies, and things like these, concerning which I foretell you, as I have already told you, that those who commit such things will not inherit the Kingdom of Elohim. " (Galatians 5:19-21).

2.1 Adultery

This work of the flesh corresponds to having sexual relations with a person other than one's husband or wife. This term, in Greek *moichos*, also designates unfaithfulness to Elohim, the act of indulging in idolatry and worshipping a being other than him, or even an object.

2.2 Illicit sexual relations

This expression comes from the Greek *porneia*. It is the behavior of a person who transgresses the moral laws instituted by the Lord regarding intimate relations. This concerns all depravities (fornication, i.e. all sexual

relations before marriage, homosexuality, zoophilia, pedophilia, prostitution, adultery, incest...), but also idolatry, which is considered prostitution by Elohim.

2.3 Impurity

It is the character of that which is polluted, soiled, altered or corrupted by foreign elements. Thus, impure thoughts soil the person who does not reject them when they appear in his or her mind. They are also acts contrary to Elohim's Word, such as masturbation, etc.

2.4 Bridle-free lust

From the Greek, *aselgeia*, this word translates into English as "unbridled lust", "excess", "lasciviousness", "libertinism", "impudence" or "insolence". It denotes depravity of morals, debauchery and lack of morality.

2.5 Idolatry

It corresponds to the impossibility of doing without someone or something. Anything or anyone you find hard to part with is an idol.

Idolatry also includes the practice of false religion and occultism (yoga, transcendental meditation, astrology, invocation of the dead, etc. (Yesha'yah 8:19)).

2.6 Witchcraft

Witchcraft is a magical or mystical practice whose aim is to exert a generally harmful action on others (spells, bewitchments, possessions, etc.), animals or plants (livestock diseases, crop failure, etc.) (Dictionary). This term is synonymous with sorcery, enchantment, incantations, magic (black, white, etc.), human sacrifice, augury, invocation of the dead, astrology, divination, occultism... In Scripture, all these things constitute abominations (Devarim 18:9 to 10).

Witchcraft also refers to something hidden, secret.

As for the word "magic", it comes from *pharmakeia* from the Greek root *pharmakeus* and translates into English as "enchanters", "sorcerers" or "magicians".

"But for the timid, the unbelieving, the abominable, the murderers, the fornicators, the sorcerers, the idolaters and all liars, their portion will be in the burning lake of fire and sulfur, which is the second death." Apokalupsis 21:8.

2.7 Enmities

They are defined as the natural antipathy and instinctive aversion that animals feel towards each other (CNRTL). In Greek, *echthros* means "to hate", "enemy", "hostile", "opposition to Elohim in spirit". So it's the hatred one person feels for another, but also for his Creator (1 Yohanan 4:20).

2.8 The quarrels

These are "disputes", "struggles", "fights", "wars" of words. These terms come from *mardown*, *maststwa* in

Hebrew and *machomai* in Greek, which mean essentially the same thing. Quarrels can have as their causes and/or consequences backbiting, anger, debates, etc.

2.9 Jealousies

Jealousy is the desire to possess what belongs to others, or to be in the place of others, criticizing them for their graces, possessions, successes, etc. It also corresponds to envy. Indeed, the Greek word for jealousy in Galatians, *phthonos*, translates as "to envy".

2.10 Animosity

Similar to enmities and quarrels, animosities are characterized by a higher degree of intensity. They are manifestations of a persistent, malevolent disposition. They systematically result in violence, aggression, wars, conflicts and the desire to do harm.

2.11 Party spirits

These are heated discussions, quarrels and clashes caused by a lack of mastery of the language, which can lead to great suffering: "*He who guards his mouth and tongue guards his soul from distress.*" (Mishlei 21:23).

2.12 Divisions

Divisions are synonymous with divorce, opposition and zizania. The spirit of rebellion is a source of division, for it can lead a large number of people into revolt against the authority established by the Lord and thus cause discord within assemblies.

2.13 Sects

From the Greek *haireisis*, the word sect designates "a group of men following their own principles". There's also talk of sectarianism, racism, tribalism, communitarianism and so on.

2.14 Desires

It's the desire to possess the same things as others, or the impossibility of doing without something. For example, desiring other people's gifts, ministries, wives or husbands.

2.15 The murders

It is the act of deliberately taking the life of a human being, with or without premeditation. The word "murder" comes from the Greek *phonos*, meaning "massacre" or "assassinate". According to the Scriptures, it is first an evil thought, before becoming an act (Markos 7:21).

2.16 Drunkenness

It corresponds to debauchery (Loukas 21:34). It involves drinking alcohol habitually and without moderation, to the point of losing control of one's actions.

2.17 Orgies

Originally, orgies were defined as solemn feasts in honor of Dionysus, Bacchus (Le Robert), a divinity at the heart of Greek religion. During these cults, all kinds of excesses were permitted, especially those relating to the table (eating and drinking) and sexual pleasure. Some drugs even circulated to liven things up. On this occasion, a huge wooden phallus was carried in the procession. Today, we speak of orgies in reference to all the excesses of the flesh.

It's also the act of eating or drinking to an extent that exceeds one's satiety, i.e. the satisfaction of one's own hunger. An example is bulimia nervosa, characterized by an irrepressible urge to eat without necessarily feeling hungry. Some people can't help but eat when they're not hungry. Others automatically break their fast at the mere sight of food.

So we understand that the proponents of grace as a license to sin are simply carnal. For the animal human being is capable of waging a ferocious struggle to defend what his flesh loves. Hence the lively exchanges I've had with flesh supporters in Benin and Guadeloupe. I say partisans, because the path we are offered consists in taking sides either for the things of the flesh or for the things of the Spirit.

"Enter by the narrow gate, for wide is the gate, and spacious is the way that leads to perdition, and there are many who enter by it. For the gate is narrow and the way to life is narrow, and few there be who find it." Matthaios 7:13-14.

Indeed, as Paulos says, the thought of the flesh is enmity or hatred against Elohîm. The Lord's desires are contrary, opposed to those of the flesh (Galatians 5:17). Therefore, either we are proponents of the things of the Spirit and in that case we affection, desire, think about the things

of the Spirit, and fight for them. Either we are partisans of the things of the flesh and in that case we affection, desire, think about the things of the flesh, and fight for its interests. But we cannot be partisans of the flesh and the Spirit at the same time. Indeed, the old human being does not have within himself the capacity to serve and submit to Elohim. For this original desire to disobey the Creator, which materialized in the flesh, is so powerful that when the Torah reveals sin, the flesh, by its very nature, automatically wants to practice it: "**For when we were in the flesh, the passions of sins, because of the torah, acted in our members in such a way as to produce fruit for death (...)** What shall we say then? Is the torah sinful? May this never happen! But I only knew sin through the Torah. For I would not have known covetousness, if the torah had not said: You shall not covet. **But, seizing the opportunity, sin produced in me, by means of the commandment, all sorts of lusts, because without the torah, sin is dead.** But I used to live without torah. But when the commandment came, sin

*came to life, but I died. And the commandment that was for life, I found it was for death. **For sin, seizing the opportunity, deceived me by means of the commandment, and killed me by its means.**" (Romans 7:5-11).*

Let's understand that the flesh is passionate about everything the Lord hates. So when she becomes aware of these things, she has an irredeemable urge to do what the Creator condemns.

3. Two excuses Christians use to justify their sin

3.1 Bewitchment

Many Christians ignore or pretend to ignore that the flesh is the main cause of human beings' problems with iniquity. Indeed, when a man or woman falls into sin, it's not uncommon for them to invoke bewitchment as the cause of their downfall. However, using bewitchment as an excuse is anything but a good idea. Firstly, because we've been freed from sin, we have no one to blame but

ourselves if we give in to temptation. Doesn't Yaacov say that sin comes from our own lust? *"But everyone is tempted when they are lured and caught with bait by their own lust. After lust has conceived, it brings forth sin, and sin being fulfilled, brings forth death."* (Yaacov 1:14-15). So when an individual falls into sin, it is as a result of covetousness. Secondly, because it's obvious that when a child of Elohim is bewitched, it's because he has opened a door to the enemy. And to open a door, you must first disobey the Lord. So instead of repenting sincerely, these Christians prefer to blame sorcerers and demons, claiming to have been bewitched. In fact, I've often had to deal with preachers who, when they fall into sexual sin, will accuse the women they have relationships with of being Jezebels, witches, seductresses. This habit of incriminating others is also a work of the flesh. It was passed on to us by Adam and Chavvah. Indeed, to justify his disobedience, Adam blamed the Lord for having given him a wife, while Chavvah blamed the serpent. Consequently, disclaiming responsibility, justifying

oneself, making excuses is a work of the flesh, because salvation implies that we recognize the sins, faults and errors we commit, and that we take full responsibility for our behavior. There's no point in blaming someone else, because we'll all have to answer to the Lord for our actions. It's all the more pathetic, given the times we live in, to see men passing the buck to their wives or mistresses. Dear gentlemen, it's not the devil who's coming to pull down your pants, it's your own hands! It's time for men to take responsibility and obey the Lord, instead of using women to satisfy their flesh. and then leaving them to suffer the consequences of their common sins alone. They behave like the Pharisees of Yehoshua's time, who proposed to apply Moshe's law by stoning an adulterous woman to death, and let the man escape. Yet they had been caught in the act of adultery! So those who behave in this way become as hypocritical as the Pharisees. They go so far as to modify the Lord's commandments to satisfy their misogyny, whereas our Elohim doesn't look at people's appearance, whether it's

their color, their sex, their rank in society... the same rules apply to everyone when it comes to sin.

As we shall see later, once saved, the Christian has the responsibility to watch over himself and the doctrine according to 1 Timotheos chapter 4 verse 16 to remain in the faith. Elohîm has not only delivered us from the law of sin and death, he has given us all the spiritual means to resist the flesh, demons and all the temptations of the world.

"Behold, I give you authority to trample underfoot serpents and scorpions, and all the strength of the enemy, and nothing shall harm you in any way." Loukas 10:19.

"Submit yourselves therefore to Elohîm, resist the devil, and he will flee from you." Yaacov 4:7.

The Lord saved us perfectly. And we'll never fall into the enemy's traps if we sanctify ourselves. So it's quite clear

that no one can bewitch men and women who are subject to Elohîm's will. In this respect, the story of Balak and Balaam is rich in lessons. For Balak king of Moab *"sent messengers to Balaam son of Beor at Pethor by the river, in the land of the sons of his people, to call him, saying: Behold! A people came out of Egypt. Behold, he covers the springs of the earth and dwells in front of me. **Come now, please, curse this people for me, for they are more powerful than I. Perhaps then I'll be able to beat him and drive him from the earth, for, I know, he whom you bless is blessed and he whom you curse is cursed.** The elders of Moab went with the elders of Midian, having divination in their hands. They came to Balaam and told him Balak's words. He said to them: Stay here tonight, and I'll bring you back the word as YHWH has spoken to me. And the leaders of the Moabites stayed with Balaam. Elohîm came to Balaam and said: Who are these men in your house? Balaam answered Elohîm: Balak, son of Zippor, king of Moab, sent to me: Behold, the people who came out of Egypt cover the face of the*

*earth. Come and curse it for me. Maybe then I'll be able to fight him and chase him away. Elohîm said to Balaam: **You shall not go with them and curse this people, for they are blessed.** " Bamidbar 22:5-12.*

So no one can curse the one who is blessed by the Lord. Let alone one who is blessed with all spiritual blessings according to Ephesians chapter 1 verse 3.

"How shall I curse him whom El has not cursed? How can I hate him whom YHWH has not hated?" Bamidbar 23:8.

"He spoke his parable and said: Stand up, Balak, listen! Son of Tsippor, lend me the ear! El is not a man to lie, nor is he a man son of a human being to repent. What he has says, will he not execute it? Behold, I have been taken for bless: He blessed it, I won't revoke it. He sees no wickedness in Yaacov, he sees no evil in Israel. YHWH, his Elohîm, is with him, and a king's shout of joy is in his midst. El brought them out of Egypt; he is to them like the

vigor of the wild bull. For there is no enchantment against Yaacov, nor divination against Israel. At the appointed time, it will be said to Yaacov and Israel: What did El do?"
Bamidbar 23:18 to 23.

Here's someone who's been paid to curse, and that curse has turned into a blessing!

So Christians can't use bewitchment as an excuse for their sins. The truth is that many lead a life that dishonors the Lord because they are carnal. There is adultery, pedophilia, depraved sexual practices, theft, swindling, etc. in the Christian milieu, simply because all these people have returned to their vomit, and their situation has become more unfavorable than the one they were in in the world. (See 2 Petros 2). Unfortunately, those who sin in this way are not helped by those around them. How many deceived wives don't support their husbands' delusions by claiming they've been bewitched by their mistresses? Instead of being spiritual helpers by urging

their husbands to true repentance, they support them in their justification and blame their mistress. Yet in the Scriptures, every time a man fell into sexual sin, it was he who was singled out. Take a look at the story of King David with Bath-Sheba in 2 Shemuel chapter 11, or that of the Corinthian who slept with his father's wife in 1 Corinthians chapter 5. At no time is there any question of bewitchment, at no time is there any question of making excuses for the man by bewitching the woman. Both were called to repentance by the Lord.

"Like the bird that goes here and there, like the swallow that flies away, so the curse without a cause does not reach." Mishlei 26:2.

The Scriptures clearly state that cursing without a cause does not achieve its goal. This means that for a Christian to be bewitched, there must be a cause, the cause being sin.

(Meditate Tehilim 91).

3.2 Ignorance

Another excuse Christians use to justify the practice of sin is ignorance of the Scriptures. Yet the Word reveals that when a person is converted, they receive the Holy Spirit who teaches them: *"No one can come to me unless the Father who sent me draws him, and I will raise him up at the last day. It is written in the prophets: And they will all be taught by Elohim. Therefore everyone who has heard the Father and been taught by him comes to me."* (Yohanan 6:44-45). Clearly, then, those who are born again are directly instructed by Elohim. Indeed, the Holy Spirit teaches the basics like love, or sanctification. This is precisely why the Spirit of the Lord has been sent to us. Indeed, his mission is to convince the world of sin, justice and judgment: *"But I tell you the truth: it is to your advantage that I go away. Because if I don't leave, the parakletos won't come to you. But if I leave, I'll send it to you. And when he has come, he will convict the world of sin, righteousness and judgment: about sin indeed, because they do not believe in me; and about*

righteousness, because I am going to my Father and you will see me no more; and about judgment, because the ruler of this world is being judged." (Yohanan 16:7-11).

The word convince, *elegcho* in Greek, can be translated as "to take back", "to unveil", "to accuse", "condemn", The word "refute" implies reprimand, severe rebuke, chastisement, correction, punishment, "to bring to light with conviction", "to expose", "to show someone his fault, to demand an explanation". So he who is born from above is constantly taught and warned by the Lord concerning sin. But if we go by the proponents' theory of grace as a license to sin, the Holy Spirit would convince the whole world of sin, except Christians, who would therefore have the right to practice it freely. Let's not forget that the Spirit's mission began after the cross, that is, once salvation (deliverance from sin) had been obtained. His mission with Christians is to enable them to walk in newness of life, as spiritual beings, by warning them and constantly reminding them of sin, justice and

judgment. Thus, thanks to the Spirit of Yehoshua, the Christian acquires the fear of Elohim, i.e. hatred of evil.

"But concerning brotherly love, you don't need me to write to you about it, for you yourselves are taught by Elohim to love one another, for this is also what you do toward all the brothers who are throughout Macedonia."

1 Thessalonians 4:9-10.

"For the grace of Elohim that brings salvation to all humans has appeared. It teaches us to renounce impiety and worldly lusts, and to live in the present age discreetly, justly and piously, awaiting the blessed hope and appearance of the glory of our great Elohim and Savior Yehoshua Mashiah, who gave Himself for us, in order to redeem us from every violation of the torah and to purify us, and to purify for Himself a people who are His own good, zealous of good works." Titos 2:11-14.

So when the Lord's grace touches a person, it teaches them to renounce ungodliness and worldly lusts. Therefore, ignorance cannot be used as an excuse to justify the sin of a child of Elohîm.

4. The crucifixion of the flesh

Flesh and sin are linked: the flesh loves sin and sin tempts the flesh, for sin dwells in the flesh (Romans 7:20). Therefore, the flesh, unable to be saved, was crucified by the Lord on the cross: *"For what was impossible for the torah because it was weak because of the flesh, Elohîm, by sending His own Son in flesh like sin and about sin, **condemned sin in the flesh**, so that the ordinance of the torah might be fulfilled in us, who do not walk according to the flesh, but according to the Spirit."* Romans 8:3-4.

"But those who are Mashiah's have crucified the flesh with its passions and desires." Galatians 5:24.

Thanks to the Lord, the Christian is no longer fond of the things of the flesh, and is therefore no longer attracted by sin. But he must remain on his guard, for the desires of the flesh can be reactivated.

"Don't you know that those who run in the stadium, all run, but only one receives the prize? Run to grab it. Anyone who fights in sports games is a master of all things. These, then, in order to receive indeed a corruptible crown, but we, an incorruptible one. This is how I run, not in an uncertain way; this is how I fight, not as beating the air. But I treat my body harshly and enslave it, lest I myself be reprovved after preaching to others." 1 Corinthians 9:24-27.

III. WHO IS AFFECTED BY SIN?

1. All human beings

"All have sinned and fall short of the glory of Elohim."
Romans 3:23.

Although some peoples believe themselves to be purer than others, all human beings have been affected by the sin of Adam and Chawah: "*There is a generation that believes itself to be pure and yet is not washed of its excrement*". Mishlei 30:12.

"The wicked have been alienated from the womb; they have gone astray from the womb, speaking falsely."
Tehilim 58:4.

Adam's fall had a very harmful impact on all human beings. No nation, no people was spared. We are all affected by the consequences of the first man's sin. Indeed, according to the Scriptures, sin is universal and hereditary. Even those who had been called by Elohîm to respect his commandments are not exempt from the rule: "*What? Do we have pre-eminence over others? Not at all! For we have already proved that **all, both Jews and Greeks, are subject to sin**, as it is written: There is no just, not even one. There is no one who understands, there is*

no one who seeks Elohim. They've all gone astray, they've all made themselves useless. There isn't one who practices benignity, no there isn't one. Their gullet is an open grave, they have used their tongues to deceive, the venom of asps is under their lips, their mouth is full of cursing and bitterness, their feet are quick to shed blood, destruction and woe are in their ways, and they have not known the way of peace, the fear of Elohim is not before their eyes". Romans 3:9-18.

This sinful nature dwells in the flesh of all Adam's descendants: "*But now it is no longer I who accomplish these things, **but sin which dwells in me.***" (Romans 7:17). "*And he made to dwell on all the face of the earth every nation **of humans out of one blood,** having determined the times defined beforehand and the bounds of their habitation"* Acts 17:26.

*" **For as by means of the disobedience of one human being, many were made sinners, so also by means of the***

obedience of one, many will be made righteous."
Romans 5:19.

As proof, all human beings die, and if they do, it's because of sin: "*Therefore, as by means of one human being sin entered the world, and by means of sin death, so also death spread to all humans, through whom all sinned.*" (Romans 5:12).

"But Scripture has locked all things together under sin, so that the promise may be given through faith in Yehoshua Mashiah to those who believe." Galatians 3:22.

2. The terrestrial and the celestial

"As also it is written: The first human being, Adam, became a living soul. The last Adam, in Spirit, gives life. But what is spiritual is not first, but what is animal; then what is spiritual. The first human being, who came from the earth, is earthly; the second human being, the Lord, comes from heaven. As is the earthly, so are the earthly,

and as is the heavenly, so are the heavenly. And as we have borne the image of the earthly, we will also bear the image of the heavenly. Now I say this, brethren, because flesh and blood cannot inherit the Kingdom of Elohim, and corruption does not inherit incorruption. " 1 Corinthians 15:45-50.

According to this passage, two types of people live together on earth: the terrestrial and the celestial. All descend from the first Adam, all bear the image of the earthly, all are sinners. But those who accept salvation obtain the privilege of becoming in the image of the second Adam and benefiting from his incorruptible nature. So we can conclude that because of the fall of Adam and Chavvah, we are all affected by sin. But thanks to the Lord Yehoshua, those who choose the path of salvation are transformed into the image of the Son. Sinful, mortal human beings are therefore in the image of the first Adam. And holy human beings who enjoy eternal life are in the image of the second Adam.

Can a Christian who practices sin be like the second Adam? Or is he more like the first Adam, sinful and mortal? I think you have the answer.

IV. WHAT ARE THE CONSEQUENCES OF SIN?

To answer this question, we can refer to Paulos' conclusion in Romans chapter 6 verse 23 concerning the practice of sin: "*For the wages of sin is death, but the free gift of Elohîm is eternal life through Yehoshua Mashiah our Lord.*"

The main consequence of disobedience to the Lord's will is death. According to the Scriptures, there are three types of death.

1. Spiritual death

That is, separation from the Lord. "*This is what he who has the seven Spirits of Elohîm and the seven stars says: I know your works, because you have the name of living, but you are dead.*" Apokalupsis 3:1.

The Sardis assembly is the representation of the churches whose members are "Christian" only in name only: they pass for living, but they're are completely dead from the point of view spiritual. Programs fixed by Men prevent worship from being led by the Holy Spirit. These Christians have no real spiritual life, so they can easily be contaminated by a foreign fire. They have no real communion with Yehoshua and are therefore powerless to oppose false doctrines. In the same way, the Sardis assembly appeared to be alive, but in reality its works were dead. She had received the Word of Elohim, but unfortunately this Word could not produce the expected fruits because of the practice of sin.

2. Physical death

It's the separation of spirit and body. *"For as the body without the spirit is dead, so faith without works is dead.*
" Yaacov 2:26.

Far too many Christians have forgotten that we are strangers and sojourners on Earth (1 Petros 2:11). A

foreigner is a person who does not have the nationality of the country in which he or she resides. It also stands out for its different lifestyle from that of the natives. Likewise, true Christians are not of the world, for they are citizens of heaven (Philippians 3:20).

A traveler is an individual who is just passing through, and therefore has no intention of settling in the place he or she is passing through. He's a pilgrim who won't rest until he's reached his ultimate goal, the heavenly Yerushalaim.

3. The second death or the lake of fire

"And death and Hades were cast into the lake of fire. This is the second death. And whoever was not found written in the book of life was cast into the lake of fire."
Apokalupsis 20:14-15.

After the Last Judgment, Hades will be thrown into the lake of fire.

"The second death" and "the lake of fire", mentioned in this verse, are two identical expressions that designate the final destination of the wicked. It's called the second death because it was preceded by physical death. This death is not an annihilation as some teach, but a condition of eternal suffering. It is eternal separation from Elohim.

Another term used in the Bible to describe the place where pagans will end up is "Gehenna". The Gehenna derives its name from the Hebrew expression "gehinnom", meaning Valley of Hinnom in Israel (Matthaios 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Markos 9:47; Loukas 12:5; Yaacov 3:6). I had the opportunity to visit this site near Yerushalaim in January 2011. Yerushalaim is built on Mount Zion. The Ben Hinnom valley, literally "the place of fire", lies in a precipice below the mountain. The contrast is truly striking: Yerushalaim is placed in heaven, in the heights, and the lake of fire in the murky depths. In the past, children were burned here in honor of Moloc (deity of the Ammonites). Because of the crimes

committed there (Yirmeyah 32:35), its desecration by King Yoshiyah (2 Melakhim 23:10), and perhaps also because of the filth incinerated there, the Valley of Hinnom became a symbol of sin and affliction. Its name came to designate a place of eternal chastisement (Matthaios 18:8-9; Markos 9:43). Thus, the destination of all those who refuse the Gospel all their lives, and who constitute the Serpent's posterity, is first hell and then the lake of fire. There they will suffer eternal ruin far from the face of the Lord (2 Thessalonians 1:5-10).

"Then he will say to those on his left: Cursed ones, withdraw from me and go into eternal fire, which has been prepared for the devil and his angels." Matthaios 25:41.

The lake of fire is also described as a place of eternal aversion (Daniye'l 12:2), eternal shame (Daniye'l 12:2), eternal destruction (2 Thessalonians 1:9), eternal fire

(Matthaios 25:41) and corresponds to the Second Death (Apokalupsis 20:6).

Thanks to the Lord Yehoshua, the disciple is delivered from the law of sin and death. He enjoys eternal life. So, at conversion, his spirit is awakened by Elohim. As long as he walks in His will, death has no hold on him, so he has no fear of the second death. As for physical death, it is a grace for the Christian, for it represents the end of the incessant struggle between his spirit and his flesh.

"For we know that if our earthly house, a tent, is destroyed, we have in heaven a building that comes from Elohim, an eternal house not made by the hand of man. For we also groan in this tent, earnestly desiring to put on our dwelling which is from heaven, since having been so clothed, we shall not be found naked. For we also who are in this tent groan, being burdened, because we desire, not to take off our garment, but to put on, so that what is mortal may be swallowed up by life." 2 Corinthians 5:1-4.

TESTIMONIAL

I had the opportunity to be raptured several times in spirit by the Lord to visit hell and the lake of fire. In one vision, I could see container-like underground compartments in which souls were confined. It was so crowded that they could hardly breathe. They looked at me with indescribable despair. The further I descended into the depths of hell, the greater the level of suffering. At the far end, a beautiful woman came up to me and begged me to get her out of there. She told me that she had been a Satanist preacher on Earth and that she had refused the Gospel throughout her life. I couldn't answer her, because something was stopping me. According to Hebrews 9:27, men are reserved to die once, after which comes judgment. This woman was already condemned, there was nothing anyone could do for her.

In another vision, I found myself in a place where there was a great deal of suffering. I saw people on the ground with their tongues loosened by thirst. In another area, I

saw large, crawling earthworms that, to my surprise, had human heads. The air in this place seemed to be made of sulfur, and the atmosphere was unbreathable. And these earthworms had no choice but to breathe this air and suffer the burning of their lungs. Then a verse came to mind: "...their worm does not die, and where the fire is not quenched. For every man will be salted with fire." (Markos 9:48-49).

CONCLUSION

Proponents of the theory that grace is a license to sin are carnal and therefore think of the things of the flesh. They are seduced by sin and fight for the right to practice it freely. As a result, they introduce into assemblies teachings that urge Christians to satisfy their flesh. Unfortunately for them, they don't have the fear of the Lord. Or have they lost it? Either way, they are ignorant and die of their ignorance (Hoshea 4:6), or worse, they are ill-intentioned and aim to lead the saints astray.

If they knew what sin is, would they repent?

Do they not know that sin separates them from Elohîm?
"Behold, YHWH's hand is not too short to save, nor his ear too heavy to hear. But it is your iniquities that separate you from your Elohîm. Your sins have hidden his face from you" Yesha'yah 59:1 -2.

Don't they know that sin kills?

"For the wages of sin is death, but the free gift of Elohim is eternal life through Yehoshua Mashiah our Lord."

Romans 6:23.

Don't they know that sin enslaves?

"For when you were slaves to sin, you were free to righteousness." Romans 6:20.

Are they unaware that sin corrupts and deprives us of all the plans for peace that the Lord has for us? And of such corruption that it has turned humanity from perfection to imperfection, from life to death, from holiness to animality, from the image of Elohim to the image of sin. When we understand the extent of sin's corruption, we can't for a second accept returning to its power.

This original desire to do his will instead of the Lord's is not without consequences. For it is not a question of disobeying an imperfect being, who can err, but a perfect

being, profoundly good and holy, whose will can only be perfect, good and holy. If sin is capable of corrupting beings created in perfection such as Lucifer, the angels, Adam and Chavvah... what is it capable of doing to beings as imperfect as ourselves?

Yehoshua's sacrifice restored Elohîm's will for Man: the image of Elohîm in us, eternal life, holiness. But sin has not lost its capacity to corrupt. He has simply lost his ability to corrupt those who have faith in Yehoshua, obey him and keep their flesh on the cross. As a result, all Christians who choose to sin, even though they have been given the ability to dominate the flesh, sin, demons and the world, take the path of corruption that can be definitive.

CHAPTER 2: THE TORAH

In the previous chapter, we saw that all human beings are slaves to the law of sin and death. As a result, human beings need to be saved from this law. Now the question arises: how can salvation be achieved? Many say that practicing good works is enough to be saved. Didn't Elohim himself give a law whose practice could lead human beings to salvation? If not, what was Elohim thinking when he gave the Torah through Moshe?

I. WHAT IS THE TORAH?

The Torah traditionally refers to the first five books of the Bible, the writing of which is attributed to Moshe. It constitutes a political, religious and social charter for Israel. In fact, the Torah is made up of 613 commandments divided into three types of law: moral law, ceremonial law and social law.

1. The moral law

This type of law concerns the nature of Elohîm, because it reveals what the Lord hates: idolatry, lying, murder, adultery, illicit sexual relations, theft, etc. This means that, before promulgating the other laws, the Lord wanted to reveal His own nature. This means that, before promulgating the other laws, the Lord wanted to reveal His own nature to mankind. For all these things are not in him, nor is he ever tempted by evil: "*Let no one, when tempted, say: I am tempted by Elohîm. For Elohîm cannot be tempted by evil, and so He tempts no one.*" (Yaacov 1:13).

"For I am YHWH, your Elohîm. You shall sanctify yourselves and be holy, for I am holy! (...) Vayiqra 11:44.

Through these laws, Elohîm manifests his holiness to mankind. So we understand that his desire is for us to be like him, to hate evil and practice justice. So how is it possible to teach that a being who is totally light and in

whom there is no darkness according to 1 Yohanan chapter 1 verse 5 allows his children to sin?

Moreover, the moral law has always been present on earth, but it was through Moshe that it was officially promulgated. For example, the Lord had revealed the prohibition of murder to Qaiyn and Noah. So the law of retaliation already existed before Moshe.

These laws are still valid today. They were summarized by the Lord in Matthaïos chapter 22 verses 34 to 40: *"But when the Pharisees heard that he had muzzled the mouths of the Sadducees, they gathered in one place, and one of them, who was a doctor of the torah, questioned him to test him, saying: Doctor, what is the great commandment in the Torah? But Yehoshua said to him: You shall love the Lord your Elohim with all your heart, with all your soul and with all your mind. This is the first and greatest commandment. And here is the second which is similar to it: You shall love your neighbor as*

yourself. On these two commandments hang all the Torah and the Prophets. "

2. Ceremonial law

This type of law relates to worship, festivals, etc. and concerns the Tabernacle: the sacrifices, the ablutions, the Temple (Vayiqra 16; Hebrews 9:1-10). The ceremonial torah was the shadow of the Mashiah, but the body is Yehoshua. They were not established by the Lord to remove sin, but to cover it.

"So let no one judge you by food or drink, or in matters of festivals, new moons or shabbats, which are a shadow of things to come, but the body is the Mashiah." Colossians 2:16-17.

"For the torah, which possesses the shadow of good things to come and not the exact image of things, can never, by the same sacrifices that are continually offered

each year, make perfect those who approach it."

Hebrews 10:1.

3. Social law

This type of law governs economic fields and social aspects of Israel. For example, they relate to loans, rentals, sales and debts and repayments. They require a restriction on slavery, prohibiting interest-bearing loans, speculation, etc. They also concern the poor, foreigners and widows and orphans, and how Elohîm wishes the people of Israel to care for them.

II. CAN THE TORAH SAVING HUMAN BEINGS?

To answer this question, we need to understand the purpose of the Torah.

1. The purpose of the moral law: to impart accurate and correct knowledge of sin

*"Because of this, no flesh will be justified before him on the basis of the works of the torah, **for it is by means of the torah that accurate and correct knowledge of sin comes.**"* Romans 3:20.

According to this verse, the purpose of the Torah is to reveal sin. The moral law is like a light that shines in the darkness, so that human beings become aware of their sinful nature. It is comparable to a diagnosis that reveals the illness from which a patient suffers. Its aim is not to treat or cure, but to raise awareness of the illness that afflicts human beings.

*"What shall we say? **Is the torah sinful? May this never happen! But I only knew sin through the Torah. For I would not have known covetousness, if the torah had not said: Thou shalt not covet**"* Romans 7:7.

To respect this law is therefore to sanctify oneself, to be holy as Elohîm himself is holy. Unfortunately, as we saw in the previous chapter, the flesh loves so much what the Lord hates, and hates so much what the Lord loves that when it becomes aware of this law, an irresistible urge to transgress it seizes it. The moral law thus reveals an internal struggle between the inner being, which takes pleasure in Elohîm's law, and the flesh, which fights against it. And sadly, it's the law of sin and death in human beings that most often prevails. Indeed, although man is a slave to his sinful nature, not all individuals have the same weaknesses. So not everyone is an adulterer or a murderer. So human beings are capable of resisting certain temptations. His sinful nature therefore depends not on his committing all the sins, but on his committing even one sin: "*For whoever keeps the whole torah **and stumbles on a single point becomes guilty of everything.** For he who said: Thou shalt not commit adultery, also said: Thou shalt not murder. Now if you do not commit adultery, but murder, you become a transgressor of the*

Torah." (Yaacov 2:10- 11). Indeed, sin is the transgression of the law, and therefore of the Lord's will. So those who sin, sin against Elohim. Avoiding certain sins does not excuse us from others, for the Lord wants us to be sinless, that is, totally holy. A single sin makes a transgressor of the entire Torah, and therefore of Elohim's will in its entirety. For his will is that we should be holy, and holiness excludes the practice of sin, even if only one! So you can't be holy and practice sin. So you can't practice sin and be saved.

"For we know that the torah is spiritual, but I am carnal, sold under sin. For what I accomplish I do not understand, for what I want I do not practice, but what I hate I do. But if I do what I don't want to do, I admit that the Torah is good. But now it is no longer I who do this, but the sin that dwells in me. For I know that there is nothing good in me, that is, in my flesh, because the will is within my reach, but I cannot find the means to accomplish what is good. For the good I want I don't do, but the evil I don't

want I do. But if I do what I don't want to do, it's no longer me doing it, but sin dwelling in me. So I find this torah within me: when I want to do what's good, it's evil that's within my reach. For I take pleasure in the torah of Elohim according to the inner man, but I see in my members another torah that struggles against the torah of my mind and makes me captive to the torah of sin that is in my members. Wretched human being that I am! Who will deliver me from the body of this death? I give thanks to Elohim through Yehoshua Mashiah our Lord! So I myself, through thought, am indeed the slave of the torah of Elohim, but by the flesh, of the torah of sin." Romains 7:14-25.

2. The purpose of ceremonial law: to serve as a pedagogue

"But Scripture has locked all things together under sin, so that the promise is given through faith in Yehoshua Mashiah to those who believe. Now before faith came, we were kept under the torah, locked together, in

*preparation for the faith that was to be revealed. **So the torah was our pedagogue until the Mashiah, so that we might be justified by faith.** But faith having come, we are no longer under this pedagogue". Galatians 3:22-25.*

The word "pedagogue" is also translated as "tutor", "guardian", or "boys' guide". Among the Greeks and Romans, this term was applied to trustworthy slaves who were responsible for safeguarding the life and morals of upper-class boys.

They could not take a single step out of the house without these guardians until they have their majority. According to Paulos, the Torah ceremonial function in order to lead to the Mashiah. This means that before the promulgation of saving grace we were kept under ceremonial Torah: "*But I say: As long as the heir is a child, he is no different from a slave, even though he is the lord of all. But he is under guardians and stewards until the time determined by the Father. **In the same way, when***

we were children, we were enslaved by the rudiments of the world. But when the fulfillment of the time came, Elohim sent His Son, who came from a woman, who came under the torah, so that He might redeem those who were under the torah, so that we might receive adoption. But because you are sons, Elohim has sent the Spirit of his Son into your hearts, crying out: Abba! Father! So now you're no longer a slave, but a son. Now if you are a son, you are also an heir of Elohim through the Mashiah." Galatians 4:1-7.

So, Yehoshua came to fulfill the ceremonial Torah that speaks of him. Yehoshua, the Passover Lamb, died to eliminate sin once and for all. The ceremonial laws have thus been fulfilled: "*For Mashiah is the end of the torah for the righteousness of every believer.*" (Romans 10:4).

3. Torah is not about saving human beings

According to apostle Paulos, Elohim used the torah to reveal the demands of His justice, demonstrate human

guilt, and reveal the finality or end of the torah, i.e. the Mashiah (Romans 10:4), for He alone is able to save (Meditate Galatians 3:1-14). Indeed, the moral law, as the revealer of iniquity, cannot save human beings from the law of sin and death by the flesh. For the more the old human being learns about the moral law, the more she seeks to transgress it. Human beings cannot therefore put into practice the moral law in its entirety (Romans 8:3-4).

As for ceremonial law, it keeps individuals in bondage. For, as a pedagogue, it enslaves, angers and condemns. According to the Scriptures, the Torah is Hagar, the slave woman, and she corresponds to the Yerushalaim below. But grace, the promise, is Sarah, the free woman who corresponds to the Yeroushalaim above. Torah condemns and grace liberates. Torah is slavery and grace is freedom.

"For it is written that Abraham had two sons, one from a slave and one from a free woman. But that of the slave was indeed begotten according to the flesh, and that of the free woman by virtue of the promise. These things are allegorical, for they are the two covenants. In fact, one of those from Mount Sinai who begat for slavery was Hagar. For Hagar is the mountain of Sinai in Arabia, corresponding to the Yerushalaim of today. But she and her children are slaves. But the Yerushalaim from above is the free woman, and she is the mother of us all. For it is written: Rejoice, barren one, you who do not give birth! Shout and cry out, you who have not experienced the pains of childbirth! For the children of the forsaken will outnumber the children of the married. But for us, brothers, we are children of the promise like Yitzhak. But just as then he who was begotten according to the flesh persecuted him who was according to the Spirit, so it is now. But what does Scripture say? Cast out the slave and his son, for the son of the slave will never inherit with the son of the free woman. Therefore, brethren, we are not

children of the slave, but of the free woman" Galatians 4:22-31.

"For torah produces anger, and where there is no torah, there is no transgression either." Romans 4:15.

Indeed, the ceremonial law condemned the Jews to offering the same sacrifices over and over again, even though these could not deliver them from their sins. On the contrary, these perpetual sacrifices were a reminder of past iniquities: *"For the torah, which possesses the shadow of good things to come and not the exact image of things, can never, by the same sacrifices that are continually offered each year, make perfect those who approach it. Otherwise, wouldn't they have ceased to be offered? For those who perform this service, once purified, would no longer be aware of their sins. But every year, these sacrifices are a reminder of sins. For it is impossible for the blood of bulls and goats to take away sins."* Hebrews 10:1-4.

Whereas true forgiveness, obtained through the sacrifice of Yehoshua, implies the end of sin offerings: "*Now, where there has been forgiveness, there is no longer any offering about sin.*" Hebrews 10:18.

"For the torah has brought nothing to perfection, but, instead, is introduced a more excellent hope by means of which we draw near to Elohim." Hebrews 7:19.

III. WHAT HAPPENS TO THOSE WHO SEEK TO BE SAVED BY PRACTICING THE WORKS OF THE TORAH?

1. They are separated from the Mashiah

*"You are **separated** from the Mashiah, all you who justify yourselves by the torah, you have **fallen** from grace."* Galatians 5:4.

Here, the verb "to separate" comes from the Greek *aphorizo*, which can be translated as "to render vain",

"unemployed", "inactive", "inoperative", "to cause a person or thing to cease to have competence or performance", "to deprive of strength, influence, power", "to cause to cease", "to bring to an end", "to cancel", "to abolish", "to cease", "to be separated from", "discharged from", "released from", "untied from anyone", "to sever all relationship with anyone. " The verb "to fall" is a translation of the Greek *ekipto*, which means "to fall," "to fail."

So those who seek justification (i.e. the work by which Elohim declares a sinner righteous (Romans. 4:3, 5:1-9; Galatians 2:16, 3:11)), through the works of the law, are fallen from grace.

Moreover, seeking justification in the works of the law reveals a lack of knowledge of the Scriptures and, more broadly, of Elohim Himself. Indeed, Paulos declares in Galatians chapter 3 verse 11 that it is self-evident (*delos* in Greek, i.e. clear, manifest, recognized, visible) that "*no*

*one is justified before Elohim by the torah, (...) since it is said: the just shall live by faith". Through numerous teachings, Paulos tirelessly tried to demonstrate that it had always been foreseen in Scripture that human beings would be justified by faith and not by law. To support his point, he took the example of Abraham: "What then shall we say that Abraham, our father, obtained according to the flesh? For if Abraham was justified on the basis of works, he has reason to boast, but not to Elohim. For what does Scripture say? Abraham believed in Elohim and this was counted to him as righteousness. **Now to the one who does a job, the wage is not counted as a grace, but as something due. But to him who does no work, but believes in Him who justifies the ungodly, his faith is counted to him as righteousness.** Similarly, David speaks of the declaration of blessing of the human being to whom Elohim counts righteousness without works: *blessed are those to whom the violations of the torah are forgiven, and whose sins are covered! blessed is the man**

to whom the Lord takes no account of his sin" Romans 4:1-8.

*"As Abraham believed in Elohim, and it was counted to him as righteousness, so know that it is those who have faith who are sons of Abraham. **But Scripture, foreseeing that Elohim would justify the nations through faith, preached the Gospel to Abraham beforehand, saying: All nations will be blessed in you. Therefore those who are of the faith are blessed with Abraham the believer.**" Galatians 3:6-9.*

So it's clear that in Elohim's thinking, justification is not achieved by works or by any efforts a person may make. It is therefore not a due or a reward, but a grace (Ephesians 2:5-9) that rests solely on the sacrifice of Yehoshua ha Mashiah (1 Petros 2:24).

"But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace. But if it's on the basis

of works, it's no longer by grace, otherwise the work is no longer a work ". Romains 11:6.

This means that to seek justification by works is to seek one's own glory, as the parable of the Pharisee and the Publican reveals.

2. The example of the Pharisee and the Publican in the parable of Loukas chapter 18

" But he also spoke this parable to some who persuaded themselves to be righteous and utterly despised others: Two men went up to the temple to pray, one a Pharisee, the other a publican. The Pharisee, standing, prayed thus within himself: Elohîm, I thank you that I am not like the rest of mankind: kidnappers, unjust, adulterers, nor even like this publican. I fast twice on the Sabbath, and tithe everything I own. But the publican, standing afar off, dared not even lift his eyes to heaven, but beat his breast, saying: Elohîm, be appeased to me who am a sinner! I tell you that this one went down to his house justified, rather

than the other. For whoever exalts himself will be humbled, and whoever humbles himself will be exalted."

Loukas 18:9-14.

2.1 The Pharisee

Pharisaism is a sect that appeared, it seems, in reaction to the adherence of certain Jews to the customs of the Hellenists. Besides, the word "Pharisee" means "separated". The Pharisees defended the doctrine of predestination, believing in the immortality of the soul, and in rewards and punishments in the hereafter. They succeeded in dominating the spiritual life of the Jews by reducing Judaism to observance of the law and conformity to ordinances. In their beginnings, the Pharisees were distinguished by their righteousness and their courage. Gradually, however, their piety became formalistic, with the outward act gradually becoming more important than the heart's disposition.

" Having the appearance of godliness, but denying what makes it strong. Stay away from those men." 2 Timotheos 3:5.

The moral and intellectual level of their successors dropped to the point where Yohanan the Baptist called them "offspring of vipers" and Yehoshua called them children of the devil and hypocrites (Yohanan 8:44). In Greek, the word "hypocrite" means "one who answers, who retorts, an interpreter, an actor, a theatrical player, one who conceals, a pretender."

Just like the Pharisees in their day, today thousands of Christian leaders affected by the Pharisaic spirit play roles, they look godly in front of their followers, but at home they are completely different. This hypocrisy does not concern only the leaders, many Christians appear righteous and holy in their buildings church, but in everyday life they are no different from pagans. Satan

has unfortunately succeeded in introducing Pharisaism into many assemblies.

*"And the Pharisees and some scribes who had come from Yerushalaim, gathered together to him. And having seen that some of his disciples eat with their hands impure, i.e. unwashed, and then they blamed. For the Pharisees and all the Jews did not if they haven't washed themselves down to the bone elbow, retaining the tradition of the elders. And at the back from the market square, if they have not baptized, they don't eat. There's also many other things they have received for keep them in mind: washing cuts and jugs, bronze vases and beds. Then the Pharisees and scribes asked him: Why don't your disciples walk according to the tradition of the ancients, but do they their bread with unwashed hands? But he answered and said to them: **Yesha`yah has well prophesied over you hypocrites, as it is written: These people honor me with their lips, but their heart is far from me. But in vain that they worship me, teaching doctrines which are***

*human commandments. For, leaving aside the commandment of Elohim, you retain the tradition of humans: the washing of pitchers and cups, and you do many other similar things. He also told them: **You reject Elohim's commandment in order to keep your tradition.** For Moshe said: Honor your father and your mother and: He who curses his father or mother ends up dead. But you say: Unless a man said to his father or mother: Anything you might be assisted with by me is corban, i.e. offering. And you no longer allow him to do anything for his father or his mother, **nullifying the word of Elohim by your tradition that you have established.** And you do a lot more of the same." Markos 7:1-13.*

So, to seek justification by works when the Lord has saved us by grace is to abandon the commandment, to nullify Elohim's word about faith in Yehoshua alone to be saved, in order to apply a human tradition. For, as has been said, believing in justification by works results from a misunderstanding of Scripture, since it is "self-evident",

according to Paulos, that the Lord had planned to justify human beings by faith. To seek justification by works is therefore to put one's faith in a practice which is the result of an error of understanding, and which has thus become a human tradition. In the same way, the doctrine of grace as a license to sin is the result of a complete and profound misunderstanding of the Lord's Word in its entirety.

Here's what Paulos said about the Pharisees who sought justification through Moshe's Torah: "*Brethren, the desire of my heart and my supplication to Elohîm for Israel is truly in view of salvation. **For I testify to them that they have zeal for Elohîm, but not according to precise and correct knowledge. For, not knowing Elohîm's justice and seeking to establish their own, they did not submit to Elohîm's justice.** For Mashiah is the end of the torah for the righteousness of every believer. For Moshe writes about the justice that comes from the torah: The human being who has practiced these things*

will live by them. But thus says the righteousness that comes from faith: Do not say in your heart: Who will go to heaven? That is, bringing down Mashiah. Or : Who will descend into the abyss? That is, to take Mashiah elsewhere, out of the dead. But what does it say? The word is close to you, in your mouth and in your heart. This is the word of faith we preach. Because if you confess with your mouth the Lord Yehoshua, and believe in your heart that Elohîm raised him from the dead, you will be saved. For it is from the heart that one believes in righteousness, and it is from the mouth that one makes profession for salvation, for Scripture says: Whoever believes in him will not be ashamed. For there is no difference between Jew and Greek, for the same Lord of all is rich to all who call upon him. For whoever calls on the name of the Lord will be saved. But how will they call upon him in whom they have not believed? And how will they believe in the one they haven't heard of? And how will they hear about it, without someone preaching? But how can we preach if we are not sent? As it is written:

How beautiful are the feet of those who proclaim the Gospel of peace, of those who proclaim the Gospel of good things! But not all obeyed the Gospel. For Yesha`yah says: Lord, who believed what he heard from us? So faith comes from what we hear, and we hear by means of the word of Elohîm." Romains 10:1-17.

So those who seek justification through works are comparable to the Pharisees. They observe many precepts, they have the appearance of godliness, they appear holy, but are not yet delivered from their sins, having fallen from grace. And instead of repenting sincerely to Elohîm, they present themselves before him with their so-called good works. which are nonetheless incapable of saving them. Simply because these people do not know the justice of the Lord: "*Now through him you are in Mashiah Yehoshua, who was made for you from Elohîm, wisdom, righteousness, sanctification and redemption.*" This righteousness being Yehoshua himself. This is one of the reasons why Paulos declares that he

who renounces the justification that comes from faith is separated from the Mashiah, for this amount to renouncing the Lord.

2.2 The publican

Publicans were tax collectors. They were employed by a general farmer as toll collectors. These tollers were of a class hated by the Jews, because of the way they did their work and their roughness. Publicans often frequented people of ill repute, such as prostitutes and thieves.

In the parable of Loukas 18, the publican was justified by faith. He didn't fast, he didn't observe the Sabbath, and he didn't pay his tithe. Yet it was he who was justified, for he acknowledged his sins by imploring the Lord's grace. The Pharisee sought justification by works. The publican, on the other hand, begged the Lord for mercy and forgiveness. He was justified not because of his works, but because of his faith. This parable clearly teaches us

that justification is obtained by faith. Faith is the consequence of listening to the Word of Elohim.

CONCLUSION

All those who, like the Pharisee, seek their justification through the works of the law are fallen from grace. They are not saved. And all Christians who are truly converted and end up "working" begin with the Spirit and end with the flesh: *"O Galatians devoid of intelligence! Who has bewitched you so that you no longer obey the truth, you, in whose eyes Yehoshua Mashiah was openly portrayed crucified in your midst? I would only like to learn this from you: Have you received the Spirit through the works of the torah or through the preaching of faith? Are you so devoid of intelligence? Having begun with the Spirit, would you now finish with the flesh?"* (Galatians 3:1-3).

We must understand that the only Name that saves is the Name of Yehoshua ha Mashiah.

"...knowing that the human being is not justified by virtue of the works of the torah, but by means of faith in Yehoshua Mashiah, we also have believed in Yehoshua Mashiah, so that we may be justified by faith in Mashiah and not by the works of the torah, because no flesh will be justified by the works of the torah. " Galatians 2:16.

*"But when Elohîm our Savior's blessing and love for mankind became apparent, **he saved us, not on the basis of any works of righteousness we might have done**, but according to mercy, through the bath of the new birth and the renewal of the Holy Spirit, which he poured out abundantly on us through Yehoshua ha Mashiah our Savior, so that having been justified by his grace, we might become, according to the hope, heirs of the inheritance of the Holy Spirit. he poured out on us abundantly through Yehoshua ha Mashiah our Savior, so that, having been justified by his grace, we might become, according to hope, heirs of eternal life. " Titos 3:4-7.*

These verses clearly state that Christians are not saved by works, but by grace through faith. In the light of these passages, we understand that Salvation is an undeserved gift from Elohîm, totally independent of works (Ephesians 2:4-9; Titos 3:4-7).

CHAPTER 3: GRACE AND SALVATION

What is the relationship between grace and salvation?

To answer this question, we need to quickly define grace and salvation.

Grace

Firstly, grace is defined as "that which provides joy, pleasure, delight, sweetness, charm, tenderness". Indeed, the root of the Greek word translated into English as "grace" is *chairō*, which means "to rejoice", "to be happy", "to be extremely glad", "to be well", "to prosper".

Secondly, grace is defined as the "good will", "goodness", "favor" or "merciful kindness" with which Elohim, exerting His holy influence on souls, turns them to Yehoshua the Savior, keeping them, strengthening them,

and amplifying their faith, in knowledge, affection and kindling in the souls of His children the Christian virtues.

Thirdly, grace is defined as a "benefit", a "favor".

Salvation

Several Greek words have been translated as "salvation": *soteria*, translated into English as "deliverance", "conservation", "safety", "security", "salvation".

This term has at least two roots:

- Soter: savior, liberator. This name was given by the ancients to deities, especially tutelary deities, to princes, kings and in general to men who had brought great benefits to their countries; the word was later used, on less noble occasions, to flatter influential figures.
- Sozo: "to save", "to keep safe", "to deliver from danger or destruction", "to save someone from harm or peril, from perishing; someone who is suffering, who is

ill, to heal, to restore to health", "to preserve from destruction", "to save in the technical biblical sense," "to deliver from the penalties of messianic judgment," "to save from the evils that stand in the way of deliverance by the Mashiah."

The Scriptures are categorical about salvation. There is no salvation apart from the grace of Yehoshua: "*But it is by means of the grace of the Lord Yehoshua Mashiah that we believe we are saved, in the same way as they also.*" Acts 15:11.

"For the grace of Elohim that brings salvation to all humans has appeared. It teaches us to renounce impiety and worldly lusts, and to live in the present age discreetly, justly and piously, awaiting the blessed hope and appearance of the glory of our great Elohim and Savior Yehoshua Mashiah, who gave Himself for us, in order to redeem us from every violation of the torah and to purify

us, and to purify for Himself a people who are His own good, zealous of good works. " Titos 2:11-14.

*"And you, being dead in trespasses and sins in which you once walked, according to the age of this world, according to the chief authority of air, of the spirit that now operates in the sons of obstinacy, among whom we all once lived, according to the desires of our flesh, fulfilling the desires of the flesh and our thoughts. And we were by nature angry children like the others. But Elohim, who is rich in mercy, because of his great love with which he loved us, we too, being dead in trespasses, he quickened together with the Mashiah. **It is by grace that you are saved.** And he raised us up together, and seated us together in the heavenly places in Mashiah Yehoshua, so that he might show in the ages to come the immense riches of his grace through his blessing toward us, in Mashiah Yehoshua. **For you have been saved by grace through faith. And it's not from you, it's Elohim's gift.***

This is not from works, so that no one that no one may boast". Ephesians 2:1-9.

The Sacred Letters teach us that we are saved by means of grace. This means that salvation is a gift from the Father, not a merit. Indeed, no human can redeem the souls of sinners because of Adam's sin, which has affected all mankind: "*A man cannot redeem, buy back his brother or give Elohim his ransom. The redemption of their souls is too costly, and it will cease to be forever.*" Tehilim 49:8-9.

Only grace, the Lord's free gift, saves us. This is why no one can say that he has brought a soul to the Lord: "*No one can come to me, unless the Father who sent me pulls him up, and I will raise him up on the last day.*" Yohanan 6:44.

I. HOW CAN SALVATION BE DEFINED?

Salvation is one of the central themes of Sacred Scripture. The Lord's perfect plan is human salvation. All the things the Lord does, he does in order to bring us to salvation. This Salvation concerns the spirit, soul and physical body (1 Thessalonians 5:23). Yes, the Lord wants us to be healthy both spiritually and physically. It is imperative that the saints in Mashiah are well informed about the plan of Salvation the Father has for them. The Lord never desired the death of even the greatest sinner (Yehezkel 18:23).

There are at least two questions we need to ask ourselves about Salvation: firstly who is Salvation, and secondly what is Salvation.

1. Who is salvation?

In Titos chapter 2 verse 11, Paulos uses the Greek *soterion* which is defined as: "one who saves", "one who

brings salvation", "one who embodies this salvation, or through whom Elohim wants to accomplish it". The term *soterion* personalizes salvation. This means that Salvation is a being who came to be seen and heard, in order to save his listeners: "*And he came into the temple, moved by the Spirit. And as the parents **brought the child Yehoshua** into the temple, to perform for him what the torah commanded, he took him in his arms, and blessed Elohim and said: Master, you now let your slave go in peace, according to your word. **For my eyes have seen your salvation**, which you have prepared in the face of all peoples, the light for the revelation of the nations and the glory of your people Israel.*" Loukas 2:27-32.

" *And all flesh shall see the salvation of Elohim.* " Loukas 3:6.

Salvation is first and foremost the Being who created all things, and his name is YHWH or Yehoshua. Indeed, one of the Hebrew words translated into English as

"salvation" is Yeshuwah: "deliverance", "salvation", "well-being", "prosperity" found in Bereshit 49:18; Shemot 14:13; 15:2; Tehilim 42:5; 42:12; Yesha'yah 12:2. In Yohanan chapter 12 verse 47, Yehoshua presents himself as the Savior of the world. And Yehoshua the Savior is none other than Elohim himself, for the Sacred Letters speak of One Savior and he is sometimes called Elohim, (Loukas 1:47 ; 1 Timotheos 1:1 ; 2:3 ; 4:10 ; Titos 1:3 ; 2:10 ; 3:3; Yehouda 1:25) and sometimes Yehoshua (Loukas 2:11; Yohanan 4:42; Acts 5:31; 13:23; Ephesians 5:23; Philippians 3:20; 2 Timotheos 1:10; Titos 1:4; 2:13; 3:6; 2 Petros 1:1; 2:20; 3:2; 3:18; 1 Yohanan 4:14).

*"Yah is my strength and my music; he has become my **salvation**. This is my El: I will magnify him; this is my father's Elohim: I will exalt him."* Shemot 15:2.

"Elohîm is my Rock where I take refuge, my shield and the horn of my salvation, my high retreat and my refuge. My Savior! You deliver me from violence." 2 Shemuel 22:3.

*"Behold, **El is my salvation**, I will trust and not tremble, for Yah, YHWH is my strength and my music, he has become my salvation. And you will draw water with joy from the springs of salvation, and you will say in that day: Praise YHWH, call upon His Name, publish His works among the peoples, remember that His Name is a high retreat!" Yeshayah 12:2-4.*

Since Salvation is first and foremost a living being, anyone who has not received him in their heart cannot be saved: *"And there is salvation in no other, for there is no other Name under heaven, given to humans, by which we must be saved". (Acts 4:12).*

The Savior the world needs is the one who is not a slave to sin and who is able to conquer all the enemies of

human beings: death, the devil, the flesh. Only one has perfectly fulfilled the conditions to claim this function: Yehoshua never sinned (Yohanan 8:46), he conquered death (1 Corinthians 15:26; Apokalupsis 1:18), the devil and demons (Colossians 2:14-15).

Don't look for another savior! Whoever wrote this book can in no way save you. Only Yehoshua can save us all, from sin, demons and death.

2. What is Salvation?

According to the Scriptures, the word Salvation carries with it the idea of victory, deliverance, preservation, safety and security. Salvation' is therefore deliverance. Saving a person means rescuing them from danger and providing them with protection. Salvation comprises two important concepts: propitiation and redemption.

2.1 Propitiation

In Romans chapter 3 verse 25, the term propitiation comes from the Greek *hilasterion*, meaning "that which is atoned for", "that which makes propitious" or "the gift that ensures propitiation". It is also the place where propitiation is accomplished, the mercy seat (Hebrews 9:5), that is, the arch cover. On the big day of the atonement (Yom Kippur in Hebrew), the incumbent high priest sprinkled the mercy seat with atoning blood to cleanse sins (Vayiqra 16:14).

*"My little children, I write these things to you so that you may not sin. And if anyone has sinned, we have a parakletos with the Father, Yehoshua Mashiah the Just. **For he himself is the propitiation for our sins, and not only for ours, but also for the whole world.**" 1 Yohanan 2:1-2.*

Here, the word "propitiation" comes from the Greek *hilasmos*, which also means "an appeasement", "the means to appease".

2.2 Redemption

Redemption is deliverance through the payment of a price. This redemption took place through the blood of Yehoshua our Savior: *"...giving thanks to the Father, who has enabled us to share in the lot of the saints in the light, who has delivered us from the authority of darkness, and transported us into the kingdom of the Son of his love, in whom we have redemption through the means of his blood, the forgiveness of sins."* (Colossians 1:12-14).

The blood of all creatures, human and animal, is contaminated. To save humans from their sin, another human was needed whose blood was pure, unblemished and unaffected by Adam's sin. Elohim became human (1 Timotheos 3:16; Philippians 2:5-8) in order to be able to save humans, because under the law, only a close

relative had the right to redeem a slave: *"If your brother has become poor and sells something of what he owns, the one who has the right of redemption, his next of kin, will come and redeem the thing sold by his brother."* (Vayiqra 25:5).

*"And Naomi said to her daughter-in-law: Blessed be YHWH, who never forsakes his kindness to the living and the dead! And Naomi said to him: **This man is a close relative, and he is one of those who have the right of redemption over us.**"* Routh 2:20.

In Hebrew, the verb "to redeem" is *ga'al*, meaning, "to be redeemed", "to avenge", "to avenge oneself", "avenger of blood". This term is used to refer to marrying the widow of a brother, in order to produce offspring for him (Devarim. 25:5-6), redeem land, property or a slave (Vayiqra 25:24-55), or avenge a murdered person (Bamidbar 35:21). Under the Old Covenant, the law provided for a close relative to exercise the right of

redemption in any of the above cases, in order to ensure that justice was done and to prevent the property acquired by a family from being dispersed outside the family clan. The redeemer was therefore the one who exercised the right of redemption by paying a ransom. Under the New Covenant, Lord Yehoshua is the supreme Redeemer who redeemed us from the slavery imposed by the devil by giving his own life as a ransom (Galatians 3:13; Romans 3:23-24).

"Therefore it was necessary that he should be like the brethren in all things, in order to become the merciful and faithful High Priest next to Elohîm, to make propitiation for the sins of the people. Because he himself suffered when he was tempted, he can help those who are tempted." Hebrews 2:17-18.

Three Greek terms are used to describe redemption: agoràzo, exagoràzo and lutróō.

Agorázo

This Greek word means to buy an item at the market (agora meaning market). Indeed, sinners are regarded as slaves sold at the market (Romans 7:14). That's why the Lord bought Christians according to the Scriptures: "***Because you were bought at a price. Therefore glorify Elohîm in your body and in your spirit, which belong to Elohîm.***" (1 Corinthians 6:20).

" ***You were bought at a price, don't become slaves to humans.***" 1 Corinthians 7:23. Since the Lord has bought us, we should no longer be slaves to men, sin or demons. We are the Lord's property, the acquired people, a possession, a reserve of the Lord (Acts 2:28; 1 Petros 2:9).

Exagorázo

This term refers to buying and taking an item off the market (Galatians 3:13, 4:5). Slaves bought and taken away from the market are definitively freed.

Lutróō

This word means to detach, to set free (Loukas. 24:21; Titos 2:14; 1 Petros 1:18). Yehoshua ha Mashiah has delivered us from sin, Satan's power and the Mosaic Law (Colossians 1:12-14, 2:14-17; 1 Yohanan. 3:5) by being our propitiation.

As soon as the child is born, the umbilical cord is cut. As a result, the baby is no longer dependent on the umbilical cord for breathing and feeding. It is now able to feed itself by mouth and breathes on its own. Physical birth is comparable to new birth. The ancestral or family ties that held us in bondage to the curse are completely broken at the new birth. We no longer depend on the alliances our ancestors made with the demonic spirit world. We need to be aware of this liberation, because the enemy would have us believe that we are still bound to him despite our conversion.

We don't have to look for a pastor to free us from these bonds, the Lord has perfectly fulfilled for us (Colossians 1:12-14). If you remain in sin, these links will be restored by the devil. But if you are in obedience, you have nothing to fear, because Christians who walk in sanctification are no longer prisoners of family ties. They were delivered from all family curses at conversion.

II. WHAT DO YOU HAVE TO DO TO BE SAVED?

Many people ask themselves this question, and thanks be to the Lord, whose answer is written in the Scriptures. Indeed, the jailer in charge of Paulos and Silas had the same question: *"But the jailer, having awakened from sleep and seeing the prison doors open, drew his sword and was about to kill himself, thinking that the prisoners had fled. But Paulos cried out with a loud voice, saying: Don't worry, we're all here. Having then asked for light, he hurried in and fell trembling at the feet of Paulos and Silas. He brought them out and said: Lords, what must I*

do to be saved? And they said: Believe in the Lord Yehoshua Mashiah and you will be saved, you and your house. And they told him the word of the Lord, and to all who were in his house. And having taken them with him at that very hour of the night, he washed their wounds. Immediately afterwards, he was baptized with all those in his household. And having brought them into his house, he set a table and rejoiced greatly with all his family for having believed in Elohîm." Acts 16:27-34.

1. Faith in Yehoshua alone

Paulos and Silas didn't tell this man to join a religious organization, to look for a pastor or be a member of any church federation. They didn't tell him about an apostle or an assembly, but about the Lord Yehoshua ha Mashiah.

" For whoever calls on the name of the Lord will be saved". Romains 10:13.

Today, many preachers no longer speak of this reality, whereas in his day Petros forcefully declared: "...*let it be known to all of you and to all the people of Israel, that it is by the Name of Yehoshua Mashiah the Nazarene, whom you crucified and whom Elohim raised from the dead, that it is by him that he appears before you in good health. It is he, the stone despised by you who build, who has become the head of the corner. And **there is salvation in no other**, for there is no other Name under heaven, given to mankind, by which we must be saved.*" (Acts 4:10-12). Moreover, in his first epistle, Petros makes a beautiful statement about the faith by which Christians are guarded for Salvation: "*Blessed be the Elohim and Father of our Lord Yehoshua Mashiah, who by his great mercy has caused us to be born again to a living hope, by means of the resurrection of Yehoshua Mashiah from the dead, to an incorruptible inheritance, undefiled, which cannot fade, and which is reserved in heaven for us, who in the power of Elohim, **are guarded by means of faith, for the salvation which is ready to be revealed in the last***"

*time ! In this you rejoice, even if now, since it is necessary, you are for a little while afflicted by various trials, **so that the proof of your faith**, much more precious than gold that perishes but is tested by means of fire, may be found a subject of praise, honor and glory, at the revelation of Yehoshua Mashiah. Whom you love without having seen him; in whom, without seeing him now, but believing, you exult with inexpressible and glorious joy, **obtaining the salvation of your souls which is the goal of your faith**. It is about this salvation that the prophets, who prophesied concerning the grace that is in you, investigated and sought. Seeking for what time and circumstance indicated the Spirit of the Mashiah who was in them, and who affirmed in advance the sufferings of the Mashiah and the glories with which they would be followed. It was revealed to them that it was not for themselves, but for us, that they administered those things which now have been proclaimed to you through those who have preached the Gospel to you by the Holy Spirit sent from*

heaven, and in which angels desire to look with their heads bowed forward." 1 Petros 1:3-12.

The Scriptures state unambiguously that Yehoshua alone paid the price for our salvation: "*Therefore also he is able perfectly to save those who draw near to Elohîm by his means, being ever living to make intercession for them.*" (Hebrews 7:25).

2. Obeying Yehoshua

"Israel was saved by YHWH, from eternal salvation. You will not be ashamed or confused for eternity and forever."
Yeshayah 45:17.

"And having been made perfect, he became the author of eternal salvation for all who obey him." Hebrews 5:9.

In this passage, the Greek word translated as "obey" comes from the Greek *humakouo* and means "to listen to", "lend an ear to". This term refers to someone who

comes to the door to find out who has knocked (this is the function of a doorman). It also means "to be attentive to an order", "to obey", "to be obedient", "to submit to". This word is used in several verses, notably in 2 Thessalonians chapter 1 verses 6 to 10 where Paulos says: *"For it is right in the sight of Elohim that he should render tribulation to those who oppress you, and rest with us to you who are oppressed, at the revelation of the Lord Yehoshua from heaven with the angels of his power, in a flame of fire, wreaking vengeance on those who do not know Elohim and on those **who do not obey the Gospel of our Lord Yehoshua Mashiah**. Their just punishment will be eternal destruction, far from the face of the Lord and the glory of his power, when he comes to be glorified on that day in his saints, and to be admired in all who believe, because the testimony we have given to you has been believed."*

Those who do not obey (*humakouo*) the Lord Yehoshua will have eternal destruction as their just punishment, far

from the face of the Lord. Eternal salvation is granted only to those who submit to the Lord. This obedience does not come from them; it is the fruit of grace, of the Father's love. Eternal salvation produces eternal obedience.

And yet, although the Scriptures are clear on this point, proponents of the doctrine that considers grace to be a license to sin often use these two passages to justify their dissolute lives. They claim that since salvation is eternal, they can sin as they wish, because they will still be saved. They don't know the rest of these two verses. In Yesha'yah chapter 45 verse 19 for example. YHWH declares: *"I didn't speak in secret or in a dark place on Earth, I did not say to Yaacov's posterity: Look for me in the tohu! I am YHWH, who pronounces what is right and declares what is just"*. The Lord says that he did not ask Yaacov's posterity to seek him in tohu, i.e. in what is empty or unreal (idols). Salvation is deliverance from sin, with consequent sanctification. As salvation is eternal, its

consequence, sanctification, is also eternal. Salvation is a precious, valuable thing, and the enemy of our souls, knowing this, does everything in his power to prevent us from achieving it. But it's a weapon that will keep us going right to the end.

3. Wearing the helmet of salvation

The Salvation helmet is one of the weapons which is mentioned in Ephesians chapter 6 verse 17: "**Take the helmet of salvation ...**". We wear it on its head because a large part of the spiritual struggle takes place at this level. YHWH himself wears the helmet of salvation: "*For it clad in justice as if it were a breastplate, and the helmet of salvation is on his head. He is wearing of vengeance as a garment, and to be covers jealousy like a robe.*" (Yeshayah 59:17).

"But we who are of the day, let us be sober, having put on the breastplate of faith and love, and for a helmet, the hope of salvation." 1 Thessalonians 5:8.

In our battle against demonic spiritual powers, the head is one of the most targeted areas. The helmet of salvation protects the eyes (heavenly vision), the mouth (with the mouth we proclaim the Word, we also praise the Lord), the ears (because faith comes from what we hear), the sense of smell, the brain (our thoughts must be pure), etc... of the five senses possessed by human beings, four are located in the head. In fact, even touch is controlled by the brain. With the helmet of Salvation on our heads, we walk in the assurance and confidence of being people saved from sin, Men and demons. We oppose all kinds of thoughts of discouragement and condemnation that the enemy constantly sends our way to make us doubt the Father's love.

CONCLUSION

Salvation: the goal or purpose of faith

The goal, end or finality of faith is the salvation of our souls, according to the Holy Letters: "*Whom you love without having seen him; in whom, without seeing him now, but believing, you exult with inexpressible and glorious joy, **obtaining the salvation of your souls which is the goal of your faith.***" (1 Petros 1:8-9).

It's important to remember that the goal of faith lies neither in the riches of this world, nor in the recognition of Men, but solely in the Salvation of our souls. We don't follow Elohim for uncertain riches. For if you follow the Lord for the things of this world, as soon as you get them, you will abandon the faith. Unfortunately, thousands of people follow Yehoshua for their personal comfort and to satisfy their primary needs: "*Yehoshua answered and said to them: Amen, amen, I say to you: You seek me, not because you saw signs, but because you ate bread and were satisfied. Work, not for the food that perishes, but for the food that endures for eternal life, which the Son of*

Man will give you. For the Father, Elohim, has marked him with his seal." (Yohanan 6:26-27). In this passage, these people were seeking the Lord for bread, not for salvation. Many people abandon their faith, believing that the Creator must be at their service. For them, prayer is an order given to the Father, who must bend to their demands. If a healing, a wedding, or any request to the Father is delayed, they immediately return to their former lives. If your motivation or goal is not the salvation of your soul, you will easily turn away from the truth.

"For Elohim so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life. For Elohim did not send his Son into the world to judge the world, but that the world might be saved through him. He who believes in him is not judged, but he who does not believe is already judged because he has not believed in the Name of the only-begotten Son of Elohim. And here is the judgment: It's because light came

into the world and humans loved darkness more than light, because their deeds were evil. For whoever does evil, hates the light, and does not come to the light, lest his deeds be exposed. But he who acts according to the truth comes to the light, so that his works may be made manifest, because they are done in Elohîm." Yohanan 3:16-21.

As the name suggests, we don't deserve the Lord's grace. But when we accept to be saved, we must act according to the truth and perform our works in Elohîm. While those who refuse salvation flee from the light, today we are witnessing a massive infiltration of assemblies by people who remain in darkness and whose works are evil. This situation is all the more encouraged by those who teach that grace is a license to sin, whereas according to Paulos, it teaches us to renounce ungodliness. Many who call themselves Christians are lured by false preachers who promise that if they adhere to their false gospel, they will get everything they desire. To this end, they

assure these unstable souls that the Lord will grant their every wish and guarantee them a successful life in the world. Ignoring the fact that Elohîm's children are not of the world, and that their hope is heavenly, not earthly. Let our goal be heaven, not earth!

"The disciple is not above his doctor, but fully equipped, he will be like his doctor."

Loukas 6:40

CHAPTER 4: WHAT LIFE AFTER SALVATION?

This is a crucial question, because it determines our future on this earth, but also after physical death. What should we do after our conversion? Can a Christian sin without affecting his salvation? Any devotee concerned about his eternity must know the answer to this question. Indeed, he cannot remain in ignorance, for ignorance leads to destruction.

To answer these questions, we first need to consider three key points.

Salvation: past, present and future

It is important to understand that the word Salvation does not allude to a reality static, but to perpetual transformation of the believer, from conversion onwards, i.e. spiritual death to eternal life, from the slavery of sin to freedom in Mashiah. For Salvation covers

the past, present and future as we can see in 2 Corinthians chapter 1 verses 9 to 10, where Paulos conjugates the verb "to deliver" in the past, present and future tenses: *"But we had in ourselves the sentence of death, so that we should not put our trust in ourselves, but in Elohîm who raises the dead. He is the one who **delivered** us from such a death, and who **delivers** us from it. And in him we have this hope that he **will deliver** us from it again."*

According to the Scriptures, the salvation that Yehoshua through his death on the cross is communicated to us in stages.

First, the Lord has saved us in the past: *"But when Elohîm our Savior's blessing and love for mankind became apparent, **he saved us**, not on the basis of any works of righteousness we might have done, but according to mercy, through the bath of the new birth and the renewal of the Holy Spirit, which he poured out abundantly on us*

through Yehoshua ha Mashiah our Savior, so that having been justified by his grace, we might become, according to the hope, heirs of eternal life. " (Titos 3:4-7).

The work of our salvation is accomplished once and for all (Hebrews 10:14). It includes regeneration, justification and the adoption.

Secondly, we are being saved in the present.

"And the Lord added daily to those who are saved." (Acts 2:47). The verb "to save" in this passage is present tense and means "those who are being saved". Every day, the Lord protects us from all kinds of dangers that threaten us.

Third, we will be saved one day: *"Much more reason then, being now justified by his blood, we shall be saved from wrath through him"*. (Romans 5:9).

"For it is in hope that we are saved. But the hope we see is no longer hope, for what we see, why does one still hope? But if we hope for what we do not see, we wait for it assiduously and patiently, with perseverance." Romans 8:24-25.

We still await the adoption, the redemption of our body (Romans 8:23). In 1 Petros chapter 1 verse 5, it is said that salvation will be revealed in the last time. Now, this salvation is none other than Yehoshua, our Savior *"...who, in the power of Elohim, are kept by means of faith, for the salvation that is ready to be revealed in the last time!"*

The salvation of our souls must be our hope, the goal of our faith. Until this salvation is revealed, we must fight the good fight and stand firm to the end: *"But we are not of those who draw back to perish but of those who have faith for the obtaining of the soul."* (Hebrews 10:39).

(See 1 Corinthians 15:51-58 and Philippians 3:20-21).

So we can conclude that we are already saved, "*seated in heavenly places*" (Ephesians 2:6), we are being saved, because every day the Lord saves us from all kinds of dangers (2 Corinthians 1:10) and we will be saved (1 Yohanan 3:2).

Sanctification

Then, throughout the Bible, we find mention of a crucial notion: sanctification. It is vital that Christians understand what this sanctification entails, so as not to be seduced by erroneous teachings such as the doctrine of double predestination.

The participation requirement

Finally, Salvation is an entirely divine work. But does this imply that the believer is irresponsible for the permanence of this Salvation, or is it a work in which human beings are called to participate?

We can already affirm that Christians have their share of responsibility in preserving their salvation. Indeed, the Lord has given us the necessary means to guard it, but we still have to use them. Salvation is obviously conditional on walking in accordance with the Lord's demands.

I. WHAT KIND OF LIFE IS A CHRISTIAN SUPPOSED TO LEAD ONCE HE 'S BEEN SAVED?

There are three possibilities: return to your pre-conversion life, which also includes the practice of sin. Return to your pre-conversion life, while integrating some religious practices into your lifestyle, such as going to church on Sundays. Or change your life completely. The Lord's word is clear: he who benefits from grace can no longer live as he did before. Indeed, his life changes completely and radically. Firstly, because Elohim himself changes the Christian's identity and position. Secondly,

because the Father wants his children to actively participate in the changes he has initiated.

"So you shall be perfect, just as your Father in heaven is perfect." Matthaïos 5:48.

"But all of us who, with unveiled face, contemplate as in a mirror the glory of the Lord, we are transformed into the same image, from glory to glory, as by the Lord, the Spirit." 2 Corinthians 3:18.

"But as he who called you is holy, so you also must be holy in all conduct, for it is written: Be holy, because I am holy." 1 Petros 1:15-16.

1. A new life thanks to a change of identity and position

From the moment of conversion, the human being undergoes a transformation so profound and far-reaching that he becomes a new creature: *"If, then,*

anyone is in Mashiah, he is a new creature. Old things are passed away; behold, all things are become new." (2 Corinthians 5:17). As a result, whether he likes it or not, his life cannot remain as it was before the birth from above. Nor can he content himself with integrating a few religious practices into his lifestyle, for, independently of his will, his whole being has been transformed. In fact, Salvation causes us to be born again, delivers us from the power of darkness, transports us into the Kingdom of Elohim, transforms our dark nature into light, and so on. *"giving thanks to the Father, who has enabled us to share in the lot of the saints in the light, who has delivered us from the authority of darkness, **and transported us into the Kingdom of the Son of his love**" (Colossians 1:12-13).*

*"But arise and stand on your feet, for I have appeared to you to appoint you as a servant and witness of the things you have seen and of those for which I will appear to you, plucking you out from among this people and the nations, to whom I am now sending you, to open their eyes, **so***

that they may turn from darkness to light and from Satan's authority to Elohim, so that they may receive forgiveness of sins and a lot among those who have been sanctified by faith in me ". Acts 26:16-18.

"For you were once darkness, but now you are light in the Lord. So behave like children of the light!" Ephesians 5:8.

(See also Yohanan 18:32; 1 Yohanan 5:19; Yohanan 15:19; 1 Thessalonians 5:4-5; Yohanan 12:35-36.)

We understand that the Lord works all these transformations, because the access to this Kingdom is reserved for those who bear the incorruptible nature of the last Adam, and in no way for those who remain similar to the first Adam. No sinner can therefore enter the Kingdom of Elohim: *"Or don't you know that the unjust will not inherit the Kingdom of Elohim? Do not go astray: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, nor thieves, nor*

greedy, nor drunkards, nor mockers, nor kidnappers, will inherit the Kingdom of Elohim. And that's what you were. But you were washed, but you were sanctified, but you were justified by the Name of the Lord Yehoshua, and by the Spirit of our Elohim." (1 Corinthians 6:9-11).

To understand the extent of this transformation, we can take the example of caterpillars which, when they reach maturity, become butterflies. However, such a major transformation requires a special phase during which the caterpillar does not move: pupation. At this stage, the insect must shut itself in for its final transformation. She then produces a large silk cocoon in which she remains throughout her metamorphosis. But this period of rest is only apparent. In fact, the animal's entire organism is transformed. Some organs disappear, while others appear (wings or legs, for example) thanks to cell clusters that had previously been on standby. The moult that precedes the short adult life is relatively long.

The Father took thirty years to train his Son Yehoshua: ten years of training in the shadows for one year of public ministry.

So, even if salvation is a divine work, the Christian who wants to reach maturity in the Christian's walk must actively participate in it. In fact, the cocoon is an image of intimacy with the Lord that must never be neglected. It is therefore an active participation in Elohim's work that is required of the Christians. This does not mean, of course, that the child of the Lord acquires this salvation through his participation; it simply means that he uses the means that Elohim offers him to avoid falling into the traps and temptations that he will encounter on his path.

2. New life through active participation in the work of the cross

The Lord's disciple is called to grow in his journey towards heaven. By carrying out his salvation with fear and trembling, he will be like his Master. Fulfilling one's

salvation consists in strengthening one's vocation, providing one's faith with the divine virtues, persevering in the faith. Indeed, the Lord has equipped us to endure to the end.

2.1 Fulfilling salvation with fear and trembling

*"Therefore, my beloved, as you have always obeyed, **accomplish** your own salvation with fear and trembling, not only as in my parousia, but much more now that I am absent." Philippians 2:12.*

In this passage the verb "to accomplish" comes from the Greek *maternazomai* which is also translated as "to complete," "to work at, or do that from which something results," "to shape: to make someone capable for a thing."

Paulos is not saying that we must work to acquire our salvation, for we are saved by grace. Salvation has been offered to us freely by the Lord, but every disciple of the

Master is called to fulfill his salvation with fear and trembling. The fear of the Lord is the hatred of evil (Mishlei 8:13).

This is how the disciple must work out his Salvation with fear and trembling:

- Cultivate your relationship with the Lord in prayer (1 Corinthians 1:9; 1 Yohanan 1:3).
- Meditate daily on Elohim's Word (Yehoshua 1:8; Tehilim 1; Colossians 4:16).
- Live in fellowship with those who love the Lord (Acts 2:42).
- Avoid bad company: those who walk with the wise become wise (Mishlei 13:20; 1 Corinthians 15:33).
- Walking in sanctification (1 Petros 1:15-16; Apokalupsis 22:11).
- Confess your sins (Yaacov 5:16; 1 Yohanan 1:9; 2:1-2).

- Defending the cause of the underprivileged or looking after your fellow man. Indeed, biblical faith produces works that glorify the Father. To love the Lord is also to love our neighbor. We are saved to save others (Yaacov 2; 1 Timotheos 4:16).

2.2 Providing your faith with divine virtues

*"Now, for this same reason also, bringing to it moreover every eagerness, **supply your faith with virtue, and to virtue with knowledge, and to knowledge with self-control, and to self-control with patience, and to patience with piety, and to piety with brotherly love, and to brotherly love with love. For if these things are in you and multiply, they do not make you lazy or barren for the accurate and correct knowledge of our Lord Yehoshua Mashiah. For he in whom these things are not present is blind, and cannot see afar off, having forgotten the cleansing of his former sins. Therefore, brothers, strive more and more to strengthen your vocation and***

election, for in doing these things you will never stumble. For this is how entry into the eternal Kingdom of our Lord and Savior Yehoshua Mashiah will be richly provided for you." 2 Petros 1:5-11.

2.3 Persevere

To avoid laziness and sterility, we are called to persevere in prayer.

*"But what is in the good soil are those who having heard the word, retain it in a suitable and good heart, and bear fruit with **perseverance**." Loukas 8:15.*

*"Possess your souls by your **perseverance**." Loukas 21:19.*

*"For you need **perseverance**, so that having done the will of Elohim, you may obtain the promise." Hebrews 10:36.*

"If anyone takes captive, he goes captive. If someone kills by the sword, he himself must be killed by the sword. This

is the **perseverance** and faith of the saints". Apokalupsis 13:10.

"Here is the **perseverance** of the saints, here, those who keep the commandments of Elohîm and the faith of Yehoshua." Apokalupsis 14:12.

II. WHAT ARE THE CONSEQUENCES OF NEGLIGENCE IN THE LIFE OF A CHRISTIAN?

Sadly, many Christians refuse to work on their salvation and become sterile and lazy.

Here's what the author of the letter to the Hebrews said to lukewarm Christians: "*For you who should also be teachers, because of the time, you still need to be taught the first rudiments of Elohîm's oracles, and you have become such, that you still need milk and not solid food. For whoever partakes of milk is inexperienced in the word of righteousness, for he is a child. **But solid food is for***

perfect men, for those who, by habit, have the faculties of perception exercised to distinguish between good and evil." Hebrews 5:12-14.

We can therefore say that a Christian who is lazy about working out his salvation can easily fall into sin. Indeed, according to Petros, he who neglects to add to his faith the divine virtues " (...) *is blind, and cannot see afar off, having forgotten the purification of his former sins.*" (2 Petros 1:9). According to this passage, anyone who doesn't understand that he must actively participate in the work that the Lord has initiated in his life is blind and forgetful. He doesn't see the traps set by the enemy coming, and forgets that sin separates him from Elohim. In the same way that proponents of the doctrine that grace is a license to sin are content with the faith acquired at conversion, while neglecting the other fruits of the Spirit, holiness and the Lord's commandments.

"Now these three things remain: faith, hope and love. But the greatest of the three is love." 1 Corinthians 13:13.

Every Christian must provide an effort (Apokalupsis 22:11), using the Word of Elohim and prayer daily to keep oneself sanctified. He must also separate himself from bad company and things that do not honor the Lord. (1 Corinthians 5:13; 2 Corinthians 6:14-18; 7:1), and it's obvious that sin is one of them.

III. WHAT IS THE SCOPE OF THE TRANSFORMATION THAT THE LORD BRINGS ABOUT IN THE LIFE OF THE CHRISTIAN?

"But may the Elohim of peace himself sanctify you perfectly, and may your whole being, the spirit, and the soul and the body be kept blameless in the parousia of our Lord Yehoshua Mashiah!" 1 Thessalonians 5:23.

We understand from this verse that the Lord's aim is to sanctify us perfectly. According to the Scriptures, there are three types of sanctification: justification, personal sanctification and redemption of the body.

Justification

Elohîm has declared us righteous through the sacrifice of his Son. Indeed, justification comes from grace (Titos 3:4-7).

(See also Romans 5:1 and Hebrews 10:10-15).

Personal sanctification

It implies separation from evil and evil company (2 Corinthians 6:14-18), and, as we shall see, it comes at the price of much suffering and sacrifice, and the giving up of certain things (Romans 12:1-3).

The redemption of the body

(1 Corinthians 15:42-57). It is about total incorruptibility of body, soul and spirit at the resurrection or rapture of the saints (Philippians 3:21).

1. Justified and sanctified

There are two Greek words that translate into English as "justification". The first is *dikaiosis*, which also means "acquittal". It is Elohim's action that declares the human being free from guilt and acceptable before Him: "*...who was delivered up because of our iniquities, and was raised because of our justification.*" (Romans 4:25).

"So then, just as by means of one trespass there was condemnation for all mankind, so also by means of one righteousness there is life-giving justification for all mankind." Romans 5:18.

Dikaiosis has its root in the Greek verb *dikaioo*, translated into English as "to declare, to pronounce the justice of

someone, to justify him". This is a legal term. Justification is therefore a juridical act of divine imputation, not a personal recognition of the human being. According to the Scriptures, it is instantaneous and complete.

"For by one offering he has perfected forever those who are sanctified." Hebrews 10:14.

The brigand was indeed justified on the cross.

Sanctification, on the other hand, is progressive and is accomplished gradually: *"Let him who acts unjustly, still act unjustly, and let him who is dirty, still get dirty, and let him who is just, still practice righteousness, and let him who is holy, still sanctify himself!"* (Apokalupsis 22:11).

Indeed, we are called to grow in sanctification and obedience: *"When I was a child, I spoke like a child, I judged like a child, I thought like a child. But when I*

became a man, I put an end to what was of the child." (1 Corinthians 13:11).

Justification precedes as a cause, and sanctification is the consequence. Personal sanctification is impossible without the benefit of justification. No human can sanctify himself or separate himself from sin without the work of the cross. Thanks to the Lord's perfect sacrifice, we are justified and sanctified.

"For when you were slaves to sin, you were free to righteousness. What kind of fruit did you have then? Things you're now ashamed of. For the end of these things is death. But now, made free from sin and made slaves of Elohîm, you have your fruit in sanctification and for your end eternal life." Romans 6:20-22.

2. The redemption of the body

"For we know that, to this day, all creation sighs and suffers the pains of childbirth. And not only that, but we

too who have the offering of the first fruit of the Spirit, we too sigh within ourselves as we wait diligently and patiently for the adoption, the redemption of our body."
Romans 8:22-23.

Our being is at once a spirit, a physical body and a soul. At death, the physical body is buried: "*Before the dust returns to the earth, as it was there, and the spirit returns to Elohim who gave it.*" (Qohelet 12:9), but the spirit or soul is found in heaven (2 Corinthians 5:1-5). Indeed, because of sin, our body has been corrupted. Since Adam's fall, it's known how to throw away all kinds of weaknesses. It is comparable to an animal body. Consequently, the Lord has also provided for the redemption of our bodies, for he has saved us perfectly. This redemption will take place at the rapture of the Assembly of the Mashiah. The saints who have died will rise and the living saints will be taken up with them in the clouds, at which point Christians will be clothed in incorruptible bodies: "*But someone will say: How do the*

dead rise, and with what body do they come? Nonsense! What you sow is not brought back to life if it doesn't die. And as for what you sow, you don't sow the body that will be born, but the naked grain, as it happens, of wheat or some other seed. But Elohim gives it a body, as He wills, and to each seed He gives a body of its own. All flesh is not of the same flesh, but other indeed is the flesh of humans, other the flesh of beasts, other that of fish, other that of birds. There are also celestial bodies and terrestrial bodies, but the brilliance of celestial bodies is different from that of terrestrial bodies. Other is the brightness of the sun, and other the brightness of the moon, and other the brightness of the stars. Because one star differs from another in brightness. The same will happen at the resurrection of the dead. We are sown in corruption, we are resurrected in incorruptibility. We are sown in dishonor, we rise in glory. We are sown in weakness, we rise in strength. We are sown in the animal body, we are resurrected in the spiritual body. If there is an animal body, there is also a spiritual body. As it is also

written: The first human being, Adam, became a living soul. The last Adam, in Spirit, gives life. But what is spiritual is not first, but what is animal; then what is spiritual. The first human being, who came from the earth, is earthly; the second human being, the Lord, comes from heaven. As is the earthly, so are the earthly, and as is the heavenly, so are the heavenly. And as we have borne the image of the earthly, we will also bear the image of the heavenly. Now I say this, brethren, because flesh and blood cannot inherit the Kingdom of Elohim, and corruption does not inherit incorruption. Behold, I tell you a mystery: Not all of us will sleep, but all of us will be transformed, in an instant, in the twinkling of an eye, at the last trumpet. For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be transformed. But the corruptible must put on incorruption, and the mortal must put on immortality. Now when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be fulfilled the saying which is written: Death has been

swallowed up in victory. Death, where is your sting? Hades, where is your victory? Now the sting of death is sin, and the power of sin is the torah." 1 Corinthians 15:35-56.

The body of Christians will be like the body of the Lord after His resurrection: "*But while they were holding these discourses, Yehoshua himself appeared in their midst, and said to them: Shalôm to you! But they, terrified and frightened, thought they saw a spirit. And he said to them: Why are you troubled, and why do thoughts arise in your hearts? See my hands and feet, that's me. **Touch me and see, for a spirit has neither flesh nor bones, as you see I have.** And as he said this, he showed them his hands and feet. But because in their joy they did not yet believe and wondered, he said to them: **Do you have anything to eat here? And they presented him with a piece of roasted fish and a honeycomb. And having taken it, he ate before them.***" Loukas 24:36-43.

In the light of this passage, we understand that the body of the resurrected is a physical body and not just a spirit: *"For our community of citizens is in heaven, from where we also diligently and patiently await the Savior, the Lord Yehoshua Mashiah, **who will transform the body of our humiliation to conform it to the body of his glory according to the efficacy by which he can even subject all things to himself.**"* (Philippians 3:20-21).

This is what the resurrection or glorious body will be like:

- It will be physical, with flesh and bones.
- It will be palpable.
- It is not limited by material or time.
- It won't be white, black, yellow or red, etc.
- It will be neither male nor female.
- It can't die.
- It will be incorruptible.
- It will be perfect.

IV. HOW DOES THE LORD TRANSFORM US?

The Lord metamorphoses us in two stages: first by crucifying the old human being, and then by making us bear the fruits of the Spirit. Let's understand that crucifixion is indispensable: no one can bear the fruits of the Spirit unless he has first died. Indeed, we have died and risen with the Mashiah. Moreover, the Christian faith is based on the Lord's resurrection: "*And if Mashiah is not risen, then our preaching is in vain, and your faith also is in vain.*" (1 Corinthians 15:14). Now, death is seen as the sowing (Yohanan 12:24) and resurrection as the flowering. As a result, genuine Christians benefit from the power of the resurrection and bear fruit naturally. Indeed, the fruits of the Spirit are proof that the power of the resurrection is at work within us: "*We were therefore buried with him by means of baptism into his death, that as **Mashiah was raised from the dead by means of the glory of the Father, even so we also should walk in newness of life.***" (Romans 6:4).

In his second epistle to the Corinthians in verse 18 of chapter 3, Paulos teaches us that the purpose of this transformation is to gradually make us like Mashiah. The term "metamorphosis" means "the change of one being into another, the total transformation of a being to the point where it is no longer recognizable". Now it is obvious that a Christian who becomes like the Mashiah has become a completely new creature: *"If, then, anyone is in Mashiah, he is a new creature. Old things are passed away; behold, all things are become new."* (2 Corinthians 5:17). Salvation or deliverance from sin transforms us into the image of the Lord. The Scriptures are categorical: a person who is in Mashiah becomes a new creature, old things (sins) are PAST and all things become NEW. Those who teach that Christians can live in sin because they are under grace are therefore anti-biblical.

1. By death

1.1 The holocaust

"I exhort you therefore, brethren, by the compassions of Elohîm, to offer your bodies as a living sacrifice, holy, pleasing to Elohîm. This is your sacred spiritual service."

Romains 12:1.

In this passage about the true worship that the Lord accepts, the word "sacrifice" comes from the Greek *thusia* (thoo-see'-ah) and means "victim", "to slaughter". In fact, this passage speaks of the holocaust, which is the expression of the Christian's entire gift of life to the Lord. Among the Hebrews, the burnt offering was perhaps the oldest and most typical sacrifice. Now, under the Law, the burnt offering had to meet specific criteria in order to be accepted by YHWH. According to Vayiqra, the choice had to be a flawless, year-old animal. Then his blood was to be sprinkled on the altar after his throat had been slit, and he was to be skinned, cut into pieces and

consumed by fire on the altar. Finally, his entrails were washed in water.

Faultless

YHWH wants to make us perfect, i.e. flawless: "*But since he who called you is holy, you also be holy in all your conduct, as it is written: you shall be holy, for I am holy.*" (1 Petros 1:1516).

" You shall therefore be perfect, even as your Father which is in heaven is perfect." (Matthaios 5:48).

At conversion, the Lord delivers us from sin. He then gives us the strength to separate ourselves from evil.

One year old

Elohîm wants his servants to have the heart of a child. Childhood is synonymous with innocence, integrity of heart and faith.

"In that same hour the disciples came to Yehoshua, saying: Who is the greatest in the kingdom of heaven? And Yehoshua, having called a child, set him in the midst of them and said to them: Amen, I say to you, unless you are converted and become like children, you will never enter the kingdom of heaven. Therefore, whoever humbles himself like this child, he is the greatest in the kingdom of heaven. And whoever receives a child like this in my Name, receives me." (Matthaios 18:1-5).

Slaughtered.

One of the consequences of salvation is death to self, death to sin. A dead person no longer reacts to all the things of this world. As a result, the material world no longer has any effect on him, as his senses have been de-connected. The slaughtering is very difficult to live, because, of course, nobody likes to be put to death.

"Knowing that our old human being was crucified with him, so that the body of sin would be inactive and we

*would no longer be slaves to sin. For he who has died is justified from sin. But if we have died with Mashiah, we believe that we will also live with him. Knowing that Mashiah, risen from the dead, no longer dies, death no longer has dominion over him. For he died, and it was because of sin that he died once and for all. But by living, he lives for Elohîm. In the same way you too, **consider that you are truly dead to sin, but alive to Elohîm in Yehoshua Mashiah our Lord.**"* Romains 6:6-11.

His blood was to be spread all around the altar.

According to Vayiqra chapter 17 verses 11 to 14, blood is the soul or life. The soul or feelings of one who really wants to serve the Lord must be poured out on the altar, for those whose carnal feelings are not sacrificed will have difficulty responding to the Lord's call. This is why Elohîm empties us of ourselves, in order to give us his own blood, his life, his vision of things.

The soul must be separated from the spirit by the Word of Elohîm: "*For the word of Elohîm is living and effective, and more penetrating than any two-edged sword, and piercing even to the division of soul and spirit, and of joints and marrow. And it judges the thoughts and intentions of the heart.*" (Hebrews 4:12).

Roasted and cut into pieces

It's the abandonment of the old human being, the complete and final renunciation of our Adamic nature. It's also about breaking up our lives. This is a delicate stage, because when a person goes through brokenness, they can sink into depression if they don't cling to the Lord's promises. The sword of the Spirit is used to perform the great spiritual operation of stripping away the old creature.

Put on the altar and consumed by fire

Fire symbolizes either YHWH's holy presence (Shemot 3:2; Devarim 4:24) or his anger towards sin (Yesha'yah 66:15).

"Only gold, silver, copper, iron, tin, lead, anything that goes into the fire, you shall make it go through the fire and it shall be pure..." Bamidbar 31:22-23.

It is through this purifying fire that the Lord passes his workers to make them pure. When a person finds himself in Elohim's fire, he must keep calm and continue to trust Him. This fire can represent proofs, tribulations, criticisms, etc... All impurities must absolutely disappear, to allow the Holy Spirit to operate more freely. Note that the value of your spiritual life will depend on the intensity of the purifying fire.

The entrails were washed in water

The word "entrails" comes from the Hebrew *qereb* (keh'-reb), which can be translated as the seat of emotions and feelings. The insides are so sensitive that they need the gentle touch of water to clean them. This water is the rhyme of Elohîm's Word, which gently refreshes and purifies our sick hearts.

1.2 The crucifixion of the old human being

The altar was a prefiguration of the cross, which is the instrument YHWH uses to reduce flesh to nothing: *"knowing that our old self was crucified with him, that the body of sin might be destroyed, so that we should no longer be slaves to sin"* (Romans 6:6). It is through this act that we benefit from deliverance (salvation) from sin, a major obstacle to the Lord's call. It is also used by Elohîm for the transformation of our heart, for it is from it that evil things come (Markos 7:14-23).

1.3 Pruning

"I am the true vine, and my Father is the vinedresser. Every branch in me that bears no fruit he cuts off, and every fruit-bearer he prunes, that it may bear more fruit.
" Yohanan 15:1-2.

The Greek word for "pruning" is *kathairo*, which also means "to clean" in English. Pruning is a purification process involving the removal of unnecessary parts of the tree or other object. Let's understand that this work will never cease, the aim being to take us from glory to glory. Whenever the Lord wants to elevate us, to entrust us with a new responsibility, he will prune us to qualify us.

I remember a period when I complained a lot about the rebelliousness of some of the people I had trained. The Lord then gave me in a vision the passage from Yohanan chapter 15 verses 1 to 2 and I understood that he was allowing this to form me. So don't be discouraged if your loved ones leave you, but keep your eyes fixed on the

Lord and remain confident, because you are in full pruning.

"Moab was quiet from her youth, she rested on her dregs, she was not emptied from vessel to vessel, and she did not go into captivity. That's why her flavor has stayed with her, and her smell hasn't changed." Yirmeyah 48:11.

During pruning, Elohim transfers us from one body to another, moving us from one character to another. The aim of this work is to empty ourselves of all our dregs, dregs being the image of the sin that is hidden deep in our hearts. Indeed, Elohim cannot fill a vessel that is already full; mixing is not possible with the Lord. Decanting is a very difficult process to go through, because you have to lose all your achievements and honors. In reality, Elohim purifies us, cleanses us, in order to remove the stench of sin so that we may spread the fragrance of the Mashiah. You cannot be filled with Elohim without being emptied of yourself: *"But thanks be*

to Elohîm, who always causes us to triumph in the Mashiah and manifests through us the fragrance of his knowledge in every place. Because we are the good smell of Mashiah for Elohîm, among those who are saved and among those who perish. Indeed, for some, a smell of death for death, but for others a smell of life for life. And who is sufficient for these things?" (2 Corinthians 2:14-16).

The life of the Lord's children is therefore born in self-death and sacrifice, so as to be able to rise again and walk in newness of life.

2. And the resurrection

From the very beginning of Israel's walk with YHWH of armies, the Bible teaches us how Lord values fruit since he went so far as to establish seven feasts in Israel including the Feast of Firstfruits, in order to collect first fruits of the Hebrews. The first step was to sample the first ripe fruits, offered to YHWH, as were the first-born

of both Men and Women than those of animals. This festival is prefiguring the resurrection of our Lord and Christians who are the first fruits of Elohim (1 Corinthians 15:20). Yehoshua is the first fruit to blossom (resurrect) after three days spent in the kingdom of death. He is the first man to be resurrected with a glorious body that is not subject to the problems experienced by men, i.e. sickness, hunger, fatigue, death, etc. This is why the Scriptures say that he is the first-born from the dead: "*He is the head of the body of the Assembly; he is the beginning, the first born from the dead, that he might be first in all things.*" (Colossians 1:18).

"For if we were born together with him by becoming like him in his death, we shall also be like him in his resurrection." Romans 6:5.

The expression "born together" in this passage comes from a Greek root meaning "to beget", "to produce", "to bring forth", "to be born", "to spring forth", "to grow",

"to push or grow". But before bearing the fruits of the Spirit, it is necessary to experience DEATH in Mashiah (Yohanan 12:24). For they represent the life and feelings of Yehoshua as manifested in the lives of his children. But they can only develop if Christians have first been emptied of their own life and feelings. So we're going to look at two categories of fruits or works that the saints are expected to bear: the fruits of the Spirit and works prepared in advance as part of service.

2.1 The fruits of the Spirit

The life of Yehoshua

When we speak of fruit, we automatically see life, because it's impossible for a dead tree to bear fruit. In fact, a living tree is a tree which, like all living organisms, is called upon to reproduce in order to ensure the continuity of the species. In the same way, we are saved to be part of the same plant as Yehoshua, to bear his fruit, i.e. his LIFE, for he rose from the dead so that we

might walk in newness of life, i.e. bear fruit. Allelou-Yah! The Greek word translated into English as "newness" alludes to a new state of life into which the Holy Spirit places us to ultimately produce eternal life. Where there's life, there's fruit. In this way, it is the Lord's life in us that makes us carry the fruits. Salvation produces eternal life in us, and this life naturally causes us to bear the fruits of the Spirit. Where there's life, there's fruit.

"But now, freed from sin and made slaves of Elohim, you have your fruit in sanctification and for your end eternal life. For the wages of sin is death, but the free gift of Elohim is eternal life through Yehoshua Mashiah our Lord." Romains 6:22-23.

The fruits of the Spirit therefore do not depend on us, but result from the direct action of the Holy Spirit (Galatians 5:22). This is the fine, pure linen described in Apokalupsis chapter 19 verse 8, a garment of righteousness with which the saints must be adorned. Remember that you

can't appear naked before Elohim, as Adam and Chavah did after their fall. That's why YHWH sacrificed an animal and used its skin to cover the nakedness of man and woman. This act is the image of Yehoshua's atoning death on the cross, which has made us righteous in the eyes of the Father (Romans 5). In the Bible, the garment represents divine justice (Apokalupsis 19:8), but it has a pejorative meaning when it evokes human justice (Yesha'yah 64:5; Zekaryah 3:4).

This first category of works (fruits) therefore corresponds to the godly acts that Christians must practice every day: love, patience, humility... According to the Scriptures, those who do not bear these fruits do not have the life of Mashiah and therefore do not belong to the Lord (Matthaios 7:16-20; Galatians 5:16-24).

Grafting

Many Christians realize that they are not bearing the fruits of the Spirit and wonder how they can do so, in

order to please Elohim. For this, the Christian must be grafted by the Lord, abide in Mashiah, be pruned, die to sin.

"But if some of the branches have been cut off, and you, who were a wild olive tree, have been grafted among them and have become partaker of the root and sap of the olive tree, do not glory against those branches. But if you boast, it is not you who bear the root, but it is the root that bears you." Romains 11:17-18.

Grafting is the process of implanting into the tissues of a plant a scion or fragment of some kind, taken from another plant or from the same plant, so that it continues to grow as one with the first. In this way, the Christian becomes one with Yehoshua Mashiah and a partaker of the divine nature (2 Petros 1:3-4).

"For if you were cut from the wild olive tree according to its nature and, grafted against nature onto the cultivated

olive tree, how much more will they be grafted according to their nature onto their own olive tree." Romains 11:24.

Before we are grafted into the Body of Yehoshua, Elohim cuts us off from the wild olive tree (the world). It requires a break with the things of the world, or with sin. For grafting is not an intellectual adherence to a local church, religious organization or denomination. It is the divine act by which Elohim integrates us into the Body of Mashiah. This is the new birth brought about by the hand of the Lord.

Yehoshua's feelings

The fruits of the Spirit come from the heart of our heavenly Father. These are the feelings that were in Mashiah and that enabled him to perfectly accomplish the work that the Father had entrusted to him (Yohanan 17). Christians are called to show these feelings: *"Therefore, as the elect of Elohim, holy and beloved, clothe yourselves with the sentiments of mercy, kindness,*

humility, gentleness, patience." (Colossians 3:12). In this passage, the word "feelings" comes from a Greek word *splagchnon* which has been translated "entrails" in Loukas 1:78; Acts 1:18; 2 Corinthians 6:12; Philemon 1:12; 1 Yohanan 3:17; Colossians 3:12. In the Bible, the word "entrails" has several meanings. In the narrower sense, these are the intestinal viscera, the seat of digestion (Yehezkel 3:3; Apokalupsis 10:9). The womb is also the seat of conception (Bereshit 15:4; 25:23; 2 Chronicles 32:21; Mishlei 31:2; Loukas 23:29) and the fruit of the womb refers to children (Devarim 7:13, 28:4,11,18,53; Tehilim 127:3; 132:11; Yesha'yah 49:15; Miykayah 6:7). They were considered to be the seat of the most violent passions, such as anger, hatred, bitterness and so on. But for the Hebrews, the entrails represent the place where the most tender affections develop, in particular kindness, benevolence, compassion and so on. They correspond to the deepest part of the human being, the seat of emotions and feelings. These can also refer to the human heart: "*For,*

my brother, we have great grace and comfort concerning your love, because the bowels of the saints have been put to rest by your means." (Philemon 1:7). The fruits of the Spirit come from the bowels or hearts purified by the blood of the Lord Yehoshua. This means that those who bear the fruits of the Spirit have been deeply worked by Elohim.

Signs of true conversion

The fruits of the Spirit are the proofs that authenticate the true children of Elohim: *"You'll know them by their fruit. Do you pick grapes from thorns or figs from thistles? So every good tree produces good fruit, but the rotten tree produces bad fruit. A good tree cannot produce bad fruit, nor can a rotten tree produce good fruit. Any tree that does not produce good fruit is cut down and thrown into the fire. So you will know them by their fruits."* (Matthaios 7:16-20). They establish the reality of conversion, and all Christians are called to wear them. Indeed, it doesn't say that YHWH has given joy to one,

love to another, peace to another, patience to another, kindness to another, gentleness to another, faith or faithfulness to another, and so on. We are called to bear all the fruits of the Spirit, without exception. This is how we recognize a true Christian. That's why the Lord asks us to be cautious and not to trust all the spirits who present themselves to us as servants of Elohîm, but to verify that they do indeed carry within themselves the life and feelings of Yehoshua. Sadly, far too many Christians are impressed by the gifts that some false prophets can manifest, even though we have been warned that there will arise many " (...) *false mashiahs and false prophets, and they will give great signs and wonders to lead astray, if it were possible, even the elect*" (Matthaios 24:24). Let us understand that it is not spiritual gifts that attest to a person's belonging to the Kingdom of Elohîm. As we have seen, the fruits of the Spirit are expressed at the level of the soul or heart regenerated by the Spirit of life, while spiritual gifts are situated at the level of the spirit of Man. Spiritual gifts, *charis* in Greek, are immediate favors,

while the fruits of the Spirit cannot be produced without the death and brokenness that comes from the Cross: *"Verily, verily, I say unto you, Except a grain of wheat fall into the ground and die, it abides alone; but if it die, it brings forth much fruit."* (Yohanan 12:24). Remember that we are the salt of the earth according to Matthaïos chapter 5 verse 13. Salt must be dissolved for its flavor to be effective. It protects food from putrefaction by slowing down the proliferation of microbes. The Hebrews also used it to fertilize their fields. Also, all the Levites' offerings had to be accompanied by salt (Vayiqra 2:13). Satan can in no way imitate the fruits of the Spirit, for his heart is filled with wickedness. On the other hand, spiritual gifts such as prophecy, the word of knowledge, tongues and the interpretation of tongues, healings, miracles, the word of wisdom, can be imitated by Satan, demons and Satanists.

"Now Yohanan himself had his garment of camel's hair and a leather belt around his loins. And he fed on

grasshoppers and wild honey. Then Yerushalaim, all Judea and all the surrounding region of Yarden went to him. And, confessing their sins, they were baptized by him in the Yarden. But when he saw many Pharisees and Sadducees coming to his baptism, he said to them: Progeny of vipers, who taught you to flee from the coming wrath? Produce, therefore, fruits suitable for repentance, and do not think to say within yourselves: Our father is Abraham! For I tell you that Elohim can raise up children for Abraham from these very stones. And already the axe is put to the root of the trees: every tree therefore that does not produce beautiful fruit is cut down and thrown into the fire." Matthaios 3:4-10.

So you'll understand that gifts are a good thing, but the fruits are essential.

"I am the true vine, and my Father is the vinedresser. Every branch in me that bears no fruit he cuts off, and every fruit-bearer he prunes, that it may bear more fruit.

You are already pure, because of the word I have spoken to you. Abide in me, and I in you. As the branch cannot of itself bear fruit unless it abides in the vine, neither can you, unless you abide in me. I am the vine, you are the branches. He who abides in me, and I in him, the same bears much fruit, for apart from me you can produce nothing. If anyone does not abide in me, he is thrown out like a branch and withers; and they gather the branches and throw them into the fire, and they burn. If you abide in me and my words abide in you, you will ask whatever you want and it will come to you. My Father is glorified in this: that you bear much fruit, and then you will become my disciples. As the Father has loved me, so I have loved you. Abide in my love." Yohanan 15:1-9.

The service

"For we are His workmanship, having been created in Yehoshua Mashiah for good works, which Elohîm prepared beforehand, that we should walk in them."
Ephesians 2:10.

On the other hand, the second category of works (fruits) concerns service in ministry (Matthaios 7:21-22; Matthaios 25:14-30). These include preaching the Word, winning souls, feeding orphans, visiting the sick and imprisoned, prophesying, praying for the sick, establishing assemblies, etc. This second category necessarily follows on from the first. Indeed, one must first have the life and feelings of the Mashiah to be fit for service. For the works prepared in advance by the Lord for us to practice are the consequences of the second commandment: You shall love your neighbor as yourself (Markos 12:31). Moreover, those who want to do good works by neglecting Elohim's sanctification and righteousness are mistaken. Not only are they not saved, they do not save others, but on top of that, their works are useless: *"And if I should give all my goods to feed someone, and if I should give my body to be burned, but have not love, it profits me nothing."* (1 Corinthians 13:3). The works that Christians are called to produce are the results of the Father's love for human beings. These are

done works that depend on the fruits of the Spirit and the Christian's obedience to Elohim. For a child of the Lord cannot remain indifferent to the needs of others: *"Brethren, what does it profit a man to say that he has faith, if he has not works? Can this faith save him? And if a brother or sister is naked and lacks each day's food, and one of you says to them: Go in peace, warm up and get your fill! And if you don't give them the things they need for the body, what good will that do them? In the same way, faith, without works, is dead in itself. But someone will say: You have faith, and I have works. So show me your faith without works, and I'll show you my faith by my works. Do you think Elohim is one? You're doing the right thing. The demons believe it too, and they tremble. But do you want to know, O vain man, that faith without works is dead? Wasn't Abraham, our father, justified on the basis of works, when he offered his son Yitzhak on the altar? You see that faith acted with his works, and that it was through his works that his faith was made perfect? Thus is fulfilled what the Scripture says: Abraham*

believed in Elohîm, and it was counted to him as righteousness, and he was called a friend of Elohîm. So you see, human beings are justified by works, not by faith alone. And in the same way, wasn't Rahab, the prostitute, justified by her deeds, when she received the messengers and sent them away by another route? For as the body without the spirit is dead, so faith without works is dead." (Yaacov 2:14-26).

However, I would like to alert you to certain traps that Christians can fall into when serving the Lord. First of all, we must never boast of having helped others, for it is the Father who is the author of all good things. Indeed, it is He who has prepared them in advance and who equips us with various and varied gifts so that we may practice them. Secondly, we must never forget that salvation is a grace. We don't serve the Lord to be saved, we serve the Lord in ministry because he saved us, because he crucified our flesh so that we might bear the fruits of the Spirit, and it's thanks to these fruits that we serve him in

ministry. Be pastor, apostle, prophet, doctor, evangelist, deacon, elder, director of a biblical training center, that's all well and good, but having the life of the Spirit to bear these fruits is even better. Building big buildings for Elohim will never save anyone. Winning souls, making disciples, traveling to preach the Gospel are all good, but bearing fruits is better. You can see that all those who adhere to a religion also build buildings, make followers, feed the poor... yet they cannot bear the fruits of the Spirit. For these fruits are produced by those who are saved. Salvation transforms us into spiritual beings who bear fruits (1 Corinthians 2:15-16). Finally, we must not forget that the greatest work of all is to believe in Yehoshua as Lord and Savior: *"So they said to him: What must we do to accomplish the works of Elohim? Yehoshua answered and said to them: This is Elohim's work, that you believe in the one he has sent."* (Yohanan 6:28-29). According to the Lord, there is only one work: FAITH in him.

CONCLUSION

"He raises the poor from the dust, and takes the needy from the dunghill, to make them sit with the noble, with the nobles of his people." Tehilim 113:7-8.

The word "dung" in this passage is *aphar* in Hebrew and literally means "ore". Ore is a rock containing minerals in sufficiently interesting proportions to justify mining, and requiring processing to be used by industry. So, the dust (the person who receives salvation) is compared to the ore that must undergo a purification process in order to be fit for use. To transform the ore into iron, we need to carry out what is known as a reduction. To achieve this, ore is mixed with charcoal at high temperature (1350°C). The impurities (sin, flesh) in the ore eventually melt and sink as slag (waste). The iron then appears in its final form after cooling.

"Only gold, silver, copper, iron, tin, lead, anything that goes in the fire, you will make it go through the fire and it will be pure." Bamidbar 31:22-23.

"And do not be conformed to this age, but be transformed (metamorphosed or transfigured) by the renewing of your mind..." Romans 12:2.

Transformation is nothing other than the renewal of intelligence, and cannot take place without passing through fire. Elohim is the Potter par excellence. As a trainer, he already has a final vision of the instrument you must be. Let him shape you, knead you, even if it's hard. Remember that you are dust, that is, full of imperfections and incompetence, which is why YHWH must prune us to enable us to serve him.

Unfortunately, many Christians find it hard to detach themselves from the things of the world. Some are so attached to their families, friends, wives, husbands,

children, parents or even brothers and sisters in Mashiah that they find it difficult to serve the Lord fully. Man is a being created to be in relationship with his fellow human beings. But this relationship can be so strong that it can prevent him from loving YHWH as he should: *"If anyone comes to me, and does not hate his father and mother, wife and children, brothers and sisters, and even his own soul, he cannot be my disciple."* (Loukas 14:26).

"Listen to Israel! YHWH, our Elohim, YHWH is one. You shall love Aleph Tav YHWH, your Elohim, with all your heart, with all your soul, and with all your strength."
Devarim 6:4-5.

Of course, Elohim doesn't ask us to harm our families, but to give Him priority in all things. Don't forget that the only person strong enough to prevent you from answering the Lord's call is yourself, not Satan. All those who have marked their generation with Elohim have lived and known the experience of the cross. So there's no reason

for you to escape it if you're truly called by it. The Lord often asks us to do things that are contrary to our way of seeing things (Yesha'yah 55: 8 -9). The distance between Elohim's will and ours is unbridgeable and eternal. Maybe your will is to marry a white man because you're white, but Elohim can give you a black husband, because that's His perfect will. But Elohim's will is part of the plans of peace, happiness and hope he has planned for us (Yirmeyah 29:11). Unfortunately, I know a lot of people who have refused the Lord's will in their lives and are suffering as a result. How many have the same disposition of heart as Yehoshua who said: "*My food is to do the will of him who sent me and to accomplish his work.*" (Yohanan 4:34)? The prophet Yonah, because of his racism and hatred of the Ninevites, refused Elohim's will to go and save this people. He decided to flee from the Lord and ran into very serious problems that almost cost him and the men with him in the boat their lives (Yonah 1:3-15). Think about it: you can be a source of

trouble for those around you if you refuse to yield your will to the Lord.

" I know your works, because you're neither cold nor hot. If only you were cold or hot! So, because you are lukewarm and neither cold nor hot, I will vomit you out of my mouth." Apokalupsis 3:15-16.

"Let the one who acts unjustly still act unjustly, and let the one who is dirty, still get dirty, and let the one who is just still practice justice and let the one who is holy still sanctify himself!" Apokalupsis 22:11.

Through these verses, we understand that the Lord doesn't like half-measures and mixing. We're either cold or hot! Either we are unjust and dirty, or we are just and holy. And if we take the path of holiness, the Lord calls us to progress even further in this holiness and justice. Because the Christian life is about sanctifying ourselves, again. Again, means making an improvement,

progressing in sanctification every day, as long as time goes on, and until the end of the world. Sanctification has no limits. Indeed, although we have been transported to the Kingdom of Heaven, we are still on this Earth, so we must be vigilant not to fall into the temptations of the enemy. For this, we must daily renounce the fruitless works of darkness, strip ourselves of the old human being, and let the Spirit of the Lord renew our thoughts.

*"Night is late and day is approaching. So let us put aside the works of darkness and be clothed in the weapons of light. Let us walk in a decorous manner, as in broad daylight, not in orgies and drunkenness, not in concubinage and unbridled lust, not in quarrelling and jealousy. But, be clothed in the Lord Yehoshua Mashiah **and do not take care of the flesh to fulfill its desires.**"*

Romans 13:13-14.

*"This, then, is what I say and testify in the Lord: **that you no longer walk like the rest of the nations, who walk in***

the perversity of their thinking. Having their minds covered by darkness, being strangers to the life of Elohim because of the ignorance that is in them, because of the hardening of their hearts. Having become insensitive, they gave themselves over to unbridled lust to commit every kind of impurity with greed. But this is not how you learned from the Mashiah, if you heard him and were taught by him, according to the truth that is in Yehoshua: to strip yourselves of your previous conduct, of the old human being that corrupts according to the desires of seduction, to let the Spirit renew you in your thinking, and to clothe you with the new human being, created according to Elohim, in the righteousness and holiness of truth." Ephesians 4:17-24.

"Do not lie to one another, having stripped yourselves of the old human being with his works, and having put on the new, who is being renewed in accurate and correct knowledge, according to the image of him who created him." Colossians 3:9-10.

Remember the words of the Lord Yehoshua: "*If any man will come after me, let him deny himself, and take up his cross, and follow me*". Matthaïos 16:24.

Do you want to see YHWH in your everyday life, in your ministry, in your relationship, in your family and in your projects? One word is all you need: "*Pursue peace with all, and sanctification, without which no one will see the Lord.*" (Hebrews12:14). The question is not to look for a prophet, a pastor or a healer, but SANCTIFICATION (hatred of evil). In addition to seeing the Lord in our daily lives as we walk in sanctification, the finality is that our bodies too will experience a final redemption, and this is where our hope is forged.

SECOND PART: CAN A CHRISTIAN SIN?

"Now if our injustice establishes Elohim's justice, what will we say? Is Elohim unjust when he unleashes his wrath? (I speak in the human way.) May this never happen! Otherwise, how will Elohim judge the world? For if by my lie Elohim's truth has abounded to His glory, why am I myself still judged as a sinner? And would we not do evil things that good things might come, as we are slandered and as some declare we say? The judgment of these people is just!"

Romains 3:5-8

I. What doctrines encourage Christians to sin?

1. The theory of double predestination

Jean Calvin, 16th-century French reformer, said: "It's all a foregone conclusion. All is already won. The Creator decided before the world began."

He taught that predestination is twofold: some are predestined for salvation, others for damnation. "Some take the road to salvation and others are rejected without knowing why". This means that this theory propagates the idea that Elohim created certain people for the sole purpose of sending them to hell. As a result, sins committed after conversion would make no difference to salvation. Fortunately, some Christians of the time stood up to challenge him and denounce this false doctrine. Among them, Théodore of Bèze. He was trying to make Jean Calvin understand the extent to which his assertions risked compromising the preaching

of grace. If Calvin had simply taught that the Lord destines us to acquire salvation, as the apostle Paulos taught in 1 Thessalonians chapter 5 verse 9, there wouldn't have been so much confusion, nor thousands of Christians voluntarily living in sin.

According to the Lord Yehoshua, the eternal fire was prepared for Satan and his angels, not for humans (Matthaios 25:41). In Adam, the Lord destined all men for eternal life. Sadly, some refuse to accept the Lord's outstretched hand, setting themselves up for death.

2. The verses on which the double predestination was founded

Adherents of this theory rely on several Bible verses to justify their life of sin. Indeed, as Petros says, many people twist the Scriptures for their own destruction: *"Since all these things are thus dissolving, what people should you be in holy conduct and piety, awaiting and hastening the parousia of the day of Elohîm, because of*

*which the fiery heavens will be dissolved and the fiery elements will melt! But we are waiting, as promised, for new heavens and a new Earth in which justice dwells. Therefore, beloved, while waiting for these things, strive to be found by him spotless and innocent in peace. And consider as salvation the patience of the Lord, as Paulos, our beloved brother also wrote to you, according to the wisdom given to him. As he does also in all his letters, **where he speaks of those things, in which there are points difficult to understand, which ignorant and unstable people twist, as well as other Scriptures, to their own destruction.**" 2 Petros 3:11-16.*

"Take heed to yourselves, that we may not lose what we have produced, but receive the full reward. Whoever goes beyond and does not remain in the doctrine of the Mashiah does not have Elohîm. He who abides in the doctrine of the Mashiah has the Father and the Son. If anyone comes to you and does not bring this doctrine, do not receive him into your house and say to him: Salute!

For he who says to him: Salute, partake of his wicked works. " 2 Yohanan 1:8-11.

That's why we need to listen to the Lord and don't take verses out of context or read certain passages in isolation from other biblical teachings.

2.1 Romans 9:20 to 24

"But you, O human, who are you to dispute with Elohîm? Will the earthen vessel say to the one who shaped it: Why have you done this to me? Doesn't the potter have authority over the clay, to indeed make from the same lump one vessel for honor and another for dishonor? But if, wishing to show his wrath and make known what he can, Elohîm endured with great patience the vessels of wrath equipped for destruction, and this to make known the riches of his glory on the vessels of mercy which he prepared in advance for glory, we too he has called, not only out of the Jews, but also out of the nations."

Doctrine of the proponents of the doctrine of double predestination

According to the proponents of this doctrine, the Lord created certain vessels with the sole aim of making them suffer his wrath and sending them to hell.

Biblical doctrine

We need only to read the rest of the letter to the Romans to understand that the Lord did not create these vessels in order to destroy them.

"But if some of the branches have been cut off, and you, who were a wild olive tree, have been grafted among them and have become partaker of the root and sap of the olive tree, do not glory against those branches. But if you boast, it's not you who bears the root, but it's the root that bears you. You will then say: The branches were cut off so that I could be grafted. That's right. They were cut off because of their unbelief, and you stand by faith. So don't rise up out of pride, but fear. For if Elohim did not

*spare the natural branches, neither will he spare you. Consider, then, Elohim's benignity and severity. Indeed, severity towards those who have fallen and blessing towards you, if you persevere in this blessing. Otherwise, you'll be cut, too. **But they too, if they do not remain in unbelief, will be grafted in, for Elohim is mighty to graft them in again.** For if you were cut from the wild olive tree according to its nature and grafted against nature onto the cultivated olive tree, how much more will they be grafted according to their nature onto their own olive tree. For I do not want you to be ignorant of this mystery, brethren, lest you be wise in your own eyes: that a hardening has happened in part to Israel until the fullness of the nations has entered. And so all Israel will be saved, as it is written: The Deliverer will come from Zion and will turn away Yaacov's impiety. And this is my covenant with them, when I take away their sins. Indeed, they are enemies according to the Gospel for your sake, but according to election, they are loved for the sake of their fathers. For the gifts of grace and the call of Elohim are*

without regret. For as you yourselves were once rebellious against Elohim, and now you have obtained mercy because of their obstinacy, so now they have become rebellious, so that they too may obtain mercy, through the mercy shown to you. For Elohim has enclosed all humans in obstinacy, in order to show mercy to all."
Romans 11:17-32.

So these vessels of wrath can be saved and grafted back onto the cultivated olive tree if they repent. For it is not the Lord who has destined these people for eternal damnation, but the vessels of wrath have prepared themselves for perdition by refusing to turn to Elohim and abandon sin: "*But the Pharisees and the doctors of the torah, by not being baptized by him, rejected Elohim's purpose for them.*" (Loukas 7:30).

2.2 Romains 5:20

"Now the torah entered into complement so that sin might multiply, but where sin multiplied, grace overabounded."

Doctrine of the proponents of the doctrine of double predestination

Thousands of Christians use this passage to justify the iniquities they willingly commit. They think this verse encourages them to sin so that grace will overflow.

Biblical doctrine

The verbs "to multiply" and "to overabound" in this passage are conjugated in the aorist tense, a Greek conjugation tense roughly corresponding to the simple past and the past anterior in English. Consequently, verbs conjugated in the aorist tense refer to an event in the past. So the verbs "multiply" and "overabound" are not in the present tense as some translators have taken the liberty of putting them, but they do allude to an

accomplished action. Indeed, Paulos does not say "where sin multiplies, grace overabounds" as if this were a principle of application of Elohîm's grace. Consequently, Romans chapter 5 verse 20 refers to the work of the cross. Indeed, grace overabounded when the Lord was crucified for our sins. For when He came to Earth, sin had multiplied, and thanks to His atoning death on the cross, grace overabounded (Yohanan 1:17).

Here again, those who willingly twist the Scriptures for their own loss and that of those who listen to them avoid reading the rest of Paulos' letter. For the apostle had already put an end to this demonic doctrine: "***What shall we say? Will we remain in sin so that grace may multiply? May this never happen! We who have died to sin, how can we live again in it? Or are you unaware that all of us who were baptized into Mashiah Yehoshua were baptized into his death? So we were buried with him through baptism into his death, so that as Mashiah rose from the dead through the glory of the Father, so we too***

might walk in newness of life. For if we were born together with him, becoming like him in his death, we shall also be like him in his resurrection. Knowing that our old human being was crucified with him, so **that the body of sin would be inactive** and we would no longer be slaves to sin. For he who has died is justified from sin. But if we have died with Mashiah, we believe that we will also live with him. Knowing that Mashiah, risen from the dead, no longer dies, death no longer has dominion over him. For he died, and it was because of sin that he died once and for all. But by living, he lives for Elohîm. In the same way, **consider yourselves truly dead to sin**, but alive to Elohîm in Yehoshua Mashiah our Lord. **So let not sin reign in your mortal body to obey it in its desires.** And do not offer your limbs to sin to be weapons of unrighteousness, but offer yourselves to Elohîm, as from the dead having become alive, and offer your members to Elohîm to be weapons of righteousness. **For sin will not have dominion over you, because you are no longer under torah, but under grace. What's this? Will we sin,**

because we are no longer under torah, but under grace?
May this never happen! Don't you know that by offering yourselves to someone as slaves in order to obey him, you are slaves to the one you obey, either of sin for death, or of obedience for righteousness? But thanks be to Elohim that, having been slaves to sin, you obeyed from the heart this form of doctrine to which you were given over! **But having been made free from sin,** you have become slaves of righteousness. I speak after the manner of men, because of the weakness of your flesh. Just as you offered your members as slaves to impurity and violation of the torah, for violation of the torah, so now offer your members as slaves to righteousness for sanctification. For when you were slaves to sin, you were free to righteousness. What kind of fruit did you have then? Things you're now ashamed of. For the end of these things is death. But now, freed from sin and made slaves of Elohim, you have your fruit in sanctification, and your end is eternal life. **For the wages of sin is death,** but the

*free gift of Elohim is eternal life through Yehoshua
Mashiah our Lord."* Romans 6:1-23.

Because the questions posed by Paulos in this passage are fundamental to our study of the main question of this book, we're going to dwell on them. Indeed, even before pernicious doctrines infiltrated the assemblies, the apostles had seen them coming, and had proclaimed the biblical truth.

"What shall we say? Shall we remain in sin that grace may be multiplied?" Romans 6:1.

Before discovering Paulos' answer to this question, we need to understand the scope of the issue. The verb "to remain", *epimeno* in Greek, can be translated as "to continue", "to remain attached", "to stay", "to be", "to pass", "to persist", "persevere", "remain firm", "remain". These definitions show that *epimeno* evokes both passivity and activity. It's about maintaining a pre-

existing state or situation, without making any changes. Condition therefore refers to the nature of a thing. *Epimeno* also evokes the fact of continuing in an action, and therefore performing acts that confirm the maintenance of this state or nature. Paulos' question is therefore very clear. It can be broken down to consider all its aspects:

- Can the Christian remain in the state of sin, in other words in his sinful nature, in which he found himself before conversion?
- Can the Christian persevere, continue to carry out acts contrary to Elohim's Word?
- Can a Christian persist or remain attached to even one sin?

The apostle's question is clear; his answer is equally clear: "***May it never happen! We who have died to sin, how shall we live again in it?***" Romans 6:2.

For Paulos, the answer was obvious: may it NEVER happen! Indeed, it is obvious that a person who has been saved from the law of sin and death, who has therefore been delivered from his sinful nature, who has died to sin, whose body of sin has become inoperative and inactive must no longer live in it. This person has been delivered from his or her condition and can therefore no longer act in a way contrary to the Lord's will. For she is no longer a slave to sin (Romans 6:6), but has become a slave to Elohim and obtained sanctification as fruit (Romans 6:22).

"What? Will we sin, because we are no longer under torah, but under grace?" Romans 6:15.

"May it never happen!" Romans 6:15.

Grace and sin are incompatible! For grace is the foundation of salvation, i.e. of deliverance from sin. So living under grace is the only way we can have dominion over the flesh. Contrary to what thousands of people

teach, grace is not a license to sin, but the Power of Elohim that enables us to overcome it. Indeed, as we saw at the beginning of this book, a person whose flesh is alive sets his mind of the things of the flesh. But a person whose flesh has been crucified thanks to Yehoshua's sacrifice cannot live according to the flesh. Why else would Elohim have asked the disciples to carry their cross every day? If not in order to benefit from the power of the resurrection that keeps the body of sin inoperative?

2.3 1 Corinthians 5:5

"... may such a man be delivered to Satan for the destruction of the flesh, so that the spirit may be saved on the day of the Lord Yehoshua."

Doctrine of the proponents of the doctrine of double predestination

Proponents of the doctrine of grace as a license to sin use this passage to teach that the man referred to here was saved even though he was sleeping with his father's wife.

Biblical doctrine

Paulos asked the Corinthian assembly to deliver this man to Satan for the destruction of his flesh, in order to bring him to repentance. In this case, Paulos applied a common Greek practice of ostracism to the assemblies. The aim was to exclude the person temporarily or permanently from the assembly. By this act, he may also have been referring to Iyov, who, though righteous, was delivered by Elohim to Satan, allowing him to be afflicted by various evils including sickness (Iyov 1:12), etc. Indeed, this man used his body to sleep with his father's wife.

And it was this very body that had to be destroyed to bring him to repentance. Thanks to the destruction of his body, he would no longer commit this sin and could therefore be saved. Paulos used this same authority with regard to Alexandros, the coppersmith (1 Timotheos 1:20).

This man had to be chastised so that he would repent. For grace does not exclude chastisement by the heavenly

Father, since the purpose of his chastisement is to bring us to salvation. In Titos chapter 2 verse 12, Paulos states that grace teaches us to renounce sin. The verb "to teach" in this passage comes from the Greek *pairdeuo*, which translates into English as "to exercise a child: to be instructed or taught or learned, to make someone learn, to chastise or punish with words, to correct, to forge the character of others by rebuke and admonition". It also refers to Elohim who "chastises with affliction of evils and calamities, with blows", "beating". It's about a father punishing his son, or a judge ordering a beating.

"But when we are judged by the Lord, we are chastened, so that we may not be condemned with the world." 1 Corinthians 11:32.

"And you have forgotten the exhortation addressed to you as to sons: My son, don't despise the Lord's chastisement and don't lose heart when he rebukes you. For the Lord chastises the one he loves, and he chastises

with a whip every son he recognizes. If you bear the punishment, Elohim behaves towards you as towards sons. For what son is there whom the father does not chastise? But if you are without chastisement in which all participate, then you are bastard children and not sons! Indeed, we had as teachers our fathers according to the flesh, and we respected them. All the more reason to submit to the Father of Spirits and live! For they chastised us for a few days, as they saw fit, but he chastises us for our good, so that we may be partakers of his holiness. All punishment, in fact, does not seem to be a joy at the time, but a pain. But later it yields a peaceful fruit of righteousness to those who have been exercised by it."

Hebrews 12:5-11.

II. CAN CHRISTIANS SIN, AND IF SO, WHAT KIND OF SINS CAN THEY COMMIT?

"My little children, I write these things to you so that you may not sin. And if anyone has sinned, we have a

parakletos with the Father, Yehoshua Mashiah the Just. For he himself is the propitiation for our sins, and not only for ours, but also for the whole world." 1 Yohanan 2:1-2.

In this passage, Yohanan urges the Christian not to sin. This confirms the doctrine that the children of Elohim are totally liberated from their sinful nature and have the possibility of never sinning again from their birth from above. The body of sin is inactive. But Yohanan still talks about the possibility of a Christian falling into sin. This can happen when he lets his carnal nature get the better of his spiritual nature. In this case, the Lord has provided a solution. And that solution is always the Son. In fact, according to this passage, Yehoshua Mashiah is our parakletos, i.e. "summoned", "called to the side", "called to help", or "one who pleads the cause of another", "a judge", "a litigant", "counsel for the defense", "a legal assistant", "a lawyer, "an intercessor. Therefore, when a Christian sins, the Lord Yehoshua stands by him as an advocate, an intercessor, a defender. But this assistance

is granted to a repentant devotee. Indeed, Yohanan makes no mention of anyone who willingly lives or remains in sin. In this passage, the verb "to sin" is conjugated in the aorist tense, i.e. in the past tense. This means that the Christian in question has fallen into a sin, but does not remain in it. Nor does Yohanan speak of premeditated or willful sin as when we were in the world. For he who premeditates his sin while telling himself that he will obtain the Lord's forgiveness is mistaken. Indeed, the Scriptures distinguish between voluntary or premeditated sins and involuntary sins.

1. Involuntary sin

Here is what the Scriptures declare in Vayiqra 5 verses 17 to 19 about involuntary sin: *"And when a person has sinned, unknowingly violating any of YHWH's commandments, of the things one must not do, he will be guilty and bear his iniquity. He will bring as a guilt offering to the priest, a spotless ram from the flock, with the estimation you will make of the involuntary sin. The*

priest will make propitiation for him, for the unintentional sin he has committed and of which he is unaware, and so he will be forgiven. It's a sacrifice of guilt. He is guilty, he is guilty towards YHWH".

The Scriptures describe three characteristics of involuntary sins:

- They result from ignorance of YHWH's will.
- They are absolutely not the result of a conscious decision to commit an act hostile to Elohim or contrary to the Torah.
- They are an act of disobedience.

Ignorance of Elohim's will is a plague. Indeed, the Lord declares that his "*people are destroyed for lack of knowledge.*" (Hoshea 4:6). So because of a lack of knowledge of the Word, many Christians can easily fall into sin. Besides, even those who know the Scriptures can commit serious sins that result from ignorance. For example, in Acts chapter 3 verses 1 to 17, Petros tells the

Jews who had the Torah that they "killed the Prince of Life" because they were acting "in ignorance". Therefore, sins committed out of ignorance can only be corrected with the knowledge of the Lord's Word.

2. Voluntary sin

Sin is the violation of the Torah, of the Lord's will. Willful sin can therefore only be committed by those who know precisely and correctly the Lord's will and His laws, and who have received the strength through Yehoshua's sacrifice to keep themselves sanctified.

*"For, if we sin willfully after having received the precise and correct knowledge of the truth, **there remains no more sacrifice for sins**, but a terrible expectation of judgment and the ardor of a fire that must devour the adversaries. Has anyone rejected Moshe's torah? He dies without mercy on the testimony of two or three witnesses. **How much worse do you think the punishment will be which will be judged worthy of him***

who has trampled underfoot the Son of Elohim, and who has considered as a profane thing the blood of the covenant by which he was sanctified, and who has insulted the Spirit of grace? For we know him who said: Vengeance is mine! I will return the favor," says the Lord. And again: The Lord will judge his people. It is a terrible thing to fall into the hands of the living Elohim!" Hebrews 10: 26-31.

Through this passage we understand that the one who practices sin voluntarily after having been saved, sanctified, and received the precise and correct knowledge of the truth can no longer receive forgiveness. Indeed, the Lord paid for our sins in the days of our ignorance. Now he who sins while knowing the truth adds to his iniquities, sins even more serious than those he committed in the days of his ignorance:

- Trampling underfoot the Son of Elohim.
- Profaning the blood of the covenant.
- Insult the Spirit of grace.

Moreover, Yohanan affirms that he who practices sin does not belong to Elohîm and therefore cannot benefit from His many graces, especially those related to salvation: "***He who practices sin is of the devil, because from the beginning the devil sins. This is why the Son of Elohîm manifested himself to destroy the works of the devil. Whoever has been begotten of Elohîm does not practice sin, because the seed of Elohîm dwells in him, and he cannot sin, because he has been begotten of Elohîm. In this are manifested the children of Elohîm and the children of the devil: whoever does not practice justice and love his brother is not of Elohîm.***" 1 Yohanan 3:8-10.

Here, the verb "to sin" is conjugated in the present active tense. Consequently, a person who practices sin cannot be considered a Christian in the biblical sense of the term, even if he or she leads a more than religious life.

III. WHAT DOES A CHRISTIAN RISK IF HE VOLUNTARILY COMMITS SIN?

A true Christian, i.e. one who has been converted, sealed with the Holy Spirit and given precise and correct knowledge of the Lord's will, risks losing his salvation permanently if he does not repent. Indeed, it risks falling into apostasy and blasphemy against the Holy Spirit.

This proves the Lord's patience with us, for under the law it was not so. Indeed, he who had committed a willful sin was to be put to death: *"If it is only one person who has sinned unintentionally, he will present a one-year-old goat as a sin offering. The priest will make propitiation for the person who has sinned by mistake, for the sin he has committed involuntarily, before YHWH. When propitiation has been made for him, he will be forgiven. There will be only one torah for anyone who has done something unintentionally, both for the native among the sons of Israel, and for the foreigner sojourning among them. But the person who acts with his hand, both the*

*native and the foreigner, has **offended YHWH. That person will be cut off from among his people. Because he has despised the word of YHWH and broken his commandment: this person will be cut off, he will be cut off, his iniquity is upon him**". (Bamidbar 15:27-31).*

Whether under the New or Old Covenant, willful sin is blasphemy against the Lord, deliberate disregard of his Word, and results in death.

That said, there are several hypotheses concerning people who call themselves Christians and who practice sin. First, there are the Satanists who infiltrate the assemblies. Then there are the unconverted who have made an intellectual embrace of these false doctrines, but are not truly converted. Finally, there are also true Christians who, like Demas, fall into sin and justify themselves by adhering to doctrines such as double predestination, or who seek a reason for their condition in bewitchment or ignorance. So the Satanist and the

religious can repent. As for the true Christian, he can still be saved if he has not reached the point of no return: blasphemy against the Holy Spirit.

1. Apostasy

A Christian who willingly practices sin risks falling into apostasy. In fact, apostasy concerns only truly converted Christians (believers), not non-believers. An apostate is a believer who has strayed from the truth. Indeed, the Greek word translated into English as "apostasy" also means "action of moving away", "defection", "desertion". Indeed, the apostles never ceased to warn their brothers and sisters of the risk of apostasy, using as examples those who had gone astray in their own time.

Hymenaios and Alexandros

"My son Timotheos, this is the commandment I entrust to you, in accordance with the prophecies previously made about you, that by them you fight the good fight, having faith and a good conscience. Some who rejected the

latter were shipwrecked in terms of faith. Among these are Hymenaios and Alexandros, whom I have delivered to Satan so that they may learn not to blaspheme." 1 Timotheos 1:18-20.

Demas

"For Demas has forsaken me, having dearly loved the present age. He left for Thessalonica. Kreskes went to Galatia and Titos to Dalmatia." 2 Timotheos 4:10.

Hymenaios and Philètos

"But avoid vain, useless and profane speeches, for those who hold them will advance ever further in impiety, and their speech, like gangrene, will have pasture. Of these are Hymenaios and Philètos, who have departed from the truth, saying that the resurrection has already happened, and are overthrowing the faith of some." (2 Timotheos 2:16-18). The verb "to depart" in this passage also means "to deviate", "to miss the goal".

If a large number of Christians had apostasies in the days of the apostles, what is the situation in these last hours, which are characterized by an unprecedented apostasy? Indeed, the Lord's return will be preceded by the abandonment of the faith by many Christians: "*(...) But when the Son of Man comes, will he find faith on Earth?*" (Loukas 18:8).

"Let no one deceive you in any way. For first must come the apostasy and the revelation of the man of sin, the son of perdition." 2 Thessalonians 2:3.

"But the Spirit expressly says that in the last times some will depart from the faith, clinging to deceitful spirits and doctrines of demons, through the hypocrisy of false teachers, having their own consciences branded with iron, preventing marriage, commanding abstinence from foods that Elohim created to be taken with thanksgiving by the faithful and by those who have known precisely the truth." 1 Timotheos 4:1-3.

The verb to depart comes from the Greek *aphestemi*, which also means "to withdraw", "to remove", "to excite to revolt", "to move away", "to depart", "to leave", "to desert", "to fall", "to become unfaithful", "to flee", "to run away", "to cease vexations", "to absent oneself", "to abandon", "to succumb."

So, given the time, the apostles' warnings should make us even more vigilant: *"Take heed to yourselves, that we may not lose what we have produced, but receive the full reward. Whoever goes beyond and does not remain in the doctrine of the Mashiah does not have Elohim. He who abides in the doctrine of the Mashiah has the Father and the Son. If anyone comes to you and does not bring this doctrine, do not receive him into your house and say to him: Salute! For he who says to him: Salute, participate in his evil works."* (2 Yohanan 1:8-11).

Let's not forget that going astray can be a path of no return. Indeed, the Lord warned us in Matthaïos chapter

12 verses 43 to 45 about the possibility of demons returning to a body after deliverance if the person does not submit to the Word.

"For, if after escaping the defilements of the world through the accurate and correct knowledge of the Lord and Savior Yehoshua Mashiah, they become entangled in them again and are defeated by them, their last condition is worse than the first. For it was better for them not to have known the way of righteousness, than to have known it and turned away from the holy commandment given to them. But what a true proverb says happened to them: The dog returned to its own vomit, and the washed-up sow wallowed in the mire." 2 Petros 2:20-22.

But if the person who goes astray finds himself in an even worse condition than the one he was in before he was saved, he runs the risk of not being able to return to the Lord.

"The just shall live by faith. But if anyone withdraws, my soul takes no pleasure in him." Hebrews 10:38-39.

And in verse 39 the author declares: *"But we are not of those who withdraw to be lost, but of those who have faith for the acquisition of their souls."*

2. Blasphemy against the Holy Spirit

Wandering can lead to a point of no-return and to committing the unforgivable sin.

"Then a blind demoniac was brought to him mute, and he healed him, so that the blind and mute spoke and saw. And all the crowds in were astonished and said: This is not the Son of David? But the Pharisees having heard this, said: This one doesn't cast out demons than by Beelzebul, the leader of the demons. But Yehoshua, knowing their thoughts, said to them: Any kingdom divided against itself, will be reduced to desert, and every city or house divided against itself will not last. And if Satan casts out

Satan, he is divided against itself. So how does his kingdom survive? And if I cast out demons by Beelzebul, through whom your sons do they cast out? That's why they'll be even your judges. But if it's by the Spirit of Elohim that I cast out demons, the Kingdom of Elohim has come to you. Or, how can anyone enter the house of a strong man and plunder his possessions if he has not first bound that strong man? And then he'll plunder his house. He who is not with me is against me, and he who does not gather with me scatters. That's why I tell you that every sin and every blasphemy will be remitted to humans, but blasphemy against the Spirit, will not be remitted to humans. And whoever speaks against the Son of Man, it will be remitted him; but whoever speaks against the Holy Spirit, it will not be remitted him in this age or in the one to come. Either produce a beautiful tree and its beautiful fruit, or produce a rotten tree and its rotten fruit, for the tree is known by the fruit. Progeny of vipers, how could you say good things, wicked as you are? For it is from the abundance of the heart that the mouth

speaks. The good human being draws good things from the good treasure of his heart, and the bad human being draws bad things from his bad treasure. But I tell you that on the Day of Judgment, human beings will give account for every idle word they have spoken. For by your words you will be justified, and by your words you will be condemned." Matthaios 12:22-37.

2.1 Vain words

In this passage, the Lord had delivered a man who was possessed. Instead of glorifying Elohim, the Pharisees attributed this miracle to Beelzebub, the prince of flies, i.e. to Satan. So the Lord Yehoshua rebuked the Pharisees for the vanity of their words. This means that blasphemy against the Holy Spirit begins with empty words. In other words, false or empty words. Now the Pharisees, who were doctors, knew the Torah and they knew that the Name of Elohim was not to be used in vain according to Shemot chapter 20 verse 7. So they knew not to blaspheme.

We're all going to have to give an account for the empty words we've spoken. That's why when you're not sure whether a brother or sister is doing the works of Elohim, you should refrain from speaking and wait for a conviction from the Lord. Don't rush, don't accuse a servant of Elohim of being a guru or a sorcerer lest you blaspheme against His Spirit. Moreover, many proponents of grace as a license to sin criticize the Lord's servants who denounce sin and encourage Christians to sanctify themselves. As a result, they speak vain words, whereas the latter truly teach the Word of Elohim. Consequently, the proponents of the flesh fight against biblical doctrine, for as we saw at the beginning of this book, the old human being constantly opposes the Spirit. This opposition can lead to blasphemy against the Holy Spirit.

2.2 Attributing Elohim's work to Satan

Here, it was clear that the miracle was the work of the Holy Spirit. For if Yehoshua the man was able to heal,

deliver, bring people to faith, etc., it was thanks to the Holy Spirit, for as he so aptly put it, you know the tree by its fruit. And all his works were based on the Lord's love for mankind. To attribute these works to Satan is to call this love into question.

2.3 A willful and unforgivable sin

The Pharisees knew deep down that Yehoshua was a servant of Elohîm: "*But there was a man from among the Pharisees, named Nikodemos, one of the leaders of the Jews. **The latter came by night to Yehoshua and said to him: Rabbi, we know that you are a Doctor come from Elohîm, for no one can produce the signs that you produce, unless Elohîm is with him.***" (Yohanan 3:1-2). Secretly, the Pharisees recognized that Yehoshua's works testified to him and that he was necessarily from Elohîm. But in public, they declared that he was possessed by an impure spirit. But it was the Holy Spirit who acted through Yehoshua. In other words, they claimed that the

Spirit of Elohîm was an impure spirit even though they knew they were lying.

"Amen, I say to you that all sins will be remitted to the sons of humans, as well as the blasphemies by which they have blasphemed. But whoever has blasphemed against the Holy Spirit has no remission forever, but is liable to eternal judgment. Because they said: He has an unclean spirit." Markos 3:2830.

Precisely because it is a willful sin, committed by people with knowledge, blasphemy against the Holy Spirit is unforgivable. Indeed, if a Christian sins by attributing Elohîm's works to Satan, for lack of knowledge, the Lord will want to enlighten him. The sin becomes unforgivable when the person is aware that he or she is lying, or has sufficient knowledge not to make such a mistake. So it's a sin that exclusively concerns believers, those who know the Torah or the Gospels. So pagans can't blaspheme against the Holy Spirit.

2.4 Trampling underfoot the blood of the covenant, outraging the Spirit of grace

"YHWH said: My Spirit will not contend forever with the human being, for he is only flesh and his days will be 120 years." Bereshit 6:3.

The wickedness of human beings had reached such a point that the Lord had decided to withdraw his Spirit from human beings. But this Spirit will return thousands of years later, thanks to the work of the cross. The Lord Yehoshua, through his sacrifice, will once again obtain the gift of the Spirit from the Father. The Spirit that works in the children of Elohim has been granted to us through the work of the cross. So to blaspheme against the Spirit is also to trample underfoot the work of the cross and to outrage the Spirit of grace. So to persist in sin when the Word of the Lord is clear, when servants of Elohim continue to be sent to warn his people that the wages of sin is death, is an outrage against the Lord, for it amounts to trampling underfoot the work of the Cross by which

we have been delivered from sin and sanctified. Proponents of grace as a license to sin need to repent while there's still time.

2.5 The stages leading to the spirit of wandering

There are several stages leading to the spirit of wandering. First, the Spirit is grieved: "*And do not grieve the Holy Spirit of Elohim, by whom you were marked with a seal for the day of redemption*". (Ephesians 4: 30).

Then, if we persevere in this sin, the Spirit is quenched: "*Do not quench the Spirit*." (1 Thessalonians 5:19). And that's spiritual death. The apostate Christian returns to religion, to legalism, to formalism. He becomes a member of the Sardis church, which is reputed to be alive but dead.

Finally, the Spirit is withdrawn: "*Therefore remember where you fell from, repent and do the first works. Otherwise, I'm coming to you with all speed, and I'll*

remove your candlestick from its place if you don't repent." (Apokalupsis 2:5). The Holy Spirit is represented by a candlestick, so removing the candlestick is equivalent to removing the Spirit. And when the Spirit is withdrawn from a Christian, it is replaced by the spirit of error.

"And because of this, Elohim sends them the efficacy of wandering so that they believe a lie, so that all those who have not believed the truth, but have taken pleasure in unrighteousness may be condemned." 2 Thessalonians 2:11.

IV. WHAT ARE THE REASONS WHY A CHRISTIAN MAY FALL INTO APOSTASY?

We've already explored the many causes that can lead Christians to apostasy. False doctrines such as the doctrine of double predestination, the vanity of words, righteousness derived from the law... but there are other

causes such as bitterness, false brothers, or the love of money.

1. Because of bitterness

"See to it that no one deprives himself of Elohim's grace, that no root of bitterness, growing upward, troubles you, and that many are not defiled by it. Let there be no fornicators or profane persons among you, like Esav, who sold his birthright for food. For you know that later, desiring to inherit the blessing, he was rejected, for he found no place for repentance, though he sought it with tears." Hebrews 12:15-17.

Bitterness is resentment, that is to say, a memory that provokes bitterness and the desire to revenge, which occurs when we are consumed by regret or disappointment. Bitter people are often betrayed by their words (whispers, regrets, anger...).

2. Because of false brothers

"But there have also been false prophets among the people, just as there will also be false teachers among you, who will secretly introduce sects of perdition, denying the Lord who bought them, and bringing sudden perdition upon themselves. And many will follow their perdition, and because of them, the way of truth will be blasphemed. And, out of greed, they will traffic in you by means of deceitful words, they whose judgment for a long time has not been idle and whose destruction does not slumber." 2 Petros 2:1-3.

Petros continues his discourse in 2 Petros chapter 2 verse 14 by declaring that these false teachers *"have eyes full of adultery and, unable to stop sinning, they catch unstable souls with bait. Their hearts are trained to greed: they are children of the curse."*

In these passages, we're talking about Christians who have been PURCHASED by the Lord ("**denying the Lord**

who bought them " (2 Petros 2:1)), which means that genuine Christians will get lost, become false teachers and blaspheme the way of truth. Elohim also warns us against ravening wolves disguised as sheep: "*For there will arise false mashiahs and false prophets, and they will give great signs and wonders to lead astray, if it were possible, even the elect.*" (Matthaios 24:24). The Greek word *planao*, which most English versions translate as "to seduce", has the following meaning: "to go astray", "to deceive", "to be misled", "to separate from the truth", "to distance oneself from truth". In other words, be on your guard because not only can those who lead you go astray themselves and cause you to stray from the truth, but Satan's servants also infiltrate assemblies in order to seduce Christians. For those who will go astray are not pagans, for Satan has already seduced them, but rather all those who seek Elohim, especially Christians. And as the Lord r said, even the elect could be seduced if possible. Indeed, "*Many false prophets shall arise, and shall deceive many.*" (Matthaios 24:11). The Greek verb

to arise, *egeiro*, means "to wake up". The Lord's servants are announcing a worldwide revival of false prophets and false teachers, a revival of apostates. For verses 11 and 24 of Matthaïos 24 speak of the awakening of false prophets and false mashiahs, and 2 Petros 2 speaks of false teachers. Already, in the first century, there were several false brethren sowing discord among the Lord's children. They are Alexandros the coppersmith (1 Timotheos 1:18-20), Hymenaïos (1 Timotheos 1:18-20), Philetus (2 Timotheos 2:16-18), the Judaizers (Acts 15; Galatians 2), Diotrephes (3 Yohanan), and so on. And their aim is to mislead the Lord's children, for false brothers are real seducers: "*Because many deceivers have come into the world, not confessing Yehoshua Mashiah coming in the flesh. This is the Deceiver and the Anti-Mashiah.*" (2 Yohanan 1:7). The Greek word used by Yohanan to refer to these deceivers is *planos*, which means "wanderer", "errant", "deceiver" or "someone leading to error". The apostle teaches us that these deceivers or seducers are numerous. They are experts at

disguises, for they have a kind of godliness that hides behind religiosity, kindness, emotion, dress, eloquence and rhetoric.

3. Because of the love of money

Others, according to Paulos, have turned away from the faith because of the love of money: "*For the love of money is the root of all evil. For desiring it, **some have turned away from the faith** and pierced themselves with many sorrows.*" (1 Timotheos 6:10).

Here the Greek word translated as "to turn away" can also be translated as "to lead away from the truth towards error". Many Christians are led away from the truth, towards error because of love for the present age. They abandon the healthy doctrine to embrace demonic doctrines. Doctrines that make being an elohîm, placing him at the center of everything. They serve money like an idol, and to it a veritable cult, because the seduction of the earthly goods took hold of them. They gave in to the

bait of gain and greed. They have abandoned the simple lifestyle demanded by the Lord to chase after the perishable riches of this world.

A large number of leaders fall into apostasy to the point of renouncing the Gospel message. They preach a watered-down, seductive gospel where sin is not openly denounced. They caress people for money. Heaven is no longer presented, nor is the Lord Yehoshua, the Only Savior. They've gone completely astray.

V. CAN YOU KEEP YOUR SALVATION IF YOU'RE SEPARATED FROM MASHIAH? DOES A PERSON WHO HAS FALLEN FROM GRACE STILL HAVE SALVATION?

I think you have the answer!

The Scriptures speak explicitly of saved people who have abandoned the path of truth. They decided to stop following the Lord and to practice sin voluntarily. They

are shipwrecked by faith. Now, if faith, which is the only way to be saved, is abandoned by those who had it, Salvation too is automatically abandoned. You can't give up faith and keep salvation at the same time. Without faith, there is no salvation. Faith has its source in the Word of Elohim according to Romans chapter 10 verse 17: "*So faith comes from what we hear, and we hear by means of the word of Elohim*". This means that abandoning the faith doesn't just concern Christians who become atheists or decide to embrace another religion, it also concerns people who abandon biblical truth while remaining in the Christian milieu. So those who sin while continuing to pray, attend assemblies, read the Bible, etc., are no longer believers. They no longer have faith, and therefore they no longer possess the goal of faith, i.e. salvation.

"The just shall live by faith. But if someone withdraws, my soul takes no pleasure in him. But we are not of those who

withdraw to be lost, but of those who have faith for the acquisition of their souls." Hebrews 10:38-39.

This passage teaches us that a Christian can totally and definitively withdraw from the path of truth and not acquire his soul!

(See also Hebrews 3:6-5; 4:1-15; 6:4-8; 6:11-12; 10:23-31; 10:35-39; 12: 14-17; 12:25-29).

VI. CAN A CHRISTIAN WHO HAS GONE ASTRAY RETURN TO THE LORD?

"Brothers, if anyone among you has strayed far from the truth, and another brings him back to it, let him know that he who brings a sinner back from the error of his ways will save a soul from death and cover a multitude of sins." Yacoov 5:19.

The verb "to go astray" in this passage also means "to lead astray". This means that he who has gone astray can

repent as long as he has not blasphemed against the Spirit. The story of the prodigal son is rich in lessons about the possibility of a return to the truth for those who have strayed from it (Loukas 15:11-32). If you have strayed from the Lord, from your first love, you can return to Him, for He loves you with an everlasting love.

"But I have something against you, because you abandoned your first love. Therefore remember where you fell from, repent and do the first works. Otherwise, I'm coming to you with all speed, and I'll remove your candlestick from its place if you don't repent."
Apokalupsis 2:4-5.

This is what the Lord said to the Hebrews: *"Tell them: Thus says YHWH: If you fall down, don't you get back up? If you turn away, won't you come back? Why do the people of Yerushalaim abandon themselves to perpetual apostasy? They fortify themselves in deception, and they refuse to return. I pay attention and I listen, but no one*

speaks the truth. There is no one who repents of his wickedness, saying: What have I done? They all return to the objects that drag them along, like a horse rushing into battle. Even the stork knows its season in the skies. The turtle-dove, the swallow and the crane observe the time when they must come. But my people know not the judgment of YHWH." Yirmeyah 8:4-7

The Lord's desire is not the death of the sinner: "*Shall I take pleasure in the death of the wicked, Adonai YHWH declares, and not rather that he turns from his wicked ways and lives?"* (Yehezkel 18:23).

VII. IS IT POSSIBLE TO NEVER SIN AFTER CONVERSION?

Here's what Petros says in 2 Petros chapter 1 verse 10: "*Therefore, brethren, strive more and more to strengthen your vocation and election, for in doing these things, **you will never stumble.***" The adverb of time "never" in this passage is a translation of the Greek *oumay*. It can also

be translated as "certainly not", "not at all", "by no means". This clearly means that a Christian who understands that he must strengthen his vocation can avoid the traps set by the enemy and his flesh, and never sin again. For the Scriptures declare that when the Lord saves anyone, He saves him perfectly (Hebrews 7:25). For at the same time he gives them the spiritual means to persevere in the faith (Hebrews 6:12; 10:39). The Lord has done it all! His deliverance from sin is perfect.

Let's read the Word and discover the many terms and expressions that qualify this deliverance. We will see that the body of sin has been crucified, that it is dead, that it has become inactive, inoperative. We'll still find that sin has been abolished and we're free. We are no longer under the law of sin and death; we have been delivered from the slavery to which all human beings have been subjected since the Fall.

*"since he would have had to suffer many times since the foundation of the world. But now, at the completion of the ages, he has been manifested once for **the abolition of sin** by means of his sacrifice."* Hebrews 9:26.

*"Knowing that our **old human being was crucified** with him, so that **the body of sin would be inactive** and we would no longer be slaves to sin."* Romans 6:6.

"But having been made free from sin, you have become slaves of righteousness." Romans 6:18.

How can we sin willfully once we've understood how effective Yehoshua's sacrifice is in delivering us from our sinful nature? I repeat: according to the Word, he who is born from above neither lives in sin nor practices sin, for he cannot wallow in sin.

"And everyone who has this hope in him purifies himself, just as he himself is pure. Whoever practices sin, also

practices the violation of torah and sin is the violation of torah. And you know that he was made manifest to take away our sins, and there is no sin in him. Whoever abides in him sins not. Whoever sins has not seen him and has not known him. Little children, don't let anyone lead you astray. He who practices justice is just as he himself is just. He who practices sin is of the devil, because from the beginning the devil sins. This is why the Son of Elohîm manifested himself to destroy the works of the devil. Whoever has been begotten of Elohîm does not practice sin, because the seed of Elohîm dwells in him, and he cannot sin, because he has been begotten of Elohîm. In this are manifested the children of Elohîm and the children of the devil: whoever does not practice justice and love his brother is not of Elohîm". 1 Yohanan 3: 3-10.

It is true that, being still in the body of sin, it can happen to a Christian to commit an involuntary sin, to get carried away, to stumble in language, to hurt others or even to be drawn into hypocrisy to the point of no longer walking

on the right path as was the case for Petros (Galatians 2:11-17). But the Lord has a solution for these cases. Indeed, if this happens to you, as soon as the Spirit calls you to account for your situation, you must confess it, ask forgiveness of Elohîm and those you have wronged, and not hesitate to ask for prayer (1 Yohanan 2:1-2). But one thing's for sure, a person born from above won't plan his transgressions, telling himself that whatever he does he'll get forgiveness from the Lord (Hebrews 10:26). Like Paulos, we have not achieved perfection, but we are striving for it (Philippians 3:7-15). So let's hold firm to the end!

CONCLUSION

Although this question has been answered throughout the book, I would like to add that grace did not come alone, it came accompanied by truth, and it reigns through justice. As a result, those who ignore these realities go astray.

Grace came with truth

"For the torah was given by means of Moshe, grace and truth came by means of Yehoshua Mashiah." Yohanan 1:17.

"And the Logos became flesh, and pitched his tent among us, and we beheld his glory, a glory like that of the Father's only Son, full of grace and truth." Yohanan 1:14.

Yehoshua is the Way, the Truth and the Life

"Yehoshua said to him: I am the Way, the Truth and the Life. No one comes to the Father except through me".

Yohanan 14:6.

The Spirit of truth

The Holy Spirit, the Spirit who produces grace, is the Spirit of truth. He leads us into all truth

"But when he, the Spirit of truth, comes, he will guide you into all truth, for he will not speak of himself, but of all that he has heard, and he will declare to you things to come." Yohanan 16:13.

(See also Yohanan 14:17).

Truth sanctifies

"Sanctify them with your truth! Your word is truth".

Yohanan 17:17.

Truth is a fruit of the Spirit

"For the fruit of the Spirit is in all goodness, righteousness and truth." Ephesians 5:9.

The fruits of the Spirit are often mentioned in Galatians chapter 5 verse 22, but without reference to this passage, which speaks of truth and righteousness.

A love of truth saves

"(...) and with all the seductions of unrighteousness for those who perish because they have not received the love of the truth in order to be saved." 2 Thessalonians 2:10.

The truth sets you free

"And you will know the truth, and the truth will set you free." Yohanan 8:32.

Those who do not believe in the truth will be condemned

"And because of this, Elohim sends them the efficacy of wandering so that they believe a lie, so that all those who

have not believed the truth, but have taken pleasure in unrighteousness may be condemned." 2 Thessalonians 2:11-12.

The two virtues (grace and truth) are intrinsically linked. That's why biblical grace is the grace that brings salvation (Titos 1:11-12). It is liberating and makes us grow in sanctification. Unfortunately, this reality is no longer taught today. Consequently, for many Christians, grace without the knowledge of the truth becomes a license to sin.

The truth is gone

Biblical truth has disappeared as in the days of the prophets Yesha'yah and Yirmeyah. Indeed, since the truth had disappeared, apostasy had taken root in the country. Until the arrival of the Mashiah and his death on the cross, the Jews and the nations were slaves to sin and demonic bonds (Yohanan 8:34-35). Only the truth could free them from their prison.

" **Truth is gone** and anyone who turns away from evil is stripped of it. YHWH has seen it, and it has displeased His eyes because there is no more righteousness." Yesha'yah 59:15.

"Therefore you shall say to them: This is the nation that does not listen to the voice of YHWH, their Elohim, and does not accept correction. The truth has disappeared, it has been cut out of their mouths." Yirmeyah 7:28.

Grace reigns through justice

"(...) so that, as sin reigned in death, so **grace reigns through righteousness** to lead to eternal life, through Yehoshua Mashiah our Lord" Romans 5:21.

This passage teaches us that the grace that saves us is royal. Indeed, the verb "to reign" can be translated as "to be king" or "to exercise royal power". The reign of grace is exercised through justice. Righteousness is the state of one who is as he should be; it is the condition acceptable

to Elohim. It is defined as the path to reach a state approved by the Lord. It's integrity, virtue, purity of life, righteousness. It also refers to correct thoughts and actions.

Biblical grace, the kind taught to us by the apostles, is different from the false grace taught by some of today's preachers. This false grace does not reign through righteousness, but through sin. True grace, when it touches a person, establishes its reign in his soul and heart. A person touched by authentic grace is delivered from the reign of sin that leads to death in order to reign by righteousness.

"Little children, don't let anyone lead you astray. He who does justice is just as he is just". 1 Yohanan 3:7.

The reign of grace is in direct opposition to the reign of sin. Sin is a kingdom that has been conquered by the kingdom of grace. These two kingdoms are opposites and

can never coexist. In both kingdoms, everyone is a slave. Those who are slaves to sin are inevitably led to death, which is their final destination. Conversely, the slaves of grace and justice are led directly to life. The slaves of sin practice sin and obey their master, while the slaves of grace are freed from sin and practice righteousness. Grace without justice or the practice of justice is foreign to the Word of Elohim.

The Lord's grace, the grace that has saved us, is saving us and will save us, is always accompanied by truth (Yohanan 1:17) and reigns through righteousness. Christians have been made kings and, as kings, they are called to reign through righteousness (Apokalupsis 1:4-6 and 5:8-10). In the same way, Malkiy-Tsedeq, the high priest of the New Covenant, is the king who reigns through justice: *"For it was this Malkiy-Tsedeq, king of Shalem, priest of Elohim Most High, who went to meet Abraham when he returned from the defeat of the kings and blessed him. To whom Abraham also gave a tithe of*

everything. Now, interpreting his name, he is first of all king of righteousness, and then he is also king of Shalem, that is, king of shalôm." (Hebrews 7:1-2). He is the head of all the priest-kings of the New Covenant. He is the model of those called to reign in righteousness.

Righteousness raises up a nation according to Scripture (Mishlei 14:34) and as a nation (1 Petros 2:9), the Church of Yehoshua has been justified to rule by righteousness. Biblical grace is that which brings us salvation (deliverance from sin) so that we can lead a righteous life. Reigning through justice is one of the consequences of salvation.

So the person who sins doesn't just make a small error in judgment. He who sins totally disregards the word of Elohîm and Elohîm himself, his justice, his truth, his holiness. This is why the carnal will never enter the Kingdom of the Lord. This reality is announced in all the Scriptures, notably in Galatians chapter 5 verse 21 where

Paulos concludes his teaching about those who sin by clearly stating that *"those who commit the works of the flesh will never inherit the Kingdom of Elohim."* The apostle is categorical in his teaching on salvation.

"Now I make known to you, brethren, the gospel which I preached to you, which you also received and in which you stand firm, and by means of which you are saved, if you hold fast the word which I preached to you, unless you believed in vain." 1 Corinthians 15:1-2.

We must remember the Word of the Lord as it was brought to us by the apostles of the Lamb. We must focus on their doctrine and not on the traditions of men. Let us fear Elohim and produce fruit so as not to be cut off and separated from the Lord Yehoshua our Tree of Life, for what happened to some of the Hebrews can also happen to each one of us. Like the barren fig tree cursed by the Lord (Matthaios 21:18-22), barren people will be cut off and thrown into the fire (Matthaios 3:10).

The divine and holy nature we have received cannot be mixed with sin. Grace is the Lord's favor that enables us to live in sanctification.

If you are challenged by the Lord because of sin, ask the Father for forgiveness and he will deliver you. The Father's desire is to save us.

The Lord is coming to get His Assembly, so let's wake up and give Him all the glory! Maranatha!

"Let the one who acts unjustly still act unjustly, and let the one who is dirty, still get dirty, and let the one who is just still practice justice and let the one who is holy still sanctify himself!" Apokalupsis 22 :11.

HELP

Bereshit	→	Genesis
Shemot	→	Exodus
Vayiqra	→	Leviticus
Bamidbar	→	Numbers
Devarim	→	Deuteronomy
Yéhoshoua	→	Joshua
Shoftim	→	Judges
1 Shemouél	→	1 Samuel
2 Shemouél	→	2 Samuel
1 Melakhim	→	1 Kings
2 Melakhim	→	2 Kings
Yesha'yah	→	Isaiah
Yirmeyah	→	Jeremiah
Yehezkel	→	Ezekiel
Hoshea	→	Hosea
Yoel	→	Joel
Amowc	→	Amos
Obadyah	→	Obadiah
Yonah	→	Jonas
Miykayah	→	Micah
Nahoum	→	Nahum
Habaqqouq	→	Habakkuk
Tsephanyah	→	Zephaniah
Chaggay	→	Haggai
Zekaryah	→	Zechariah
Malakhi	→	Malachi
Tehilim	→	Psaums
Mishlei	→	Proverbs
Iyov	→	Job
Shir Hashirim	→	Song of Solomon

Routh	→	Ruth
Eikha	→	Lamentations
Qohéleth	→	Ecclesiastes
Meguila	→	Esther
Daniye'l	→	Daniel
Nehemyah	→	Nehemiah
Ezra	→	Ezra
1 Hayyamim dibre	→	1 Chronicles
2 Hayyamim dibre	→	2 Chronicles
Matthaios	→	Matthew
Markos	→	Mark
Loukas	→	Luke
Yohanan	→	John
Yaacov	→	James
1 Timotheos	→	1 Timothy
Titos	→	Titus
1 Petros	→	1 Peter
2 Petros	→	2 Peter
2 Timotheos	→	2 Timothy
Yéhouda	→	Jude
1 Yohanan	→	1 John
2 Yohanan	→	2 John
3 Yohanan	→	3 John
Apokalupsis	→	Revelation

From the same author...

- ***The calling*** 2002 Edition.
- ***The Call to Ministry*** 2005 Edition.
- ***Foreign fire in churches.*** 2006 edition.
- ***The Captivity of the Gospel,*** 2009 Edition
(Translated into English, Haitian Creole, German, Arabic, Lingala, Italian and Romanian).
- ***Pastor or company director.*** 2010 edition,
translated into English, Spanish, Portuguese,
Italian, Romanian and Swedish.
- ***Bible prophecy - the war between the two posterities,*** 2011 Edition.
- ***In the hands of the potter.*** 2012 edition,
translated into English, German and Romanian.
- ***In the hands of the potter.*** New Edition 2012.
- ***The Wheat and the Tare,*** 2012 Edition, translated
into Arabic, Italian and Romanian.
- ***The Wheat and the Tare,*** New Edition 2012,
translated into Arabic, Italian and Romanian.

- ***The Spirit Jezabel***, 2012 Edition, translated into English.
- ***Influential or influenced church***. 2007 Edition
- ***Influential or influenced church***. 2013 edition, translated into Mandarin, Italian and Romanian.
- ***Influential or influenced church***. Reissued 2013.
- ***The Fruits of the Spirit***, 2013 Edition, translated into English and Portuguese.
- ***The Fruits of The Spirit***, New Edition 2013.
- ***The Church of Laodicea***, 2014 Edition, translated into Romanian.
- ***The Church of Laodicea***, New Edition 2014.
- ***Walking with Elohîm***, 2017 Edition, translated into English and Macedonian.
- ***Yehoshua Mystery revealed***. 2017 edition, translated into English.
- ***Walking with Elohîm***, New Edition 2018, translated into Macedonian.
- ***The separation between the posterity of Yitzhak and Yishmaél***, Edition 2021.

- ***Faith.*** 2022 edition.
- ***The animality of the human being,*** Edition 2022.

Coming soon...

- ***Spiritual warfare***
- ***The language of Elohim***
- ***The Congo***
- ***The Bible of Yehoshua Mashiah (BYM): Why this translation?***
- ***Yehoshua Mystery Revealed, New Edition***
- ***The Call to Ministry, New Edition***
- ***Know your identity and your position in Mashiah***
- ***Idolatry***
- ***The trinity***
- ***Buying back time***

Contact details:

ANJC PRODUCTIONS

24 Rue Charles Fourier

91 000 Evry Courcouronnes

Email: contact@tv2vie.org

Website: www.tv2vie.org