

Divine Grace



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Introduction

“To him who does not work, but believes in Him who justifies the wicked, faith is reckoned as righteousness”

Romans 4:5

Doesn't this expression of the apostle Paul catch your attention: ***"He who justifies the wicked"*** ? These words sound wonderful to me. Not you? I have heard that those who hate the doctrines of the cross accuse God of being unjust for saving the wicked and receiving the vilest of sinners. But here is how the same Scripture accepts the accusation and declares it frankly. Through the mouth of the apostle Paul, by the inspiration of the Holy Spirit, there is the description of ***"He who justifies the wicked."***

The culture that has raised most of us has always made us think that salvation is for the good, and that God's grace is granted to the just and holy, free from sin. If you were not born into an evangelical Christian family, you will surely find yourself identified with this concept and in addition to this, there is a tendency to measure the rewards of life under the same parameters.

We generally think that if we are good, life will reward us, and that if we do not do things well, we will not be worthy of prosperity. We believe that evil is the trigger that can prevent us from enjoying eternal favors with a certain freedom. It is because of the famous concept that everything comes back. However, this is not so with salvation and under no circumstances is it so at the time of a new life.

Grace is so wonderful that it can be misunderstood and is not reached by human decision, but by divine revelation. That is to say, grace is not something we choose, but it reaches us by the will of God and for this reason it can seem unfair, if it is analyzed from the natural plane.

Therefore, I am convinced that reading this book will allow us to break down the strongholds, the arguments and the conclusions that we sometimes raise against the incomprehensible and mysterious will of God. But one thing I can start by assuring you: it is a will full of grace and truth.

In his book “All by Grace”, Charles H. Spurgeon stated: “When a lawyer appears before a court, if he is an honest person, he wishes to protect his client, defending him from all that is falsely imputed to him. But the object of the defender must be to justify the innocent, and not to

cover up the guilty. Such a miracle is reserved only for the Lord. Namely, God, the infinitely just sovereign, knows that on all the earth there is not a just person who does good and does not sin and, therefore, in his infinite sovereignty and in the splendor of his ineffable love, he undertakes the work, not both to justify the just and to justify the ungodly.”

In other words, God has devised ways and means to present before him the ungodly righteously acceptable. He has constituted a plan by which he can, in perfect justice, treat the guilty as if he had always lived free from offense; that is, treat him as a sinless person. Because He justifies the wicked.

***“By grace are ye saved, through faith;
and this not of yourselves, for it is a gift of God”***

Ephesians 2:8

Sinners are converted, forgiven, purified, saved, all because God is full of grace. It is not because there is something in us or that there can be something in us for us to be saved, but because we are saved by his infinite love, by his kindness, by his compassion and by his mercy, that is, by his divine grace.

How profound is the grace of God! Who will plumb its depth? It is superior to the sea and all the divine

attributes sail on it. Grace is infinite, eternal and unshakable, perhaps due to the very essence of our heavenly Father, because:

"God is love"

1 John 4:8

Infinite kindness and infinite love are part of the nature of the Lord. I always say that God does not have love, because if he had love, it is possible that at some point or for some circumstance he would stop having it. The Word says that God is love, that is his essence.

Forever is his mercy

Psalms 107:1

He has not cast humanity to perdition. And since his compassions do not cease, sinners are led to his feet and find forgiveness. For this reason, because the grace of God is so extraordinary and so difficult to understand because it is so wonderful, we are going to dedicate this book invoking the King of Glory to give us his revelation. This will be key, because the grace of God is not just another issue... It is a person, for which it cannot be accessed from the intellect, but from life.

"Lord, our faith rests in the righteousness of Jesus Christ and we wish that this book,

*of the teachings of your Word and of the
inspiration of your Holy Spirit, edify us
and set our feet on the rock,
for everything else is quicksand.
Lord, we open our hearts and ask you
wisdom to understand
how great is your love, from your provision,
to overabundance.
We want to live in the dimension of your wonderful
grace... Not doing so would be not honoring your love,
through which you give us so much every day.
Thank you Lord,
in the holy name of Jesus.
Amen."*

Well, I invite you to read each page of this book with an open heart and a willingness to receive this teaching on grace; please do not underestimate this invitation. I can assure you with pain in my heart that unfortunately many leaders in the church today do not understand the different dimensions of grace. I think that for some it is too extraordinary and they feel more comfortable interpreting it within some institutional structure.

This is curious, but it is as if the conscience of the sinner we once were considered such kindness unfair and wanted to do something to deserve it. On the other hand, it is understandable that he believes so, because grace is

humanly unfair and exaggerated, that is why it is so difficult to access it with a simple intellectual understanding.

The proposal of this book is to immerse ourselves in infinite grace, without fear and without hesitation, to be imparted by the revelation of the Holy Spirit.

At the end of the reading, you will only receive a wonderful and genuine desire to worship the King of Glory. Those who stop questioning grace and simply receive it as such become true worshipers and manage to embrace it with the humility of those who know that they have not achieved anything by their own works, but, without deserving, received everything in Christ Jesus.

To Him be the Glory forever and ever!



Chapter One

sovereign grace

Please read carefully this remarkable passage of Scripture:

***“Yours, O Lord, is the magnificence and the power,
glory , victory and honor; because all things that are in
heaven and on earth are yours.***

***Yours, O Lord, is the kingdom,
and you are exalted above all”***

1 Chronicles 29:11

God is sovereign in regard to his gifts and all his attributes. First, he is sovereign in the exercise of his power. He exercises it how he wants, when he wants and where he wants, no one can argue with that.

In his Word, God declares: ***“I am God, and there is no other God; and there is nothing like me. . . I say: My***

advice will stand, and I will do whatever I want” Isaiah 46:9 and 10.

The patriarch Job, in the midst of the affliction that God allowed in his life, recognized the greatness and splendor of God in contrast to his own pride and sin. The book that bears his name, in chapter one, verse one, begins by saying: ***“There was in the land of Uz a man named Job; and he was this perfect and upright man, fearing God and turning away from evil .”*** However, after Job lost everything and went through a deep process of pain, he ended up recognizing that God's purposes are supreme and that He is sovereign in everything he does. The patriarch said : ***“I know that you can do everything, and that there is no thought that is hidden from you. Who is this that hides counsel without knowledge? Therefore, I spoke what I did not understand; Things too wonderful for me, which I did not understand.”*** (Job 42:2 and 3).

Job, like many of us, believed in good works and the rewards they should bring, and that's fine. Good management of life generally produces positive results. Even so, this is not mathematical and there may be many occasions in which we do good and only receive pain, because this system of sin that operates in the world only produces injustice.

The world is full of people who believe they are fair, because they are good people, because they are hard-working, reliable, honest, loving, etc. However, when a crisis visits them they fail to understand what is the reason for it. They ask themselves: If I am acting well, why is this or that happening to me?

Some enter into a cosmic conflict, because they seek to blame their situation and cannot find it. Then they disbelieve in God or blame him for the injustice; others believe that it is a bill of fate or the outstanding balance of a previous life. Some think that it may be the alignment of the planets and others attribute their suffering to the bad waves that operate in the environment, but curiously they almost never blame the kingdom of darkness.

In life we get used to the work and reward. If we behave well, our parents reward us with a toy. If we eat the soup, they give us an alfajor. If we study at school, they give us a ten; but if we don't study, we fail the subject. If we work, they pay us a salary, but if we do our job poorly, we may be fired.

Life continually presents us with examples of works and rewards. This is fine and to a large extent it works, but when it comes to life with God and eternal destinies all that falls apart.

I have seen people take great care of their health and yet die of some terminal illness. I have also seen others neglect their health due to poor nutrition or many vices and have lived long years. I remember a man I know who had a lifelong drinking problem and, as an old man, had a medical check-up which found his liver to be like that of a young teenager, according to his doctor's words.

My father, on the other hand, also had a check-up and the doctor advised him to stop smoking, when in fact he had never smoked in his life. The world is like this: while some work a lot and earn very little, there are others who work a little to earn a lot.

I've seen people play high-risk sports and survive their crazy exploits, while others, risking nothing, slipped in the bathroom and lost their lives. I've seen daring racing drivers go at high speeds every weekend for years and come out of so much risk unscathed; while others, on their way to work, lost their lives in a silly traffic accident.

I have seen good mothers with bad children and good children with bad mothers. I have seen loving wives experience domestic violence and infidelity from their husbands and I have also seen the opposite. Life doesn't work the way we think it should work, and that not only frustrates us, but also makes us err in assessing the facts.

If we do things well, we have more chances that things will go well for us and we must seek it, for ethics, morality and principles. However, this is not a mathematical or instantaneous rule as many believe it to be.

When someone plants a Japanese bamboo, it takes seven years for it to rise to the surface of the earth. The reason for this delay is that it grows very tall and becomes strong, but it is necessary for it to grow downwards during the first seven years, in order to later bear the heights. If it grew only upwards any wind would blow it down.

Like Japanese bamboo, many want to go up, but life is not so easy; there are times when we must first go down and that is difficult to understand. Acting well can bring us long-term rewards, but in some cases that term is so long that we need eternal life. Not everything can be harvested in this life and that baffles mortals.

On the other hand, human works can be relatively just, however, if they only obey human justice they will be very limited and will not serve to be considered by them as just before God or to save us, because men without God live in a state of permanent injustice.

“As it is written: There is none righteous, not even one; There is no one who understands, There is no one who seeks God. They all went astray, together they became useless; There is no one who does good, there is not even one”

Romans 3:10 to 12

In the Bible there are no contradictions, however, when it comes to human justice, it seems that there are some difficult points to understand; for example: in this passage from Romans that I just quoted, it says that there is no one who is righteous, but in other passages we find that there are righteous before knowing Christ:

***“These are the generations of Noah:
Noah, a just man, was perfect in his generations;
Noah walked with God.”***

Genesis 6:9

***“There was a man named Joseph, from Arimathea ,
city of Judea, who was a member of the council, a good
and just man.”***

Luke 23:50

***They said: Cornelius the centurion, a righteous man
and God-fearing, and having a good testimony
throughout the nation of the Jews, has received
instructions from a holy angel, to make you come***

to his house to hear your words.”

Acts 10:22

Well, there are other examples, but these are enough to understand that there is no contradiction, What the Bible tries to say is that there is no righteous man in the sense that someone can say: I have never sinned, because we all have sinned (**Romans 3:23**) , therefore, no one possesses their own righteousness to free themselves from the condemnation of the divine law, we have all sinned and deserve the condemnation (**Romans 6:23**) .

*“But now, apart from the law, the justice of God has been manifested, testified by the law and by the prophets;
the righteousness of God through faith in Jesus Christ, for all who believe in him. Because there is no difference
For all have sinned and fall short of the glory of God, being justified freely by his grace through the redemption that is in Christ Jesus.”*

Romans 3:21

Jesus was the only righteous man who never sinned even in thought. He is the only one who has his own justice that does not derive from anyone and only in his person can we be justified.

In Christ the justice of God is satisfied. This means that without Christ no one can become totally righteous. We may do humanly just deeds and be fair to society; however, it is necessary for us to pass from a state of human justice to a state of divine justification.

Job was a just man, before his family and before society, that is why he did not understand what had happened to him. Later, his friends also debated, discussed and meditated on the fate of Job and, in part, all of them were wrong in their analysis. When God appeared to Job, all his arguments fell away, until he lay in repentance and after forty-two chapters, he was able to pass from a state of human justice to a state of divine justification. Job was able to understand that God does not measure life according to the parameters of men.

Jesus became a man and never sinned, never did anything wrong, never failed anyone; however, he was betrayed, imprisoned, falsely accused, tortured and then crucified. He clearly shows the life system on this Earth.

***“Despised and rejected among men, a man of sorrows, experienced in sorrow; and as we hid our faces from him, he was despised, and we did not esteem him. Surely he bore our sicknesses, and suffered our pains; and we considered him scourged, wounded by God and dejected.*”**

But he was wounded for our rebellions, crushed for our sins; the chastisement of our peace was upon him, and by his stripes we are healed."

Isaiah 53:3 to 5

Injustice is not driven by God, but by the same men who show their wickedness. The adverse and unjust consequences of this world are not the result of a bad God, who pays badly, but of men who, rejecting the creator, have tried to build their own justification and, as happened to Christ, even if someone does good, he can suffer. pain.

God did not create man so that he would have to suffer adversity and pain, he created him to live under his blessing and protection; however, sin made a division between God and men (**Isaiah 59:2**) , and this separation generates injustice: good men reap evil and bad men enjoy good.

This is not the result of divine punishment or reward, this is the consequence of a world in darkness and without recognition of God. That is why the Lord, through Christ, restored our communion with Him, so that, despite earthly injustices, we pass into a state of divine justification. That justification enables us to fellowship with Him, be saved, and be rewarded, in this life or in eternity.

“And we know that all things work together for good to them that love God, that is, to them who according to his purpose they are called.

For those whom he knew before, he also predestined to be conformed to the image of his Son, so that he might be the firstborn among many brothers.

***And whom he predestined, them he also called;
and whom he called, them he also justified;
and whom he justified, them he also glorified.***

What then shall we say to this? If God is for us, who can be against us?

Romans 8:28 to 31

In the world we will suffer tribulation (**John 16:33**) . There will always be people who do good and suffer evil. People who do bad and momentarily enjoy good. There will always be accidents, catastrophes and death, because this is the world that rejects God. However, if we live in Christ, all things will work for good and if we suffer evil in this life, the reward will still reach us.

“Even if a sinner does wrong a hundred times, and prolongs his days, yet I also know that it will be well with those who fear God, those who fear before his presence;

and that it will not go well with the wicked, nor will they be prolonged

the days, which are like a shadow; because he does not fear before the presence of God.

There is vanity that is done on earth: that there are righteous to whom it happens as if they did the works of the wicked, and there are wicked to whom it happens as if they did the works of the righteous. I say this is also vanity"

Ecclesiastes 8:12 to 14

God is sovereign and in his sovereignty legality operates. He could have condemned all mankind without sending his Son to serve the sentence and we would all be eternally destitute of fellowship with him and eternal life. However, in his grace, he determined to judge humanity in the Son, so that we live, not only as righteous, but in the righteous: Jesus Christ.

"I have been crucified with Christ, and it is no longer I who live, but Christ lives in me; And what I now live in the flesh I live by faith in the Son of God, who loved me. and gave himself for me. I don't waste grace of God; For if justice were by law, then Christ died for nothing"

Galatians 2:20 and 21

On the other hand, despite recognizing the infinite sovereignty of God, we must understand that it is limited by its attributes. Characteristics such as truthfulness,

goodness, faithfulness, justice, and love define each of God's actions.

If an attribute were disproportionate or exaggerated, this would result in universal chaos. If we want to understand grace, we must also understand the limits self-imposed by the Lord, because of its complex essence.

God cannot do anything that goes against his own character. Because God is immutable, his words must reflect his integrity (**Numbers 23:19**) . God cannot lie (**Hebrews 6:18**) . In all cases, God not only continues to be true, but he keeps all the promises he makes.

God cannot be tempted by evil. There is no element in his nature that can be tempted by evil (**James 1:13**) . On the other hand, although God often tests us, He does not tempt anyone. In fact, God uses his unlimited power to enable us to resist and escape evil (**1 Corinthians 10:13**) .

God cannot deny himself or contradict himself. God remains faithful to his covenant promises (**Malachi 3:6**) . A promise is only as true as the person who makes it. Like God, his Word is immutable (**1 Samuel 15:29**) .

God cannot remove the sin of men by any means other than Jesus Christ, because it was He who paid the price on the cross of Calvary. Because God is just, He cannot just wipe the slate clean (**Romans 6:23**) .

Undoubtedly, God is absolutely sovereign and exercises his power within his parameters of justice and since we know that he is perfectly just, we are certain that grace will be poured out within the limits of the legality of the Kingdom.

Within his sovereignty, the Lord executes his mercy. The exercise of his mercy was demonstrated when he became flesh and dwelt among men. He was merciful even to his worst offenders. This means that, although He knows our guilt, He does not always order the punishment that is due. Romans 3:24 says, “*...being justified freely by his grace through the redemption that is in Christ Jesus.*”

God's plan derives from his merciful love for men. Knowing that there was nothing we could do to earn our way into His presence, He made a way through the crucifixion of Christ. Undoubtedly, mercy is God's gift to a chosen few.

“In him also we had an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will, so that we may be to the praise of his glory, we who first hoped in Christ.”

Ephesians 1:11 and 12

You may be wondering what is the difference between mercy and grace? Well, actually, these are often confused. While the terms have similar meanings, grace and mercy are not the same in all their expression.

To synthesize the difference we see that mercy is that God does not punish us as our sins deserve, and grace not only contains that, it is also that God not only saves us, but blesses us even though we do not deserve it. Mercy is deliverance from judgment through Jesus Christ, while grace is the kindness extended in Christ to those who do not deserve it.

Grace has been defined as God's unmerited favor; and if it is undeserved, no one can claim it as an inalienable right. In any case, we will see during the development of this book that defining grace as unmerited favor is the most primary and precarious intention that we can use.

If grace were only a favor, we would only have to understand or assume the reasons. However, grace is the essence of God, that is why it cannot be taught as one more topic nor can it be completely defined under the simple structure of a concept.

***"And that Word was made flesh, and dwelt among us
(and we saw his glory, glory as of the only begotten
from the Father), full of grace and truth"***

John 1:14

It is true that the material world is governed by laws, but behind those laws is the sovereign Lord. Because God is just, his judgments were on Jesus and will be on the whole earth. Because God is faithful, the teachings of his Word are fulfilled; because God is omnipotent, no one can successfully resist his will, and because God is omniscient, no problem escapes his knowledge and no difficulty confounds his wisdom.

As I mentioned earlier, people can doubt God or his existence by misjudging things that happen. However, we as born again children know of his sovereignty, his mercy and his grace through Jesus Christ. For this reason, I consider that there is nothing for which the children of God should contend more vigorously than for the dominion of our Lord over all creation; God's reign over all the works of his own hands and the right to sit on his throne of authority.

“ Who will be the one who says that something happened that the Lord did not command?

Lamentations 3:37



Chapter two

From God to men

“For those whom he foreknew he also predestined to be conformed to the image of his Son, so that he might be the firstborn among many brothers. And whom he predestined, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.”
Romans 8:29 and 30

The word translated as predestined in the quoted passage comes from the Greek word “*proorizo*” which means to determine in advance, to order, to decide in advance. Therefore, predestination is God predetermining certain things that are going to happen in advance.

It is very curious that the word predestination, literally mentioned several times in the Scriptures, is so controversial within the Christian sphere, even feared by many. I think this happens because some do not want to

take a position where God might appear unfair. Others accept it, explaining it in such a way that it does not mean what it means and in the end it is absurd, because God does not need us to try to defend him from anything. He is sovereign and just, whichever way you look at it.

In the previous chapter we analyzed the sovereignty of God and we did not doubt his government. According to the writings of the apostle Paul to the Romans, God predetermined that certain individuals would be conformed to the likeness of his Son, called, justified, and glorified. Essentially, God predetermines that certain individuals will be saved, and I must admit that I love that it is so.

To the discomfort of many, there are plenty of biblical passages that could be cited to certify that believers in Christ are sovereignly chosen. (**Colossians 3:12; 1 Thessalonians 1:4; 1 Timothy 5:21; 2 Timothy 2:10; Titus 1:1; 1 Peter 1:1 and 2; 2:9; 2 Peter 1:10**) I will quote still others What:

“No one can come to me, unless the Father who sent me draws him; and I will raise him up at the last day.”

John 6:44

And he said: That is why I told you that no one can come

to me, if it were not given to him by the Father."

John 6:65

*"And he will send his angels with a loud trumpet call,
and they will gather his elect from the four winds, from
one end of heaven to the other."*

Matthew 24:31

*"Blessed be the God and Father of our Lord Jesus
Christ, who has blessed us with every spiritual blessing
in heavenly places in Christ,
as he chose us in him before the foundation of the
world, that we should be holy and blameless before him,
having predestined us in love to be his adopted sons
through Jesus Christ,
according to the pure affection of his will,
to the praise of the glory of his grace,
with which he made us accepted in the Beloved."*

Ephesians 1:3 to 6

*"For they were not yet born, nor had they yet made
neither good nor evil, so that the purpose of God
according to the choice he remained,
not by works but by the one who calls"*

Romans 9:11

Predestination is the biblical doctrine that God in his sovereignty chooses certain individuals to be saved. The

most common objection made to the doctrine of predestination is that it is unjust. Why would God choose certain individuals and not others?

The most important point to remember is that none of us deserve to be saved, because we all have sinned (**Romans 3:23**) and we all deserve eternal punishment (**Romans 6:23**) . As a result, God would be perfectly fair to let us spend an eternity in hell. However, God decided to save some of us. He is not being unfair to those he did not choose, because they get what they deserve. The fact that God was merciful to some does not make him unjust to others.

Nobody deserves anything from God, therefore nobody can object if they do not receive something from God. An illustration of this is the parable of the worker of the eleventh hour: **Matthew 20:1-16** . In which, a peasant hired workers for his vineyard for the first time at six in the morning, then he hired others at nine in the morning, others at twelve noon. At three in the afternoon he did it once more and when the afternoon was falling he hired others at six in the afternoon, who only worked for a couple of hours.

This man, who obviously represents God, was both just and generous. With the first group of workers he was fair, since he agreed to pay them as agreed, that is, one

denarius, the ordinary salary for a day's work. Then he was progressively more generous with each group of workers hired throughout the day, whom the peasant could have paid according to how much they worked, but in his sovereign will he chose to pay them according to his grace and not only according to the commitment made.

The operating principle of the kingdom of heaven is not merit, but grace. We most easily understand this principle in the context of our salvation. We know Paul's words, "*For it is by grace you have been saved, through faith...not by works, so that no one can boast*" (Ephesians 2:8-9), but many leaders assume we earned God's blessings. for our works, apart from the grace of God and I think it is like to leave something to man, lest some relax and enjoy themselves too much.

The Bible says that all human beings have to do is believe in Jesus Christ and we will be saved (**John 3:16; Romans 10:9 and 10**) . The Bible never describes God rejecting a person who believes in Him, or driving away someone who has been seeking Him (**Deuteronomy 4:29**) . The big issue is that nobody looks for it and nobody chooses it (**Romans 3:11 and John 5:40**) for this reason God in his sovereignty chooses some.

The Lord determined that his Kingdom would advance in this world by saving sinners through the

preaching of the gospel (**1 Corinthians 1:21**) . The question would be: If God has already chosen those who will be saved, why preach?

The biblical answer to this question is that we evangelize because God commands us, as we see in the Great Commission passage:

“Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and remember (behold)! I am with you every day, until the end of the world”

Matthew 28:19 and 20

The command to evangelize is not contradictory to the doctrine of predestination. We must avoid taking clear teachings in God's Word to unbiblical conclusions. Furthermore, evangelizing is a wonderful privilege. It gives us a joy that only those who obey God and announce the gospel experience.

All Christians have the ministry of reconciliation (**2 Corinthians 5:18 to 21**) . We are called to be ambassadors for Christ and reach people with the gospel, understanding that ultimately their conversion is in the hands of our sovereign and merciful God.

***“So also even at this time there has remained a remnant
chosen by grace. And if by grace,
no longer by works; otherwise grace
no longer grace. And if by works, it is no longer grace;
otherwise the work is no longer work ”***

Romans 11:5 and 6

God undoubtedly chose faith as a means to achieve grace. Many times I have heard it said that we are saved by faith, but in reality that is not what the Bible says, the apostle Paul in his letter to the Ephesians said:

***“For it is by grace you have been saved through faith;
and that not of yourselves: it is the gift of God”***

Ephesians 2:8

Here we can clearly see that faith is a means to attain grace and not the other way around. However, I believe that the Lord chose faith as a means because He gives all the glory to Him, accordingly.

Salvation is through faith so that it is by grace, and it is by grace so that no one can boast, because God cannot tolerate pride. ***"The proud one looks from afar"*** and does not want to be closer to him. He will not grant salvation in any way that suggests or encourages pride. Paul says, ***"Not by works so that no one can boast . "*** Faith certainly excludes all human glory.

As human beings we cannot attribute any merit to ourselves, we can only worship the God of all grace. Faith is a gift from God, that is, a gift that God places as a crown on the corresponding head and for that same reason Jesus highlighted the crown of a sinner saying: ***"Your faith has saved you, go in peace"*** (Luke 7:50).

In addition to saving us, the Lord assumes to continue his work until the end and not even the thickest darkness can prevent that.

"...because being confident of this, that he who began a good work in you will complete it until the day of Jesus Christ"

Philippians 1:6

How extraordinary what Paul expresses in this passage. It tells the brothers in Philippi, and us, that God is not finished yet, that he will never leave us, that he will work on us, without ceasing, because he has guaranteed the final result and that result does not depend on our abilities. What God begins he always finishes.

The Lord told Jacob, ***"I will not leave you until I have done what I have told you"*** (Genesis 28:15). What began by grace will be concretized by grace. That does not imply any passivity in us, on the contrary, it means

dedication, humility, surrender and faith, because God is working in our lives.

I must clarify that God, as Father, sees us in Christ and for this reason we can sustain full communion, from a final and complete perspective. In other words, God sees us as righteous, holy and perfect as Christ is, while his Holy Spirit works every day to bring us to that fullness.

God treats us as if we were already whole. He does not see us as we usually see ourselves, by his grace he sees us in Christ. That is half of our reality. Complete in Christ, finished, with nothing to add. But there is another half. And the other half isn't about justification, it's about character building, processes for full development, and instruction for spiritual maturity.

The Holy Spirit will manage his life project in us, in such a way that everything necessary is processed. This does not imply punishments or vain sufferings; on the contrary, without generating adversity, God uses the adversities that come into our lives to process us.

Nor does God try to make us good workers of the kingdom, God does not need us to be simply workers, He wants us to be mature sons to govern the inheritance with wisdom and capacity.

Salvation, perfection and inheritance itself are a clear expression of his infinite grace through Jesus Christ. Unfortunately, many brothers, after a few years as Christians, begin to believe that it is their deeds, their devotion or their work that makes them just heirs, but in reality it has always been and will always be the grace of God in us.

“Because it is God Himself who makes it possible for you to want to do what pleases Him. And not only that, but it also empowers them to do so.

Because God is the one who produces in you both to want and to do, by his good will.

Philippians 2:13 (PDT)

God produces in us to want and to do for his good will, but he demands of us humility, dedication and devotion. To think that it will change us regardless of our will is an interpretation that is a deviation from the truth. He works first by producing his will in our hearts and then we will manifest his deeds, but he will do nothing without our surrender.

God never begins to work from the outside to our interior, but the other way around, that's why when we harden our hearts we prevent his work. In such a case, the loss or failure remains. I mention it because when we quote this passage from Philippians justifying our passivity, we

forget that the previous verse says: ***“Work out your own salvation with fear and trembling...”***

Now we can see that God transforms us as we work out our salvation with fear and trembling; that is, when we have it as the first priority in our lives; in that case his Spirit works in us changing our desires to the desires of God, and gives us the power to act according to his will, which is manifest grace. But, on the other hand, if we are busy with other things; like the things of the flesh or the system around us, we will only reap death.

“For to be mindful of the flesh is death, but to be mindful of the Spirit is life and peace. Because the designs of the flesh are enmity against God; because they are not subject to the law of God, nor can they; and those who live according to the flesh cannot please God”

Romans 8:6 to 8

In the flesh we all have the inclination to interpret the gospel according to the personal convenience of each one; that is why these distortions are seen, and added to this, there is the operation of darkness that will always tell us what we want to hear, using a truncated part of the Scriptures, to keep us in their domain; the dominion that was given to him over all flesh through sin (**Romans 7:14 to 23**) .

Do we want God to transform us by his grace? Of course!; so let's take care of what we say we value above all things and let's not be fooled. Calvin put it this way: *"Faith alone saves, but the faith that saves is not alone."*

"In the same way faith, if it does not have works, is dead in itself. But someone will say: You have faith, and I have works. Show me your faith without your works, and I will show you my faith by my works."

James 2:17 and 18

Only God can see hearts. He knows what our true condition is. People cannot see our faith, but they can see our works of faith. James says to show that faith outwardly, in such a way that our neighbor realizes that we are different. It is not necessary that we carry an identification or a visible symbol that identifies us as Christians, it is the spiritual fruit that will make us known.

"And the God of peace, who raised from the dead our Lord Jesus Christ, the great Shepherd of the sheep, by the blood of the everlasting covenant, make you complete in every good work to do his will, working in you what is pleasing in his sight through Jesus Christ; to whom be the glory forever of the centuries Amen"

Hebrews 13:20 and 21



Chapter Three

The adulterated gospel

"But I pay no heed to anything, nor do I esteem my life precious to myself, as long as I finish my race with joy, and the ministry that I received from the Lord Jesus, to bear witness to the gospel of God's grace."

Acts 20:24

For some strange reason, the gospel has been preached for more than two thousand years without causing the transformation that we know it can produce. The church of the first century had a transforming power that was not repeated except for some small revivals and it is strange, because the logic would be that during so many years that have passed, we would have improved, perfected and matured the true gospel.

Taking into account that in that early church, without means of communication, or growth systems, they managed to disrupt and transform cities, we should ask

ourselves a question: What was the secret or the method they used?

The apostles were able to transform entire cities, because God stood behind their message. I believe that if the message is correct, it not only receives the support of God, but also receives the attacks of darkness. That's great, because if there's no attack, we're not doing or saying anything that makes the enemy uncomfortable.

The wonderful thing about the gospel of the kingdom is that the enemy can attack it in a thousand ways, even persecuting and killing Christians, however, when the message is correct, there is no way to stop it, because it is not a preaching but a life, fully expressed.

There is a risk in preaching an unadulterated message, but without a doubt God stands behind it and can spread it like fire on dry grass. The enemy, for his part, will try to stop it with a frontal attack, however, if he does not obtain results, he will try to do so by infiltrating a quota of religiosity that contaminates grace and with this he can obtain unfortunate results.

We can see that even the apostles fell into doubt about those things that they should keep from the law and those that they should not, they fought to break a paradigm

installed for many years in their consciences, but without wanting it, on several occasions religiosity got into them .

The battle between religion and Christ became even more intense in the book of Acts than in the gospels themselves, and let us bear in mind that the religious crucified Christ, because Rome did the paperwork, but it was the religious who falsely accused him. The kingdom suffers violence and will continue to suffer it, because the violent want to prevent God from ruling (**Matthew 11:12**)

.

There is no attack on words, there is an attack on the message of grace, which is not precisely a preaching, but life itself, which includes words.

***“An angel of the Lord opened the prison doors at night
and, leading them out, said:
Go and stand in the temple,
speak to the people all the words of this life”***
Acts 5:19 and 20

What a life? The life that cannot be held back, the life of the kingdom, the life of grace and not the practice of a religion.

I must confess as an itinerant minister that, in a high percentage, the gospel has been poorly lived and preached

in many congregations, and for this reason the world has not experienced the impact that the church should have produced.

As Christians, we have not developed the maximum of our spiritual potential, for not having preached a gospel free of religiosity, a gospel of grace. I think many have been afraid to do it because of the risk involved in the message of grace, but we must resolve this with a kingdom mindset and we must do it as soon as possible. Even at the cost of taking some risks.

What is the real risk worth taking? It is the risk that comes from preaching a revealed word of God to people. Thereafter, all other risks are very low.

John the Baptist preached a revealed message for his time and they ended up cutting off his head, Jesus preached a revealed message to his followers and they ended up crucifying him. Paul was also beheaded and the rest of the apostles cruelly killed, like many brothers. Undoubtedly, the preaching of the gospel of grace is not for everyone.

***Therefore, since we have this ministry
according to the mercy we have received,
we do not faint Rather we renounce the hidden
and shameful, not walking cunningly,
nor adulterating the word of God,***

*but by the manifestation of the truth
recommending us wholeheartedly
human before God*

2 Corinthians 4:1 and 2

Paul says that we must give up the cunning and occultism that comes from an adulterated word. He said to take care of yourself and do whatever it takes to not be disqualified after teaching others (**1 Corinthians 9:27**) .

Paul boasted that he had not adulterated the gospel of grace. He manifested his permanent personal insecurity and his lack of merit. He humbled himself by declaring all things rubbish. Things among which were having studied the Scriptures with great eagerness and dedication, nothing less than at the feet of a renowned Jewish teacher such as Gamaliel.

Anyone would say that so much study and scriptural knowledge would have served him to be an excellent servant of God, however, thinking that he was actually performing a good service, he was only kicking against the Lord. When he was persecuting Christians to kill them, God came out to the crossroads and said to him: ***“I am Jesus, whom you are persecuting; it is hard for you to kick against the goads”*** (Acts 9:5). That is to say, all his training was only personal merits, but they did not serve him to reach the truth and he knew it.

Paul did not build strongholds to the message of the kingdom and tried not to mix his previous knowledge with the message revealed in the presence of the Lord. He himself urged us through the letter to the Corinthians to cast down arguments, strongholds and haughtiness that could rise up against the knowledge of the revealed will of God (**2 Corinthians 10:5**) . He himself said that we must renew our minds, in the understanding of the word of God, so that we can understand what his will is, good, pleasing and perfect (**Romans 12:2**) .

Faced with this attitude, the Lord allowed Paul to minister the gospel under the franchise of the kingdom and was even able to call it "My gospel." The reasons for Paul's personal insecurity and humiliation were due to his past life and his persecution of the Lord's Church. However, his encounter with the risen Christ and a visit to the third heaven forever changed his revelation of the Word.

Paul in his first encounter with Christ became blind, but his spiritual eyes were opened and he could see his terrible mistake, then he discovered the inexhaustible and wonderful Grace. Then he walked with fear of not slipping from that grace and admonished other ministers of the Word, like the apostle Peter, whom he publicly exhorted, because through an adulterated gospel he was leading the Gentiles to Judaize.

“But when Peter came to Antioch, I resisted him face to face, because he was to be condemned. For before some came from James, he ate with the Gentiles; but after they came, he drew back and turned away, because he was afraid of those of the circumcision.

And in their simulation they also participated the other Jews, so that even Barnabas was also carried away by their hypocrisy.

But when I saw that they were not walking uprightly according to the truth of the gospel, I said to Peter in front of everyone:

If you, being a Jew, live like the Gentiles and not as a Jew, why do you force the Gentiles to Judaize?

Galatians 2:11 to 14

Without a doubt, Paul was the apostle of grace, the man who received the gospel by heavenly revelation, the one who had an encounter with the risen Christ. This is evidenced by his writings, for of the 155 occurrences of the word grace (*járis*) in the New Testament, 100 occurrences occur in his letters.

Paul recognizes himself as a work of God's grace, both he and his apostolic work. ***“Because I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace has not***

been in vain towards me; before I have worked harder than all of them: yet not I, but the grace of God that was with me" (1 Corinthians 15:9 and 10)

Thus, everything that we find in Paul's life and apostolate is recognized by him as a gift and work of God. For that is precisely the basic meaning of the term. Grace is what is given, what is given without deserving it and without asking for anything in return. That is why the apostle can say that deep down he is not the author of his work: ***"Not I but the grace of God that is with me."***

Paul taught everyone to be aware of having received every gift, without personal merit or any work of justice. In fact, when Paul heals the open wound in his relationship with the Corinthian community, he argued with them saying: ***"What do you have that you did not receive? And if you have really received it, why do you pride yourself as if you had not received it?"*** (2 Corinthians 4:7). He did this by making it clear that neither he nor anyone else was worthy or possessed of any gift by human merit.

Moreover, he was able to say that even his life was certainly not his true life: ***"I have been crucified with Christ, and it is no longer I who live, but Christ who lives in me; And the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me"*** (Galatians 2:20). Thus, Paul recognized that

nothing he was or had could be attributed to personal virtue.

What Paul linked most in his life to the work of grace is having been called by Christ as a persecutor of the church. This was stated in the letter to the Galatians when he tried to legitimize his action and his preaching of the gospel against other Christians from Judaism for whom the observance of the Jewish religion in its entirety was necessary for Christian existence. Precisely Paul's preaching is legitimized by having its origin in a gracious action of God, that is, given to nothing more and nothing less than the one who persecuted the Christians.

It is as if God had proved through Paul that grace would not be grace if he chose the best. That is why it says: ***“God chose the foolish things of the world, to shame the wise; and the weak of the world chose God, to shame the strong; God has chosen what is vile and what is despised in the world, and what is not, to destroy what is, so that no one may boast before him”*** (1Corinthians 1:27-29).

Paul always placed great emphasis on recognizing God's grace, because according to him, grace can be annulled, living as if God's work depended on us. The children of God, we have everything granted in Christ and outside of Him we have nothing. We do not live doing

things to get something, but because we have already achieved everything in Christ.

It would not be true that Christ has reconciled us with the Father if we were the ones who still had to achieve that reconciliation. There are some preachers who do not make it clear if we already have everything in Christ, or if we still have to do something to get it. That gospel puts pressure on people and leaves in human hands what should only work through divine grace.

According to Paul, there are those who seek God's blessing with their personal actions and to them he said: ***“You have separated yourselves from Christ, you who are justified by the law; ye have fallen from grace*** (Galatians 5:4).

Now, if this is so, what is the meaning and what is the reason for the man's actions? Paul knows that in his situation as a man in Christ he is already transformed by grace and that his works as a new man do not spring from the outside, that is, from the law, but are generated from within, from his new heart renewed by the grace of God (**Romans 6:2**) . So with all of us.

Man's good deeds do not earn God's forgiveness, but, on the contrary, are an expression that man has been forgiven and transformed. The good performance of man

does not get salvation, but having been saved is the cause that man can act well.

That means the good deeds of the new man. Paul says it very clearly: ***"Neither circumcision nor uncircumcision means anything, but a new creature"*** (Galatians 6:15). That is why no one can boast, since our works do not obtain the grace of God, but simply manifest it.

The way to do it, in addition to salvation and sonship, is through the plurality of gifts. Although it is true that Paul always uses the term grace in the singular and never in the plural, the grace received is multiform . Therefore, we can say that grace is Jesus Christ, He is total grace. However, through Him, we receive many gifts: ***"Having different gifts, according to the grace given to us..."*** (Romans 12:6).

It seems to me that an important aspect of the work of grace in which Paul also had to be taught still remains to be pointed out and that is suffering, trials and trials. These too are part of the wonderful grace of God. Today it is not preached considering adversities as part of grace, but they are. Preaching that grace includes only the good is also adulterating its essence.

In this context, Paul testifies to us of a difficulty in his personal life:

“And so that the greatness of the revelations might not exalt me beyond measure, a thorn was given to me in my flesh, a messenger of Satan to buffet me, so that I would not be exalted beyond measure; respecting which three times I have prayed to the Lord, to remove it from me.

And he told me: My grace is enough for you; because my power is perfected in weakness. Therefore, I will rather glory in my weaknesses, so that the power of Christ may rest upon me.”

2 Corinthians 12:7 to 9

We do not know specifically what that sting in his flesh was, there is some theological controversy about it and I am not interested in going into it, I just think it was an illness. This made Pablo unable to be arrogant because every now and then something reminded him of his weak condition. And Paul asks God to free himself from that thorn, but the Lord told him: ***“My grace is sufficient for you...”***

Paul learned from his first encounter with Christ on the road to Damascus to recognize the power of God and his grace, he fell disoriented and blind, he was persecuted, stoned, imprisoned, flogged, beaten, despised, betrayed,

suffered a shipwreck, stung a snake and who knows how many other things happened to him, of which he did not write. Undoubtedly, the wonderful grace that he wrote so much about included certain sufferings, but Paul never complained about that; on the contrary, when in the twilight of his life he said he was finishing his degree, not only was he in prison, but he was on the verge of having his head cut off.

In the end, Paul understood and was able to teach us all that grace includes all benefits and all processes, with death being the crowning glory of that grace. ***“For to me to live is Christ, and to die is gain”*** (Philippians 1:21).

Unfortunately, because of the adulterated gospel, lacking in true grace, the processes of pain, death and martyrdom are not understood. All this is part of the wonderful grace of God and if we could dimension this we would see that, in grace, it is never lost:

***“Who will separate us from the love of Christ?
Tribulation , or anguish, or persecution, or famine,
or nudity, or danger, or sword? As it is written:
Because of you we are dead all the time; We are
counted as sheep for slaughter. Before,
in all these things we are more than conquerors
through him who loved us”***

Romans 8:35 to 37

I personally believe that today's gospel will not be an effective gospel until God works in our consciences, cleansing us of all religious contamination. The imprint received and the theological formation of many pastors and leaders has been permeated by streams lacking in grace, both to teach that it is not due to human merit or strength, and to teach that adversity and death are the crown of all grace.

That Christ is revealed to us and the unadulterated gospel will be the only thing that guarantees us success in the task that God assigned us.

*“ Because we do not preach ourselves, but Jesus Christ as Lord, and ourselves as your servants for Jesus' sake. Because God, who commanded that light should shine out of darkness, is the one who shone in our hearts, to illuminate the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, so that the excellence of the power may belong to God, and not to us, who are troubled in everything, but not distressed; in distress, but not desperate; persecuted, but not abandoned; shot down, but not destroyed; carrying in the body always everywhere the death of Jesus,
so that also the life of Jesus*

manifest in our bodies

2 Corinthians 4:5 to 10

The revelation of grace will allow us to understand that our acquaintances, friends or relatives do not need to go to a worship meeting, but rather they need to receive an unadulterated gospel for our lives. May they see in us the grace of God. Not only for all the benefits received, but for the strength that we show when going through all adversity. I am convinced that if grace is fully revealed to us, we will speak and act in such a way that the result will be supernatural and extraordinary.

One more time: What is the real risk of a kingdom church? The communication, proclamation and exposition of a gospel of grace. This seems logical and easy because we always assume that it is our assignment. However, the challenge is to be able to do it without adulterating its essence for our convenience or that of the people.

A person who manages the unadulterated gospel in his life cannot remain in the same condition for a long time, he will change his position continuously, being able to advance to the fullness of life with all security. However, I believe that: “There will be no fullness of life if there is no fullness of grace...”

God speaks to us in this time and through the Spirit that we must take advantage of living what others wanted and could not. We are privileged to live the times of grace that we live with the Lord, but if we do not know it because we lack the correct revelation or because of the adulterated gospel, then we will lose the greatest virtues that Christ conquered for us.

"The prophets who prophesied of the grace destined for you, inquired and diligently inquired about this salvation, searching what person and what time indicated the Spirit of Christ that was in them, which announced in advance the sufferings of Christ, and the glories who would come after them.

To these it was revealed that not for themselves, but for us, they administered the things that are now announced to you by those who have preached the gospel to you by the Holy Spirit sent from heaven; things in which angels long to look "

1 Peter 1:10-12

Peter says that the prophets inquired and diligently inquired, this means something like drilling desperately until they find water. Which is not just reading the Bible, but searching and searching until you reach the mysteries hidden in Christ. It is something like Esther arriving at the king's throne or the Canaanite woman screaming before

Jesus, or Bartimaeus begging, pleading, throwing off his cloak and running...

The prophets and heroes of faith were men who were able to peek into the mysteries of grace and were so amazed by it, that they asked God who would experience such a thing and God told them that it was not for them, but that they administered the grace for us. message. It is curious, because we greatly admire their exploits, however, they would have given everything to have what we have today: grace.

Peter himself, who after having denied Jesus, received grace, taught:

Desire , like newborn children, unadulterated spiritual milk, so that by it you may grow to salvation, if you have tasted it.

the kindness of the Lord”

1 Peter 2:2 and 3

We must take all care, because the spirit of religion seeks to adulterate the true Word.

Let me share with you a story that I had written in a notebook and I have no record of where I took it from, however, I would like to share it in this chapter:

One young man developed an immense love for the scriptures and daily Bible reading. The priest who was missing him in the parish, decided to go see him to talk to him. Finding that Ramón was reading his Bible, he said surprised: Why are you reading your Bible, don't you know that it is dangerous to read that book without an 'expert' who can explain it to you?

Sure, said the young man, I just read what the apostle Peter wrote, when he said, '***Desire, like newborn babes, unadulterated spiritual milk***' ; and surely I am a newborn, and I am hungry for the milk of the Word of God. Oh yes, said the priest, but the Almighty has appointed the priests and the clergyman as the milkmen. We have to take the milk and give it to you in the amount you need. Only the priests can get the milk of the Word of God for you.

The young man thought for a moment and said, You know, I have a cow in the barn, and some time ago I was sick, so I hired a man to milk the cow, but I soon found out that he was stealing half of it. milk, replacing it with water when filling the pitchers. And of course it was poor quality milk that he was receiving. But now I am milking my cow myself, and I am getting excellent milk without water. Without further ado, the priest withdrew screeching his teeth...

Beyond our young imagination, we must know that: "We are what we eat" and it is very important to be fed correctly for an effective spiritual life. It is true that God assigned gifts to the Church to obtain greater effectiveness in imparting his truth, giving understanding to the apostles, prophets, pastors, teachers and evangelists, and we must understand that this is a divine design, we must take that very much into account. , but we must always depend on the Holy Spirit who is the one who leads us to all truth and justice.

The Holy Spirit will let us know if something is wrong with the teaching we are receiving. This does not imply ignoring said ministries, nor walking under a spirit of suspicion, but seeking true spiritual discernment to detect any error and thus walk under the correct impartation, without manipulation, without intimidation, without threats, only with the true message of grace. .

Today it is very common for brothers to look through social networks or communication channels like YouTube at different preachers and that is fine, no one has the right to avoid that. However, we must be very careful and do it with spiritual discernment, because on the Internet there are extraordinary messages to correctly build our lives, but there are also other perverse ones and I would fearlessly say that they are also diabolical.

We are not judges to judge ministers who may be walking in error; many of them, although they are doing a lot of damage, are victims of a system that taught them with the wrong teaching and, faithful to that adulterated gospel, they continue to affect many people badly. However, God always remains in control.

We are not the ones in charge of doing justice in this regard, we should only know how to discern and choose as the Holy Spirit guides us. We are not victims, we are responsible for living grace and not allowing anyone to put a quota of religiosity on us. Assuming also that grace is not a license to sin (**Romans 6:1**) .

Grace is a reserved right of God who will reveal it to whoever wishes to impart it, but no one has the right to teach it incomplete, or as a theory, or with humanistic additions, simply because it will cease to be grace.

It will take us an eternity to fully understand God's grace and why He loved us in such a way, but that should not prevent us from celebrating it and living it with all intensity.

Why is it so important that we live the gospel of grace and not adulterate its essence? Because grace is Jesus Christ.

Hell can wait for anyone, but never for a sinner who has understood grace. The discipline of grace is preaching to ourselves every day that we are in grace, without adulterating that truth.

***“ Let us therefore approach the throne with confidence
of grace, to obtain mercy
and find grace for timely help”***

Hebrews 4:16



Chapter four

understanding God's grace

***“I do not throw away the grace of God;
because if justice were through the law,
then Christ died for nothing”***

Galatians 2:21

Grace is not a subject nor is it a theological doctrine, therefore grace cannot be understood with a teaching, nor can it be accessed by carrying out in-depth studies. Grace has to be revealed to us.

Grace is an attribute of God placed at the service of unworthy human beings. We did not look for her, but she was sent looking for us. God is pleased to grant us his grace, not because we are worthy of it, but because we are absolutely unworthy. The only thing that entitles us to it is our great need.

***“ And that Word was made flesh, and dwelt among us
and we saw his glory, glory as of the only begotten from
the Father, full of grace and truth.***

***John bore witness to him, and cried out, saying:
This is the one of whom I said: He who comes after me
is before me; because it was first than me.***

***Because of his fullness we all take,
and grace upon grace.***

***For the law was given through Moses, but grace and
truth came through Jesus Christ."***

John 1:14 to 18

Everything we receive through Christ is summed up in this one word: grace; we receive grace upon grace and through his person alone. God's law may be holy, just, and good, but we must make proper use of it, because if it is not revealed to us in the person of Christ, we may be in trouble. When someone mixes grace and law manifested by human works, he may be drinking a deadly cocktail.

As we have seen in the previous chapter, it has not been without difficulties that the gospel of grace has been preached. In this chapter we will see what grace is, the problems with grace, and how we can live and grow in it.

Since the days of the early church there has been a problem with the gospel of grace, which is why I mentioned it clearly. At that time, many Judaizers wanted

to continue living under the precepts of the law, since they had not understood the true meaning of grace. The worst of the case was that they also wanted to make the Gentiles who put their faith in Christ also keep the law of Moses like them.

The Jews, for their part, found it very difficult to understand that they were free in Christ. They were so used to trying to receive justification through works that it seemed impossible for them to receive complete justification just by believing in Jesus Christ.

“I only want to know this from you: Did you receive the Spirit by the works of the law, or by hearing with faith? Are you so foolish? Having begun by the Spirit, are you now going to end by the flesh?”

Galatians 3:2 and 3

Paul exhorted them because they had received perfect grace, however, it was difficult for them to understand, that is why I say that grace is received by revelation and must be lived in it in the same way, otherwise it falls easily into works and consciousness.

In Acts 15, the first council of the Christian church had to be held in Jerusalem, to solve the problem of the Judaizers who wanted to continue imposing burdens on the new believers in Christ. On that occasion, the Holy Spirit

led the apostles to command the Gentiles that they did not have to keep the law, but this matter was not easy for them.

I pray that the Holy Spirit will reveal to us each day the dimensions of grace. But as far as possible, let's analyze: in order to understand what grace is, we have to start talking about what grace is not, and what better way to understand the concept than to talk about the Covenant of the Law. Before grace came through Jesus Christ, the law came through Moses.

The law was the obligations of a covenant based on demands and works of obedience. The Bible says that under the law covenant forgiveness and salvation could be obtained, but perfect compliance with the law was required. In fact, it demanded to be perfect to those who claimed it (**Deuteronomy 18:13**) , putting by works, the total fulfillment of it (**James 2:10**) .

The law said that if God's people obeyed they would receive rewards, which were also called blessings. But if they disobeyed they were punished or cursed. Therefore, since no one could keep the law perfectly, everyone fell under the curse. No one could live under the law because no one could keep or obey the law in its entirety, since if they kept the whole law, but failed in one thing, they became guilty of the whole law.

The problem with the religious was that they made an effort with good intentions, keeping the law in the most extreme way they could and even adding laws and more laws, putting burdens on themselves that were difficult to bear, but considering that they achieved piety and justice. In the end that ended up being his sin.

The law was totally limited for human beings with a sinful nature. First, because it could not justify (**Galatians 2:16 and 3:11**) , neither could it quicken (**Galatians 3:21**) . It could not give spiritual life (**Galatians 5:5 and Romans 8:3**) . It could not perfect or resolve the great issue of sin (**Hebrews 7:19**) .

On the other hand, the law, not being fulfilled, produced a curse (**Galatians 3:10 to 12**) . It produced death (**2 Corinthians 3:6 and 7; Romans 7:9 to 10**) . It brought condemnation (**2 Corinthians 3:9**) . It declared man guilty, condemning him (**Romans 3:19**) and keeping him bound to sin and death (**Galatians 4:3 to 5; Romans 7:1 to 14**) .

The good thing about the law was that it provided us with a parameter of justice and righteousness through which we could understand the divine essence (**Deuteronomy 4:8; Psalm 19:7 to 9**) . He revealed to us the holiness and goodness of God (**Deuteronomy 4:8; Romans 7:12-14**) . He identified sin and revealed to all

men our sinful condition (**Romans 5:20; Galatians 3:19**) . Last and most important of the law, was that it acted as a teacher who guided us and led us to Christ (**Galatians 3:24**) .

Regarding grace, we can list countless virtues. In the letter to the Ephesians, in chapter two the apostle Paul tells us about the saving power that he imparts. ***“For by Grace you are saved through faith, and this not from yourselves, it is the gift of God; not by works so that no one can boast”*** (Ephesians 2:8 and 9).

When we read the above verses, we can understand that grace is the display of God's love, mercy and forgiveness towards a humanity that did not deserve it. For God offered his forgiveness even ***“when we were dead in trespasses and sins”*** (Ephesians 2:1). This is wonderful, because the dead cannot choose to be saved, they can only be chosen and that is grace. If we could really choose Christ as many preach, we would be saved because of the work of God and because we also had the ability to choose him.

“For the grace of God has appeared for salvation to all men”

Titus 2:11

Today the concept of grace is difficult for some to understand because they also think that they have to do something besides believe in order to be saved. When the true concept of grace is not understood, man in his human mind will always try to help himself in his salvation through works.

Some still believe and teach that there are aspects of the law that must be kept literally and even think that they offend God and lose their salvation if they do not. With which, they once again put on the yoke of fulfilling everything perfectly, because if by doing so they sin in a commandment of the law, they already become transgressors of the whole law (**James 2:10**) and that produces constant sinners. Which again leaves the solution in the hands of Christ, who has already perfectly fulfilled the law.

The spirit of religion and evangelical legalism is still alive in many different forms and unfortunately they continue to enslave many brothers who, having to enjoy Christ, are oppressed by doing in order to receive.

Religious leaders think and teach that, if they do not keep certain rituals and continuous works, a fluid communion with God is not possible. They threaten them with staying if Christ comes or with losing their salvation if they don't do the right thing. The apostle Paul speaks

against leaving grace and turning to the weak and poor rudiments that enslave (**Galatians 4:8 to 11**) .

Some leaders and denominations impose burdens that they themselves cannot bear (**Matthew 23:4**) . They have made a whole doctrine of the Sabbath, they add rites during baptism, considering that it can only be done as they say, they keep the Jewish holidays as if they were still in force, they use Jewish symbols and idioms as if the first century church had observed them .

Some traditionalists maintain a certain sacred order for their gatherings, others mandate forced fasts and physical sacrifices. They only pray at dawn, keeping a certain formality. They dress in a certain way, they repeat phrases with sacred ranks, they prohibit foods or drinks that have nothing to do with sin but, nevertheless, are considered worldly. Undoubtedly a number of unnecessary burdens that generate a brutal contradiction: "They tell people that they are free in Christ and then they put a heavy yoke of religious practices on them."

The apostle called this series of religious practices and rudiments of the world as things that: ***“have indeed a certain reputation for wisdom in voluntary worship, in humility and in harsh treatment of the body; but they are worthless against the appetites of the flesh”*** (Colossians 2:23) .

When there is not a full knowledge about what grace represents and what it really is in the life of the children of God, they will try to add other forms of traditions to make the religion more complete. However, God's grace is already complete, and our works are the result of what we are, but never to become.

The law demanded, but grace grants. The law demanded to be holy, grace grants holiness. We are not saints because we behave well or do good deeds. We do good deeds and behave in a certain way, because we are holy in Christ.

A dog is not a dog because it barks, on the contrary, it will bark because it is a dog. A chicken does not lay an egg to be a chicken, because it is a chicken, it will simply lay eggs. That is, nature goes first and then its result.

When someone believes that they must do works of justice to be fair, they are putting the horse behind the cart and life will not work that way. You will only end up doing a lot of force, but you will fail again and again.

If someone tries to do everything right to achieve salvation, they will surely be frustrated and will endure the feeling and emptiness of not being able to achieve it; however, if you understood grace and live by it, you will

celebrate your salvation from the very moment you received everything in Christ.

The law said "***Be perfect as God is perfect***" and no one could achieve it. In grace, the Word says: "***Be perfect as your Father is perfect***" but it puts us in the perfect Son, who is Jesus Christ, so that we are not trying for perfection, but we can receive it through faith in Jesus Christ. On the other hand, this is barbaric, because when we understand it this way, we can only give all the glory and honor to Him.

Grace is wonderful, because it makes us praise our God continuously. The true worshipers are those who, like David, understand that there is nothing worthy in them, but who have nevertheless received his grace.

***Nathan went and gave David the message . So David went to the tent where the chest was, sat down before God, and said: My God, how can you give me all this, if my family and I are worth so little?
how is it possible that you promise to give me even more,
and that you will always bless my descendants?
What else can I tell you, my God, if you know me very well? You let me know your great plans, because you wanted it that way.***

How great you are, my God! Everything we know about you is true! There is no other God like you... ”

2 Samuel 7:17 to 22 VLS

Grace is truly wonderful, it brings us benefits, blessings and promises that we could never have imagined and that we know very well that we did not deserve.

He has provided us with a better Covenant (**Hebrews 8:6**)

He has saved us (**Titus 2:10; 3:4 to 7**)

Gives us eternal life (**John 3:16**)

He declares us righteous (**Romans 5:17; I Peter 5:12**)

It makes us holy (**Hebrew 10:14**)

Perfects us (**Hebrews 10:1, 14**)

He gives us better promises (**Hebrews 8:6**)

It enables us (**Titus 2:11 and 12**)

That capacity has to do with being able to reject impiety and worldly desires, to live soberly for ourselves. To live justly before our fellow men and to live piously towards God.

Grace also enables us to serve God with excellence (**1 Corinthians 15:9 and 10; Ephesians 3:8; 4:7**)

Gives us the promise of the Holy Spirit (**Galatians 3:2**)

Gives us the anointing that operated on Jesus (**1 John 2:20**)

He gives us gifts (**1 Corinthians 12; Romans 12:3-8**)

It gives us the assurance of salvation (**Ephesians 1:3 to 14**)

Gives us the fullness of God (**John 1:16 and 17**)

It gives us the faith to receive all this (**Romans 5:2**)

I do not pretend under any point of view to enumerate in a complete way the virtues of grace, because they would not enter several books and I would surely forget many. Let us remember at this point that grace is Christ, the only thing I am doing is mentioning a little of what his person imparts to us.

Grace is the power to do what with our strength it would be impossible to do, it is the way that God uses to endow believers with talents and abilities that reflect the power of God, and not the power of man. It is the essence of God in children, it is the magnificent, it is the extraordinary, it is what is impossible for man, but for God it is possible, it is the essence on which we are covered by a unique power.

Grace causes pleasure, delight and gives beauty to the personality of the children of God. Acts and words are transformed by divine grace. Those who possess the grace of God will transmit around them that which many do not know how to define, that which makes them unique, that which makes them want to spend hours talking with those

special people. That is what God intends for grace to produce in us and hopefully it can be so...

***“With great power the apostles bore witness
of the resurrection of the Lord Jesus,
and abundant grace was upon them all.”***

Acts 4:33

The grace of God was manifested in the apostles, in the saints of the pioneer church and must do so fully in us, his children. Grace is God's way of using believers to bring healing to the sick, to set captives free, to cast out demons from the tormented. It is only by grace that this is possible.

When we are what we could never be with our strength, it is because grace is manifesting. It manifests itself when we achieve charisma and character, when we attract God's blessing and also impart it to our surroundings.

Grace is a greater, unique and magnificent power that God unleashes so that we can be instruments in the kingdom, and we have nothing to boast about, but that all work is for the glory of Him.

It is the shine that God deposits in us, making us peaceful, secure, determined, brave, dedicated and also admirable; Despite the fact that we may not have physical

attractiveness, we will show that unique shine, which makes us beautiful from the inside and of course I do not say this recognizing our attributes, but those of Christ, since He is the grace that operates in us.

“I am the vine, you are the branches; whoever remains in me, and I in him, he bears much fruit; because apart from me you can do nothing”

John 15:5

How beautiful is the Lord, without a doubt he is full of grace and truth. Where does the branch begin and where does the vine end? What a profound truth: We are one with Him, like the branches of a vine, we receive life from Him and not the other way around. We bear fruit in Him, we are eternal in Him, we are righteous in Him, we are holy in Him, we are heirs in Him, we are kings in Him, we are priests in Him, we are sons in Him, we are only begotten in Him, we are blessed in Him and without Him, we can do nothing.

Haddon once said Spurgeon : “I am aware of which truth in my own case, I sincerely seek the help of the Spirit of God, both in preaching and in any other spiritual exercise that I do, for apart from Him I can do nothing. It is a remarkable fact that all the heresies that have sprung up within the Christian Church have tended to dishonor God and flatter man. They have always kept the exaltation

of human nature as their refuge, if not their open goal, and have sought the abatement of the sovereignty of divine grace. These false prophets want to shower luster on the head of the rebellious and depraved creature, and rob God of the glory that is due to his name.”

***"Not us, oh God, not us,
But to your name be given all glory,
For your mercy and for your truth"***

Psalm 115:1 VMA



Chapter five

extreme grace

“I am the Alpha and the Omega, the beginning and the end, the first and the last”

Revelation 22:13

The word extreme comes from the word "*extremus*" which means the most outside and its lexical component is the prefix ex, which indicates separation from the inside. Extreme we can say that it is a function that indicates the largest or smallest values, the first or last part of something, the beginning or end of it.

Today a movement called "Extreme Grace" or "Hypergrace" is manifesting itself with greater intensity. They teach, among other things, that we can live the way we want, because we are not under law but under grace, that the New Testament ended the Old Testament law definitively, so anything goes, and that we can live by doing whatever, everything is fine. Of course, that is not how I regard God's precious grace.

The leaders of this movement rarely mention the need for repentance or even preach about topics like hell or the coming judgment. Certainly the Bible speaks of absolute grace, but apparently these people do not read, or have conveniently forgotten Romans 6:1 and 2 which says: ***“What shall we say then? Shall we continue in sin that grace may abound? In no way. For those of us who have died to sin, how can we still live in it? .***

By titling this chapter "extreme grace," I did not plan to criticize or endorse this doctrine of hypergrace , but I cannot fail to mention that I do not agree with that extreme and that the title of the chapter was not due to such a thing.

Hypergrace practitioners ignore the revelation of the cross by which we enter into this wonderful covenant in the Son. They do not consider that it is death for life and that dying implies not doing what we want, but what God says. The cross is not a subliminal message from God, it is the portal through which we can enter the resurrection life.

Those who misunderstand grace do not consider that in the new spiritual life that we have received we must be guided by the Holy Spirit, that God writes his will on our hearts and that his will will always lead us to holiness, integrity, honesty and justice. delivery. That not doing

certain things when God indicates it has nothing to do with religiosity, but rather with spiritual obedience. Paul said:

***“You are free to do what you want. It's true,
but not everything suits. Yes, one is free to do
whatever you want, but not everything is uplifting”***

1 Corinthians 10:23 NIV

A person who claims to be a Christian should not be someone who carelessly sins and thinks it is okay to do so. Children of God feel the conviction of the Spirit in everything we do. Not only do we not want to sin, but we do not practice sin in any way.

***“Little children, let no one deceive you;
he who does justice is just, as he is just.
He who practices sin is of the devil;
because the devil sins from the beginning.***

***For this the Son of God appeared,
to undo the works of the devil.***

***Everyone who is born of God does not practice sin,
because the seed of God remains in him;
and he cannot sin, because he is born of God.***

***In this the sons of God are manifested,
and the children of the devil: everyone who does not do
justice,
and who does not love his brother, is not from God”***

1 John 3:7 to 10

Grace is not a license to sin, it is the sovereign opportunity to live in the holiness of Christ. Of course, before we did not have the nature to be able to do it, but in Christ we have not only received his life, but we can live in Him. Therefore, as I have already expressed before, holiness is not something we do, but something we are and the evidence of this is that we do not want to sin. Not that we can't, the Lord doesn't have us tied down, we could do anything, however, sincerely and from the depths of our hearts, we don't want to do it.

This does not imply that we never sin, there are times when we can make a mistake; however, no one errs intentionally. That is to say, in our house we can have a fire extinguisher in case we ever have a fire, but having a fire extinguisher does not imply burning down the house to be able to use it. No one would say: We are going to set the house on fire, we have a fire extinguisher! On the contrary, we are always careful that such a catastrophe never happens to us. This is sin, we never want to commit it; however, if it ever happens to us, we have the grace. The apostle John wrote:

“My little children, I write these things to you so that you do not commit sin. Although if anyone commits sin, we have an advocate with the Father, who is Jesus Christ the Just.

***Jesus Christ offered himself in sacrifice so that our sins
may be forgiven; and not only ours
but all over the world.***

***If we obey God's commandments, we can be sure that
we have come to know him.***

***But whoever says: I know him and does not obey his
commandments, is a liar and there is no truth in him.***

***On the other hand, in the one who keeps his word, the
love of God has truly been perfected;
in this way we know that we are united with him.***

***He who says he is united with God,
must live as Jesus Christ lived.”***

1 John 2:1-6

Now, returning to the extreme grace to which I want to refer. In the book of Revelation, in chapter twenty-two, verse thirteen that I shared with you, what Jesus Christ himself said, making it clear that He is the extremes and for this reason I would like us to analyze these extremes.

What did Jesus mean when he said I am the Alpha and the Omega, the beginning and the end, the first and the last? Well, let's look at the beginning of the Scriptures:

***“In the beginning God created the heavens and the
earth”***

Genesis 1:1

If Christ is the beginning, we can say that the heavens and the earth were created in Him. Paul said it well in his letter to the Colossians:

***“For by him all things were created,
those that are in the heavens and those that are on
earth, visible and invisible; be thrones, be dominions,
be they principalities, be they powers;
everything was created through him and for him”***
Colossians 1:16

And on the other hand, we can see that all of God's creation in its beginning was created by pure grace. The entire universe aligned and functioning so wonderfully has been created by grace alone. God was pleased to glorify himself through his own creation.

***“The heavens declare the glory of God,
And the firmament announces the work of his hands.***
Psalm 19:1

On the other hand, if we carefully read chapter two of Genesis, we will see that Eden was an area of abundance, blessing, and divine rule. If Adam had walked in obedience, his life ahead would surely have been glorious. However, we have learned that grace and truth walk together. Therefore, when the truth was extinguished in Adam or the devil inserted lies, grace simply withdrew.

Everything that Adam had, the wealth of the earth, the promises and his authority, everything was by grace; however, when he sinned, he ended up working in the fields and eating with the sweat of his brow. Grace offers its riches without pain, but human effort produces weariness and frustration due to its meager results.

So, in the beginning (Christ) everything was by grace, but when grace ended, the law came. The man insisted on doing everything his way and with his own strength and God gave him the opportunity. This is why the law confronted men so much. Because he came to show that without God we cannot. Although human obstinacy makes us think so.

To say that man exists independently of God, or that he can live without God, is like saying that a watch can exist without a watchmaker to make it, or that a piece of writing can exist without a writer. We owe our existence to God, who created us in his image. (**Genesis 1:27**) . And if our existence depends on God, what will be left for obtaining results in all existential management?

God is life (**John 14:6**) , and all creation subsists by the power of Christ (**Colossians 1:17**) . Even those who reject God receive their sustenance from Him: “...*who*

makes his sun rise on the evil and on the good, and who sends rain on the just and the unjust” (Matthew 5:45).

God warned Adam and Eve that the day they ate from the tree that forbade them to eat, they would surely die (**Genesis 2:17**) . As we know, they disobeyed, but they did not physically die that day, they did so years later; however, they died spiritually. Something inside them died. The spiritual life they had known, the communion with God, the freedom to enjoy his presence, the innocence and purity of their souls, all ended.

Adam, who had been created to live in deep fellowship with God, was cursed with a completely carnal existence. What God had planned to go from dust to glory was now to go from dust to dust.

Like Adam, man without God today still functions in an earthly existence. As such, he can still appear happy. After all, there is joy and pleasure in this life. But even those pleasures and enjoyments cannot be fully received without true communion with God.

Since Adam, man can achieve great results, in the most varied ways. Success, fame, fortune and many pleasures, but none of that is the result of grace, but of personal achievement. Therefore, they are empty achievements.

Some may reject God and yet live lives of joy and fun. His carnal quest seems to have produced a carefree and rewarding existence. The Bible says that there is a certain measure of delight to be derived from sin (**Hebrews 11:26**) . The problem is that this is temporary and life in this world is short (**Psalms 90:3 to 12**) . Sooner or later, the hedonist, as in the parable of the prodigal son, finds that worldly pleasure is untenable (**Luke 15:13-15**) .

famous, millionaire and successful men and women have shown their frustration and emptiness through drugs, alcohol, depression and even suicide. It is hard to live outside the grace of the Lord.

On the other hand, I must also mention that there are many unsaved people who live sober and disciplined lives, relatively good and happy lives, since although full grace is reserved for those who are in Christ, there is undoubtedly a measure of grace in creation. The earth itself, being so rich, generous and beautiful, is a clear expression of divine grace.

Furthermore, the Bible presents certain moral principles, which benefit everyone in this world: fidelity, honesty, love, integrity, self-control, etc. But, again, the problem is that, without God, man only has things. Passing through this life quietly is no guarantee that we are ready for eternity or that we enjoy inner fulfillment.

In Jesus' narrative of the rich man and Lazarus (**Luke 16:19-31**) , the rich man lives a lavish life of comfort with no thought of God, while Lazarus suffers adversity throughout his life, but nevertheless comes to know God.

It is after death that both men understand the seriousness of the decisions they made in life. The rich man realized too late that there is more to life than the pursuit of riches. Meanwhile, Lazarus was comforted in Abraham's bosom. For both men the short duration of their earthly existence paled in comparison to the eternal state of their souls.

In short: everything in creation began by grace, but after sin came human effort. Then the law pointed out the incapacity of man and in the end grace will be the eternal crown of the Kingdom.

***" The grace of our Lord Jesus Christ
be with you all." Amen.***

Revelation 22:21

It is no coincidence that the Bible begins by saying that , in the beginning, that is, in Christ, all things were created and that, at the end of the Bible, it says that grace, which undoubtedly is Christ, be upon us all.

This is the legitimate reason why I titled this chapter "Extreme Grace." Because at the end of creation everything was in Christ (grace) and in the end everything will end in Christ and for Christ (grace).

“ But the God of all grace, who called us to his eternal glory in Jesus Christ, after you have suffered a little while, he himself perfect, establish, strengthen and establish you. To him be glory and empire forever and ever. Amen”

1 Peter 5:10 and 11



Chapter six

elevated grace

“So Jacob left Beersheba and went to Haran.

And he came to a certain place, and he slept there, because the sun had already set; and he took some of the stones of that place and put it at his head, and he lay down in that place.

And he dreamed: and behold, a ladder was leaning on the ground, and its top reached to heaven; and behold, angels of God ascending and descending on it.

And behold, the LORD stood on top of it, and he said, I am the LORD, the God of Abraham your father, and the God of Isaac; the land on which you lie I will give to you and to your offspring. Your offspring will be like the dust of the earth, and you will spread out to the west, to the east, to the north and to the south; and all the families of the earth will be blessed in you and in your seed.

Behold, I am with you, and I will keep you wherever you go, and I will bring you back to this land; because I will not leave you until I have done what I have told

you. And Jacob awoke from his sleep, and said, Surely the Lord is in this place, and I did not know it. And he was afraid, and said: How terrible is this place! It is nothing other than the house of God, and the gate of heaven.

Genesis 28:10 to 17

the story in which Jacob, encouraged by his mother, deceives Isaac disguised as his brother Esau is well known to all. Of course, it is a very rich story, but I do not intend to break down the whole story, but to concentrate on Jacob's flight, since it was in the desert and escaping that he experienced this very interesting story.

The place where Jacob arrived was approximately fifty miles from his home. Evidently he was very afraid and tried to get away from his brother Esau in a hurry; It was the first night he had spent away from home and he must have felt the loneliness and nostalgia in that wasteland of rocky hills.

It was precisely in that area where God had appeared to Abraham, after he arrived in the region of Palestine. On this occasion, God was stating to Jacob exactly what He had said first to Abraham, then to Isaac, and in this incident on the ladder He was reaffirming it to him.

In the vision that God allowed him to see in his dream he could see a ladder that reached to heaven. What did that staircase mean? Well, we can say in the context of that story, that the definition of Jacob's ladder is one in which all communication, as well as all spiritual blessing, is possible from God to men and never the other way around. He is the one who has united heaven with earth through his will in Christ, through his perfect work (**Colossians 1:19 and 20**) .

Jacob's dream emphasizes God's grace manifested in his provision of a ladder and a seed that would bear fruit to his glory. Jacob's ladder contains perhaps one of the most important revelations we can receive. Nothing more and nothing less than the dimension of the sky, united to the earth.

In many works of art, Jacob's ladder symbolizes the hope of humans to reach eternity by climbing it. In other less religious contexts it represents the ascent, the progress and the passage from darkness to light, from the material to the spiritual and also from ignorance to knowledge; but there is a greater truth that hides behind it and it is none other than Jesus Christ.

For Judaism there are different interpretations of this fact, such as, for example, that it represents the different exiles they suffered. They believed that the place

where Jacob had the dream of the ladder was very special and that is why they built the temple where sacrifices and prayers were made. They thought that in this way they were reinforcing the steps of the ladder that constituted the bridge or pact that united the Jewish people with God.

For us today, participants in a different and superior pact, the interpretation is deeper and more significant and I do not say this in a tone of vainglory, but for Jesus Christ, who is the very expression of total grace. That when stepping on this earth he said to his listeners:

***“Truly, truly, I say to you, from now on you will see
the angels of God ascending
and descend upon the Son of Man.”***

John 1:51

For us the ladder represents nothing less than Christ. The angels ascending and descending on the Son of Man demonstrate a new and living way. An open road from heaven to earth and that no one can ever close. I say from heaven to earth, because Jesus Christ was Emmanuel, which means God with us. That is, the incarnate Christ brought God to men and the ascended Christ brought men to God.

***“ So, brothers, being free to enter the Holy of Holies by
the blood of Jesus Christ,***

*along the new and living path that he opened for us
through
of the veil, that is, of his flesh,
and having a high priest over the house of God,
let us approach with a sincere heart...”*
Hebrews 10:19 to 22

We cannot have direct access to the presence of God if it is not through Christ. In the same Gospel of John, in chapter fourteen, verse six, Jesus affirmed: ***“I am the way, and the truth, and the life; no one comes to the Father except through me .”*** Faced with the impossibility of climbing by our own efforts to reach the very presence of God, Jesus Christ was the one who opened the possibility for us through his very person.

Though only in shadow, this truth was first revealed to Jacob, the usurper and supplanter. That is why God had to deal especially with him, because he had been given a wonderful promise and he had much to learn. Of course, that liar represents each of us, the old man, the living soul and we must also be dealt with.

God always allows tests to discipline us and bring us closer to Him, to break our being and that only what is real in us can remain, that is, Christ. That is his grace: that having been sinners, today we can manifest the Son.

Let's read a little more of this passage from Genesis twenty-eight: ***"Jacob awoke from his sleep, and said: Surely the Lord is in this place and I did not know it. And he was afraid, and said: How awesome is this place! This is not it is more than the house of God, and this is the gate of heaven..."***

That place could only be terrible for a person like Jacob, a sinner who was trying to run from God. However, it was the ideal place in which a sinner like him could meet God face to face, since that staircase was a figure of Christ himself.

Jacob's was like Peter's. When the Lord challenged Peter to once again throw his nets into the sea, he resisted; However, he listened to him and seeing with great astonishment how his nets were filled with fish, he fell on his knees with fear and repentance saying: ***"Get away from me, Lord, because I am a sinful man..."***

This is strange, because if someone receives a financial miracle like Pedro's, he could well say: *"Lord, don't leave me, I'll make you my partner..."* However, Pedro's attitude shows that of all of us. The attitude of fallen sinners in the conviction of a harsh reality, in the midst of a glorious manifestation.

When Jacob left home he had a limited view of God and a wrong view of himself. He thought that by moving away from his home he was also fleeing from his condition. But in that place, and before that staircase, he ended up discovering his ignorance while saying: ***"The Lord is in this place and I did not know it..."***

Finally let us examine the last paragraph of this very interesting story:

***"And Jacob arose early in the morning, and took the stone that he had placed at his head, and set it up as a sign,
and poured oil on it.
And he called the name of that place Beth -el, although Luz was the name of the city first.
And Jacob made a vow, saying, If God were with me, and I will keep myself in this trip in which I am going, and give me bread to eat and clothing to wear, and if I return in peace to my father's house, Jehovah will be my God.
And this stone that I have placed as a sign, it will be God's house; and everything you give me, the tithe for you.
Genesis 28:18 to 22***

Jacob's true character comes out in this part. We can see how he secretly tried to manipulate God by means of a

vow in which he seemed to want to negotiate with Him. It is as if he were saying: *"Lord, if you grant me everything I ask of you, then I will serve you..."* I would really have to come to the conclusion that neither he nor anyone else could deal with God in that way.

After all, knowing how we know the character and trajectory of this character, we ask ourselves: what merits did Jacob have to approach God, to please God, to deserve his approval, to negotiate the scope of his promises and blessings for his life in exchange for vows and personal promises? In the same way, what can we offer to God? What are we in a position to promise, and what are we in a position to deliver?

However, that does not surprise me either, because it is what many people do and it is what in my ignorance I once tried. I remember that I was a newly consecrated minister and since I had assumed the obligation to serve you, I told him: *"Lord, since I am going to serve you, I will do it with all my heart and I do not want to resist your Holy Spirit, therefore, everything if you tell me what to do, I'll just do it, but I don't want to have problems..."* How ignorant! How immature I was ... A true ignorant of how the Lord operates with us. Of course He did not listen to my proposal and has processed me so wisely during these years, that in the end I have nothing left but to thank Him for every adversity.

God's grace and mercy are exactly what they mean, and cannot be obtained in exchange for personal merit. When, after various experiences, God brought Jacob back to Bethel , he was already a wiser man, for he came in obedience to worship God, who had had mercy on him.

This attitude that Jacob would have to correct is the one that we often manifest when facing our communion with God. We think that our behavior, our effort and sacrifices can give us benefits, and in this way we only show ignorance.

Jacob was a person who did everything with his own strength, he was a hard-working man, but just as he tried to negotiate with God, he did it with his father-in-law Laban and that's how it went. First he promised Rachel, for whom Jacob worked seven years, and on their wedding night, he gave her eldest daughter named Leah. Later and for years, I changed his salary and working conditions. Undoubtedly, Jacob was persevering and very hardworking, but he did everything with his ability and did not know how to depend on God, nor what the blessing meant.

After many years of toil and pain, Jacob ended up fighting with Jehovah's angel and even though he received his blessing, he ended up lame for life.

That is why I can conclude by affirming that our only hope is Jesus Christ. Through all the stories of the Bible we can see that it has always been God who has taken the initiative with men. Paul said it well:

***“There is no one who understands,
There is no one who seeks God”***

Romans 3:11

Many times I have heard people say: *“I was looking for God...”* That is a wrong way of understanding what may be happening to you. The reality is absolutely different. God opens the heavens, God places the ladder and God calls us to confidently enter his throne of grace to find timely help for our needs and it never happened or will happen the other way around (**Hebrews 4:16**) .

We can only say that we are left to accept His love and His grace. That grace that He freely and freely offers, through Jesus Christ.

The words of the first letter of the apostle John, the so-called beloved disciple, one of the many who accepted the love and grace of God, remind us once again of the experience of millions of Christians saying:

***“We love God,
because he loved us first
1 John 4:19***

This is the grace of God, it will always be elevated. Too high to think that man can somehow cause it. Grace is grace because it comes sovereignly from God and not because we can attain it by doing something.

Jacob represents the incapable man, the sinner and liar, who received grace in the middle of nowhere, not only to receive promises, but to begin a process of transformation that would give rise to Israel, a true prince.

Jacob also represents my life and the life of all those who recognize the sad condition of sinners and the grace of being saints, heirs, kings and priests for God the Father.

I can assure you that I was escaping, in the middle of the desert and without finding a way out. However, the heavens opened for me, I saw a door, I saw a ladder, I saw the truth, I saw life, I saw Christ and nothing was the same for me. Since then I have lived through many processes, I have not been left lame, but only because I decided to surrender, lean on Him and depend, always depend, because grace is like that, it gives you everything, as long as we can recognize that we can do nothing.

***“Therefore, I will rather glory in my weaknesses, so that
the power of Christ may rest upon me.***

***Therefore, for the love of Christ, I rejoice in
weaknesses, in insults, in needs,
in persecutions, in anguish;***

Because when I am weak, then I am strong.

2 Corinthians 12:9 and 10



Chapter seven

unlimited grace

*“For from his fullness we all take,
and grace upon grace”*

John 1:16

The grace of God is so wonderful and of such magnitude that it is something difficult to understand and even more difficult to live according to human parameters.

There are times when we act as if God had not extended his grace to us, as if we had to do something to appropriate it. However, the truth is none other than that the Lord has certainly placed in our hands.

Grace is as real as the air we breathe; this is barbaric, because if we don't breathe we die and yet we don't work for it, we simply breathe naturally. We are not giving thanks every day for oxygen, however, without it we would not survive more than a couple of minutes.

Grace, like oxygen, is at all times. We do not seek to breathe only when we are impeded, we do it continuously. Perhaps if we are trapped in a place without being able to breathe, we will fight as hard as possible and desperately to get air, and I think the same thing happens when the evidence of a sin hits us squarely. However, grace is needed in every moment, in every inhalation and in every exhalation.

Some think they need grace only if they do something wrong. Actually, we need grace in every second and on every occasion. That is, we do not need Christ because we have a problem, but because we are the problem.

Grace is unlimited because the evil of man has no limits. If grace had a limit we could not be saved.

The Holy Spirit convicts the world of sin without ceasing, in every moment of life. He speaks to us in whispers so clear that the noise produced by the devil himself cannot drown out his voice. However, a hardened heart has more power than darkness to ignore the voice of the Spirit and unfortunately many are unaware of it.

And when he comes he will convince the world of sin, of righteousness, and of judgment."

John 16:8

As with the good shepherd, dedicated to the incessant search for his lost sheep, grace seeks us minute by minute , night and day of our lives. His goodness seeks to lead us to repentance.

“God is very good, and he has a lot of patience, and he puts up with all the bad things that you do. But don't think that what you do doesn't matter. God treats them kindly, so that they repent of their wickedness.”

Romans 2:4 ESV

One of the most common traps that the enemy tries to set for us is to make us doubt the forgiveness received, despite the promises of the Word of God. If we have truly received Jesus as Savior by faith, and still have an uncomfortable feeling wondering whether or not there is forgiveness for our sins, this may stem from demonic influences.

Unclean spirits will try to influence our minds to constantly remind us of our past transgressions, even trying to make us feel guilty about them. We must believe God and simply rest on his promises, confident in his love.

***“How far is the east from the west,
removed our transgressions from us.”***

Psalm 103:12

This verse from the Psalm tells us that God not only forgives our sins, but also completely removes them from his presence. When John the Baptist was baptizing in the Jordan, he saw Christ coming and quickly identified him saying: "***Behold the Lamb of God, who takes away the sin of the world***" (John 1:29). Let us see that he did not say that he was the lamb that came only to forgive sins, but that he came to take them away.

When Jesus walked among the people, on more than one occasion he said to sinners: "***Your sins are forgiven, go and sin no more...***" However, that was only so until he gave himself up on the cross of Calvary. Then, he died carrying all the sins on him to give us a new life.

His death on the cross was not to forgive us, but to pay our debt. The Word says that the wages of sin is death (**Romans 6:23**) and He was willing to pay the price on our behalf. He died in our place so that we can live in his.

Christ gave up all the good that he had to take all the bad that belonged to us. So He also asks us to give up everything bad that we are and have to receive everything good that belongs to Him. That is unlimited grace.

Some doubt if God has forgiven them some things from yesterday, but that is unbiblical , there is no yesterday, now we have a new life.

***“Therefore, if anyone is in Christ,
new creature is; old things passed away;
behold , all have become new”***

2 Corinthians 5:17

This Word does not say that God will give us new opportunities, but a new life. He is not proposing us to believe in Christ, but to live in Him. That is why he says that, if anyone is in Christ, then he is a new creature and that creature is without sin.

This unlimited grace in Christ does not mean freedom to sin, but to be truly free. Freedom is not being able to do what we want, but being able to do the right things. A drug addict could say that he is free to take whatever he wants, however, we all know that he is only a captive of his supposed freedom.

To be free is to be able to do something and yet not want to do it. The religious differ from the people of the Spirit in that many of them want to sin, but feel that God does not let them. This conditions their happiness, they speak of joy, but in reality they do not feel it. However, the people of the Spirit are not that we are forbidden some things, we just do not have the desire to do them, so we also enjoy spiritual joy.

A temptation is not evidence of not having the Spirit, anyone can be tempted; the Bible says that Jesus was too (**Hebrews 4:15**) . However, just as He could not sin, we can do all things in Him (**Philippians 4:13**) .

The true children of God, who have received grace, are not only cleansed, we are also enabled to live in the new nature of holiness and we do not practice sin as a sport. It is no longer normal to sin habitually and continuously. That is no longer our lifestyle.

“Everyone who is born of God does not sin, because the seed of God remains in him; and he cannot sin, because he is born of God.”

1 John 3:9

For this reason Paul admonished the brothers in Corinth saying: ***“Examine yourselves whether you are in the faith; try yourselves. Or do you not know yourselves, that Jesus Christ is in you, unless you are reprobate? (2 Corinthians 13:5).***

As Christians, we stumble, but we do not live a life of continual, unrepentant sin. All of us have weaknesses and we can sin in thoughts, in words or in deeds. Even when we don't want to. Even the apostle Paul made his weaknesses clear when he said that he sometimes did

things he didn't want to do because of the sin that dwelt in his body (**Romans 7:15**) .

The normal thing for a child of God is to hate sin, repent if he commits it and ask for divine grace to overcome it every time (**Romans 7:24 and 25**) . And although we don't need to sin because of God's sufficient grace operating in our lives, sometimes we do, because we trust in our strength and with it we cannot avoid sin.

The gospel of the kingdom was not granted to be lived with our own strength, but in the power of Christ and that grace has no limits. When our faith weakens and we sin in something, we still have the opportunity to repent and be forgiven of our sins.

“If we say that we are friends of God and, at the same time, we live in sin, then we turn out to be liars who do not obey God. But if we live in the light, just as God lives in the light, we will stick together as brothers. and God will forgive our sins through the blood of his Son Jesus.

If we say that we have not sinned, we deceive ourselves and do not tell the truth.

But if we acknowledge before God that we have sinned, we can be sure that he, who is just, will forgive us and cleanse us from all unrighteousness.”

1 John 1:6 to 9

Grace is a gift from God (**Ephesians 2:8**) . When we sin, the Spirit that remains at work in us will lead us to repentance, even if it must do so through sorrow (**2 Corinthians 7:10 and 11**) . He will not condemn our souls as if there were no hope, because there is no longer any condemnation for those who are in Christ Jesus (**Romans 8:1**) . The conviction and power of the Spirit within us is a movement of love and grace.

However, this unlimited and wonderful grace in Christ, by our mortal flesh, is limited for us to a certain time. This is not contradictory. While God is eternally kind and merciful, we are physically dying. This means that we have an expiration date on this earth and we cannot let grace pass, as Felix did, who before the preaching of the apostle Paul expressed: *“Now go, then when I have a chance I will call you...”* (Acts 24:25)

Tomorrow does not belong to us, this grace is about our life today. I say this so that we never stop taking into account being in full communion with God and if someone is reading this book and has not recognized God as Lord, do not leave for tomorrow what you must declare today. Having this book in your hands is not a coincidence, but a causality that God has prepared.

Isaiah said: “Now is the right time:

seek God ! call him now that he is near!"

Isaiah 55:6 ESV.

Although the grace of God is unlimited and glorious, the doors of that grace for the salvation of all those who hear the gospel today will not be open unlimitedly.

The coming of Christ in search of his own (**John 14:3**) or the death that can visit us at any moment will close the door of grace; and those who ignore it today will be lost.

Grace is limitless because God does not reject anyone and there is nothing he cannot forgive, but ***"If today you hear the voice of God, do not be so stubborn."*** (Hebrews 4:7 ESV)

The apostle Paul quoted the Scriptures and then exhorted everyone not to put off the grace of God for tomorrow:

"When the time came to show you my kindness, I was kind to you; when they needed salvation, I gave them freedom."

***Listen! That opportune moment has arrived.
Today is the day that God can save them!***

2 Corinthians 6:2 ESV



Chapter eight

grace received

*“Therefore now you shall say to my servant David:
Thus saith the Lord of hosts: I took you from the fold,
from behind the sheep, to be prince over my people
Israel; and I have been with you in all that you have
walked,
and I have cut off all your enemies from before you,
and I will make you a great name, like the name
of the greatest on earth”*

1 Chronicles 17:7 and 8

King David was a simple shepherd of sheep, despised by his family and his environment; he was someone who sang to God in secret, but who did not meet the conditions of a very special being; however, today, when reading his story, we can be fascinated by his courage, his courage, his conquests and his life of intimate communion with God. I can assure you without fear of being wrong that the only reason for our amazement at his

wonderful life of faith is "the grace" that God poured out on him in a time of law.

David is believed to have been between 12 and 15 years old when he was anointed as the future king of Israel. He was the youngest of Jesse's sons and, humanly speaking, an unlikely choice to be king. Samuel thought that Eliab, David's older brother, was surely the one God would choose to anoint. However, God told Samuel the following:

"Do not look at his appearance, nor at the greatness of his stature, because I reject him; because the Lord does not look at what man looks at; for man looks at what is before his eyes, but the Lord looks at the heart"

1 Samuel 16:7

Seven of Jesse's sons passed before Samuel, but God had not chosen any of them. Samuel asked Jesse if he had any more children. David, the youngest, was tending sheep. So they called the boy and Samuel anointed David with a horn of oil and the Word says that:

***"From that day forward
The Spirit of the Lord came upon David."***

1 Samuel 16:13

He did not have as a personal goal to be a king, he was not studying for it nor had he ever dreamed of achieving such an honor. Kings inherit their crown and he was just a little shepherd. His father was not a poor man, but he did not come from the nobility either, so it was unlikely that a young man like David could ever occupy the throne.

However, for no apparent reason, God noticed him. He found him in the middle of the field, herding his sheep and worshiping with a small harp, and anointed him as the future monarch. The eighty-ninth Psalm describes that grace very well:

***“I found David my servant;
I anointed him with my holy anointing.
My hand will always be with him,
My arm will also strengthen it.
The enemy will not surprise you,
Neither son of iniquity will break it;
But I will crush his enemies before him,
And I will smite those who hate him .
My truth and my mercy will be with him,
And in my name his power will be exalted ”***

Psalm 89:20 to 24

The Bible also says that at that same time, the Spirit of the Lord departed from King Saul and an evil spirit

tormented him (**1 Samuel 16:14**) . Saul's servants suggested that they find someone who could play the harp, and one of the servants recommended David, saying:

“Behold, I have seen a son of Jesse from Bethlehem, who knows how to play, and is brave and vigorous and a man of war, prudent in his words, and beautiful, and the Lord is with him.”

1 Samuel 16:18

This is how he entered the service of the king (**1 Samuel 16:21**) . David simply played the harp worshiping God and the demons that tormented Saul let him rest. The king was pleased with David, and soon made him his armor bearer.

Saul's satisfaction with David quickly disappeared as David grew in strength and fame. Perhaps one of the best known biblical stories was when David killed the giant Goliath. The Philistines were at war with the Israelites and mocked their military forces with their champion.

They proposed a duel between Goliath and someone who wanted to fight him. But no one in Israel offered to fight against the giant, except David who approached King Saul and said:

***“Let no man's heart fail because of him;
your servant will go and fight against this Philistine.”***

1 Samuel 17:32

Saul looked at David with some disbelief, but David had killed lions and bears that were chasing his sheep, and told him that the Philistine was going to die like them, because he had committed the sin of mocking God's army.

“provoked the army of the living God. The Lord, who has delivered me from the claws of the lion and from the claws of the bear, will also deliver me from the hand of this Philistine.”

1 Samuel 17:36 and 37

David took his staff, five smooth stones, his shepherd's bag, and a sling. Of course Goliath was not intimidated by David, but David was not intimidated by the giant either. Then David said to the Philistine:

“You come to me with sword and spear and javelin; but I come to you in the name of the Lord of hosts, the God of the armies of Israel, whom you have provoked. The Lord will deliver you today into my hand.”

1 Samuel 17:45 and 4

David's trust in God and his zeal for the glory of the Lord were notorious. All the soldiers were stunned and no doubt admired that fearless young man. David killed Goliath with his slingshot and cut off his head with his own sword. He also entered Saul's service full time, no longer tending his father's sheep, but being part of the king's army.

David continued to grow in fame and the songs of the soldiers praising him in the camp began to arouse the honor of King Saul. His heart was lifted and a raging jealousy invaded him, which grew until he publicly manifested several violent attacks. (**1 Samuel 18:7 and 8**)

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Saul provoked David in various ways, but David remained humble. The king's sons -- Jonathan , who was his friend, and Michal , who became his wife -- warned David of his father's intentions to assassinate him, and David spent the next few years of his life on the run from the king.

David wrote several songs during this time, including Psalms 57, 59, and 142. These writings clearly show his anguish and pain, but they also make clear his trust in the Lord.

Although Saul never stopped pursuing him with the intention of killing him, David never raised his hand against his king, considering him the anointed of God (**1 Samuel 19:1 and 2; 24:5 to 7**) . When Saul finally died, David wept without hypocrisy (**2 Samuel 1**) . Even knowing that he would be the new monarch, he did not force his way to the throne. He respected the sovereignty of God and honored the authorities that God had established, trusting that God would fulfill his will in his time.

David raised a mighty army, and with the supernatural power of God he defeated all those who crossed his path. But he always faced his battles under a peculiar condition: asking God for permission and direction in everything he did, even when he became king. (**1 Samuel 23:2 to 6; 2 Samuel 5:22 and 23**) . For this reason, God honored and rewarded his obedience.

***“And the Lord gave victory to David
wherever he went. ”***

2 Samuel 8:6

After Saul's death, David was publicly anointed king over the house of Judah (**2 Samuel 2:4**) , and eight years later, anointed over all Israel, at the age of 32 (**2 Samuel 5:3-4**).) . He also conquered Jerusalem, taking it

from the Jebusites, and became more and more powerful **(2 Samuel 5:7)** .

The ark of the covenant had previously been captured by the Philistines **(1 Samuel 4)** . But David set out to take the ark back to Jerusalem. However, he omitted some of the instructions on how to transport the ark and this resulted in the death of Uzzah , who, in the midst of all the celebrations, stretched out his hand to hold the ark **(2 Samuel 6:1-7)** . Out of fear of the Lord, David abandoned the transfer of the ark and let it remain in Obed-edom 's house. **(2 Samuel 6:11)** .

Three months later, David resumed the plan to bring the ark to Jerusalem. This time, he carefully kept the instructions, but did not lose his joy and desire to praise the Lord.

***“And David danced with all his might before the Lord;
and David was dressed in a linen ephod.***

***So David and all the house of Israel led up the ark of
the Lord with jubilation and the sound of a trumpet.”***

2 Samuel 6:14 and 15

When his wife Michal saw David worshiping in this way, the Word says that ***“she despised him in her heart”***

(2 Samuel 6:16). Worried about what he would say about the people, she asked David how he could, being the king, act without decorum, dancing in front of all the people. Then David replied to Michal :

“It was before Jehovah, who chose me in preference to your father and all your house, to constitute me as prince over the people of Jehovah, over Israel.

Therefore I will dance before Jehovah.

And I will make myself even more vile than this time, and I will be low in your eyes; but I will be honored before the maidservants of whom you have spoken.”

2 Samuel 6:21 and 22

David understood and demonstrated that true worship expressed from a sincere heart is meant only for God, regardless of what other people may think and regardless of a position of authority such as the one he held.

Unlike the tabernacle of Moses, the one David established was much simpler. It did not have three places but one made of curtains, it was an open tabernacle, because its intention was to bring the people closer to the presence of God. The sacrifices they made were jubilant with tambourines and dances, songs of praise.

***“And he set before the ark of the Lord ministers of the
Levites, that they might remember and confess and
praise
to the Lord God of Israel.”***

1 Chronicles 16:4

David instituted a new order of worship for the tabernacle. He ordered the presence of singers and musicians to worship and praise the Lord, bringing together all the leaders of Israel and the priests and Levites. The Word says that they were numbered one by one, thirty-eight thousand and four thousand of them were numbered to worship the Lord in shifts, twenty-four hours a day.

David established permanent worship, and left there, before the ark of the covenant of the Lord, Asaph and his brothers, to minister continually before the ark, every day (**1 Chronicles 16:37**) . Likewise, the Word says that Zadok the priest and his brothers were in Gibeon, to continually sacrifice, morning and evening, permanent burnt offerings to the Lord (**1 Chronicles 16:39 and 40**) .

appointed Chenaniah , who was knowledgeable in it, as chief of the Levites and director of worship (**1 Chronicles 15:22**) . In addition to the four thousand worshipers, two hundred and eighty-eight were trained musicians (**1 Chronicles 15:28**) . In this way all Israel

carried the ark of Jehovah's covenant, with jubilation and the sound of horns and trumpets and cymbals, and to the sound of psalters and harps.

I list all this because if we study the details of the tabernacle of Moses and the rigidity with which the Lord had instructed all those who approached his presence, we can notice at a glance an extraordinary grace of acceptance and pleasure regarding the designs of David.

Let us remember that the Lord had forbidden anyone to approach Him without rigorously keeping the requirements, and on one occasion, when the sons of Aaron, Nadab and Abihu , approached with strange fire, they simply died for it (**Leviticus 10:1 and 2**) . That is, the Lord extended his grace over the tabernacle of David, in such a way that once it fell, he even spoke of restoring it.

“In that day I will raise up the fallen tabernacle of David, I will repair its breaches, I will raise up its ruins, and I will rebuild it as in the past tense”

Amos 9:11

After David settled in his palace and had peace with his enemies, he wanted to build a temple for the Lord (**2 Samuel 7:1 and 2**) . God told him that it would be his son Solomon who would build it, but God also did the unexpected: He promised to build a house for David. This

promise spoke of the coming of the Messiah, the son of David who would reign forever (2 Samuel 7:4 to 17) . Once again, the grace of God overcame the heart of David who, broken, responded with humility and reverence:

“O LORD God, who am I, and what is my house, that you have brought me to this place? And even this, O God, has seemed little to you, since you have spoken of the house of your servant for a more distant time, and have regarded me as an excellent man, O Jehovah God. What more can David add asking of you to glorify your servant? But you know your servant.

O Jehovah, for the love of your servant and according to your heart, you have done all this greatness, to make known all your greatness. Lord, there is none like you, no God but you, according to all things that we have heard with our ears.

1 Chronicles 17:16 to 20

Although David was a man after God's own heart and although we can see so much spiritual wealth in his history, he was also a sinful man like any of us and a simple man in need of divine grace.

In his most remembered example, while his armies were at war one spring, David stayed in his palace and from the roof saw a beautiful woman bathing. He knew

that it was Bathsheba , the wife of Uriah the Hittite, one of his brave men who was at war.

David slept with Bathsheba and she became pregnant. David called Uriah from the battlefield hoping that he would sleep with his wife and believe the child to be his, but Uriah refused to go home while his companions were at war. So David did everything so that Uriah would die in battle. Later, David married Bathsheba (**2 Samuel 11**) .

This vile, unjust and perverse attitude unmasks the truth of men. This story shows not only David's condition, but that of every human being. No matter how pious, consecrated and worshipful we may be, we will always need the grace of the Lord.

The prophet Nathan confronted David about his sin with Bathsheba and David did not build fortresses when he realized his wickedness. Instead, he responded with genuine repentance, humbling himself and pleading with the Lord for his son's life, despite being told by the prophet Nathan that his son would die as a result of his sin.

David's relationship with God was such that he was willing to persist in faith and in the hope that God could give in to what was announced; however, when God pronounced his sentence, David accepted it with

resignation and humility (2 Samuel 12) . And that is clearly seen, not only by his attitude, but by the expressions written in his songs, such as Psalm 51:

*“Have mercy on me, oh God,
according to your mercy;
According to the multitude of your mercy
erase my rebellions.
Wash me more and more of my evil,
And cleanse me from my sin.
Because I recognize my rebellions,
And my sin is always before me.
Against you, against you alone I have sinned,
And I have done evil before your eyes;
So that you are recognized just in your word,
And considered pure in your judgment.
Behold, I have been formed in wickedness,
And in sin my mother conceived me.
Behold, you love truth in the inmost,
And in secret you have made me understand wisdom.
Purify me with hyssop, and I will be clean;
Wash me and I'll be whiter than snow.
Make me hear joy and gladness,
And the bones you have crushed rejoice.
Hide your face from my sins,
And erase all my evils.
Create in me, O God, a clean heart,
And renew a right spirit within me.*

***Don't throw me out in front of you
And do not take your Holy Spirit from me.”***

Psalm 51:1 to 11

In this story, loaded with sin, repentance and pain, we clearly see some aspects of grace. It is true that David sinned and that there were inevitable consequences, in fact his family had many problems from that moment on. But that David was able to acknowledge the truth of his sin before the Lord allowed many years later none other than Jesus to be born through David's offspring with Bathsheba .

Grace never annuls God's justice, which is why he had also told David through Nathan that the sword would not depart from his house. We see this among the sons of David, when his firstborn son Amnon raped Tamar , when Absalom murdered him to take revenge and years later conspired against his kingdom.

When that happened, David did not defend himself or confront his son, but he retired to the desert with his head covered and his feet bare and even there, in that moment of deep pain, he wrote Psalm 63:

***“God, my God is you;
At dawn I will look for you;
My soul thirsts for you, my flesh yearns for you,***

*In dry and arid land where there is no water,
To see your power and your glory,
Just as I have looked at you in the sanctuary.
Because your mercy is better than life;
My lips will praise you.
So I will bless you in my life;
In your name I will raise my hands.
As with pith and fat my soul will be satiated,
And with joyful lips my mouth will praise you,
When I remember you in my bed,
When I meditate on you in the night watches.
Because you have been my help,
And so in the shadow of your wings I will rejoice.
My soul is attached to you;
Your right hand upholds me".*

Psalm 63:1 to 8

David is the author of many of the psalms. In them we see the way he sought and glorified God. The Bible calls him ***“The sweet singer of Israel”*** (2 Samuel 23:1). Even when David was depressed or discouraged by circumstances, we see him lift his eyes to his creator and give him praise. This trust in God and the continual search for relationship with Him are part of what makes David a man after God's own heart. (**Acts 13:22**) .

Finally, God promised David a descendant who would reign on his throne forever. That eternal king was

Jesus, the Messiah, also called the Son of David (**Matthew 21:9**). If this is not grace, then what is?

Many times David went into crisis despite the anointing operating in his life. That can also happen to any of us due to minor situations, but without a doubt David, through his songs, taught us to preserve the certainty that God's purpose through the prophecies imparted will always be fulfilled. That is why in each one of his psalms, even in those where he complained, there were always words of praise and glory for the Lord.

***“ But I have trusted in your mercy;
My heart will rejoice in your salvation.
I will sing to Jehovah,
Because it has done me good.”***

Psalm 13:5 and 6

Through the experiences and feelings of David, we must reflect on the fact that we do not need to be perfect or do everything well to be people with a heart that is pleasing to God. Surely we are going to make mistakes many times in the management of life, but if we appeal to His divine grace, we will find the refuge and strength to move forward and consummate His purpose in Christ.

Grace will never be a license to sin, but it will always be the sublime strength of the Father's heart, to be able to advance.

***“For sun and shield is the Lord God;
Grace and glory will the Lord give.
It will not deprive the good
those who walk in integrity”
psalm 84:11***



Chapter nine

grace humanely unfair

I understand that the title of this chapter clashes a bit with our first impression, but we would do well to ask ourselves: is God's grace just or unjust?

Of course, knowing that God is totally fair, we will surely answer that it is fair, but let's use human criteria to see some points and then evaluate.

We live in a world where culture taught us some phrases that undoubtedly marked our conscience. Let's see some of them:

- God helps the one who gets up early
- There is no gain without effort
- To the one who wants celestial that it costs

- Demand that they give you what you have paid and that they pay you what you have given.
- What's done, chest...
- With patience the sky is won
- The one who makes them pays them...
- Who goes wrong, ends badly
- If you want fame, don't get the sun in bed
- Son you were, father you will be, what did you do, such will you have.

These somewhat funny and popular phrases express a truth to us. In general life we get what we do. If we behave well, we are rewarded and if we behave badly, we are punished. If we study we receive, but if we don't study we fail. If we work we get paid and if we don't work we don't get paid. This logic can be applied to all things in life and when it is broken for any reason, it is counted as injustice.

That is to say, if someone is rewarded for his disobedience, approved for his ignorance or hired without working, it is said that there is clearly an injustice . No one could argue with this; however, grace is receiving everything without deserving anything and that for many is difficult to understand. How can a just God make it rain on the just and sinners? (**Matthew 5:45**) .

“Everything happens in the same way to everyone; the same event occurs to the just and the impious; the good, the clean and the not clean; to the one who sacrifices, and to the one who does not sacrifice; as to the good, so to the one who sins; to the one who swears, as to the one who fears the oath. This evil is among all that is done under the sun, that the same event happens to all, and also that the hearts of the sons of men are full of evil and folly in their hearts during their lives; and after this they go to the dead.”

Ecclesiastes 9:2 and 3

I think that, deep in our hearts, we would like to read that it does not happen to everyone in the same way. That for the righteous everything goes well and they suffer less, but for the impious everything goes wrong and they suffer a lot. However, we know that this is not the case. And not only because the Scripture says so, but because we see it daily.

There are good people or innocent children who die without deserving, while there are evil people, murderers or perverts who enjoy their health and after living a lifetime in vices grow old being vigorous.

There are many hard-working and honest people who live very badly, who suffer from needs of all kinds,

while there are some other criminals, swindlers and corrupt people who live like kings stealing shamelessly.

There are people who have been saved from tremendous accidents and others who never had one, not even practicing extreme sports. While there are people who, taking care of everything, die absurdly, falling from a ladder or choking on a fishbone. The human mind cannot assess justice in the face of these things.

The death of a child is not understood, nor a cruel birth illness, nor a disability. There is no understanding of hunger, war or a simple betrayal. Life is made up of situations that we fail to understand and unfortunately we judge God, from a total limitation. If we could see the whole plan, as we will surely see one day, we would only reach one conclusion: “God is totally just”

The injustices of life are not the injustices of God. Let us learn from the patriarch Job, who, being a just man, suffered tremendous calamities. Job, as any of us would do, talked to his friends and they all came to some conclusion; however, the day the Lord appeared to him and began to speak to him, Job could only say:

***“Therefore I spoke what I did not understand;
Things too wonderful for me,
that I didn't understand.*”**

*Hear, I beg you, and I will speak;
I will ask you, and you will teach me.
By hearsay I had heard you;
But now my eyes see you.
So I hate myself
And I repent in dust and ashes."*
Job 42:3 to 6

The Bible does not try to explain the why of everything and does not hide some apparent injustices that we do not understand. For example, we know that Eve ate a fruit and lost everything, both her and her offspring. However, the Samaritan woman had five husbands and already together with a sixth, she meets Jesus and he, knowing that she was also a foreigner, speaks to her about adoration and about putting his Spirit in her, like a spring that springs up to eternal life. It's as if it were too much punishment for one and too much grace for the other, right?

Abraham lied in Egypt about his wife, then slept with the slave generating a conflict of interest that has lasted to this day, he sent his son Ishmael to die in the desert and wanted to slaughter his other son Isaac, however, God made him the father of faith. I think there were other better candidates to qualify as a parent for years to come.

Ananias and Sapphira sold a property and gave a very good offering for the church, today any pastor would be happy with them. The problem is that they lied in the total amount of what they gave and for that reason they both fell dead. Anyone would say that it is as if Abraham was recognized for what he was not and this marriage punished for omitting some more precise details.

We know that Ham , the son of Noah, acted with the wrong attitude before his naked father and was cursed for all his generations, however Jacob lied to his father pretending to be Esau and ended up blessed for all his days. On top of that, the Word says that he wrestled with God. Who can fight with God and be blessed?

Why does the Bible say that the Lord loved Jacob and Esau hated him? If in the end Esau was an honest worker and Jacob a pampered liar, how can someone be hated before birth and another loved without having done anything to deserve it? Furthermore, the beloved manipulated his brother to buy him the birthright and then replaced it with a disguise. How could Jacob receive so much honor by deceiving his father? No one would deny that an apparent injustice was committed.

There are things we don't understand. Moses, says the Scripture, was the meekest man on earth, however one day he got angry with real reasons, he lost his head, hit a

rock and after forty years of obedience he could not enter the promised land . Poor Moses! That can happen to anyone, right?

Nebuchadnezzar was a wicked, violent and corrupt pagan king, who also cruelly subdued the people of Israel, and yet God called him "*My servant...*" (Jeremiah 43:10). On top of that, he let him expose some verses in the first person in the Holy Bible. Anyone would say it's unfair...! But don't rush...

We saw David in the previous chapter and remember his story. King Saul disobeyed God and lost his kingdom, his sons were killed, and his grandson was crippled. David was an adulterer, the intellectual author of a crime of passion and God gives a reign of glory to the son he had with the unfaithful woman. Also allowing Jesus to be called the son of David.

We know that John the Baptist was the greatest of the prophets, he lived filled with the Holy Spirit from his mother's womb and being nothing less than the heralding voice of the redeeming lamb, he ended up with his head on a plate. The apostles were martyred and a man of such revelation as Paul also ended up beheaded. Is hard to understand...! If God chooses you as a baby, like John, if he gets you out of jail by sending angels like he did with Peter or saves you from a deadly shipwreck like he did

with Paul, one would say instead of them: Don't worry, nothing will happen to me...!

Jesus, for his part, chose twelve men to be his intimate disciples and sought out vulgar sinners, men without theological preparation, completely ignoring the scholars prepared for so many years in the knowledge of the Scriptures. Peter did not recognize him and the Lord did a miracle for him, the Pharisees did not recognize him and received what they deserved.

Peter was clumsy and often made mistakes in his assessment of the circumstances, however, and without doing anything to deserve it, the Lord gave him a revelation that earned him the keys to the Kingdom. To many others he spoke in parables so that listening they would not understand and would not be converted, nor would they repent of their sins. Surely God is difficult to understand!

Marta worked hard to take care of Jesus in her house and Maria threw herself on the floor without doing anything, just to listen to him. Jesus incredibly flattered Mary instead of sending her to work as her sister had done, and treated the poor woman who worked as busy. Anyone would easily fall into acting like Martha trying to honor him! Don't you think so?

Then he went to the pool at Bethesda and healed one, but left the rest sick; He went to the cemetery and raised only Lazarus. Many invited him to eat and he invited himself alone to the house of a corrupt man like Zacchaeus. He grabbed a whip of rope against the moneychangers, but when he was carried to the cross he did not open his mouth. God is difficult to understand...! One would hope that he could take revenge on his oppressors. And I am sure that if it had been so, what we would most enjoy about the movie “The Passion” would be the revenge of the risen Christ. Or not?

possessed Gadarene did nothing to go in search of his liberation: Jesus traveled from afar, crossed the lake and freed him. Others, surely, were left demon-possessed without receiving their assistance, being only two houses from their home. Jesus didn't do everything, he didn't touch everyone, he didn't heal everyone, but what he did was full of grace. I would not dare to add anything to what he did, much less what he said. Not because I can't think of what, but because I don't think I'm capable of giving an opinion about it.

My beloved, with all this, I do not want to say that God is unfair, quite the opposite. He does not have to do anything, or give anything to anyone and is totally fair. However, if he does something or gives something, it is also totally fair, because he has every right to do so. He is

the owner of everything, he is the master and Lord of the universe.

Paul taught with great wisdom on this matter. In his letter to the Romans he wrote:

***“What then shall we say? What is injustice in God?
In no way. For to Moses he says: I will have mercy on
whom I have mercy, and I will have mercy on whom I
have mercy.
So it does not depend on the one who wants, nor on the
one who runs, but on God who has mercy ”***
Romans 9:14 to 16

Of course there is no injustice in God. The natural man rebels against the sovereignty of God. If any matter is left to God for His choice, man immediately concludes that there is some injustice. Why?

We cannot escape the thought presented to us in this passage from Romans . We should not evade the subject of election or soften it because some oppose such a doctrine or make them feel uncomfortable. Furthermore, humanly speaking, we cannot reconcile God's sovereign choice with the alleged free will of human beings.

A man in darkness cannot choose the light because he cannot see it , and if he sees it he is no longer in

darkness, therefore, God must have revealed himself to him first. If someone is dead in trespasses and sins, he cannot choose God either, he only hopes to be resurrected by divine grace. If a person is a slave to darkness, he cannot choose freedom because if he does, he is not a slave. If, on the other hand, he must be released, he cannot do anything to deserve it. In the end, who can argue with grace?

If all human beings without exception go to hell, it would be totally fair, because we have all sinned and fallen short of the glory of the Lord (**Romans 3:23**) . If by His grace, God opens a way for us to save us, it is within His rights. But if, even so, no one chooses such a path, He can sovereignly choose whomever He wishes and extend mercy. He is still fair!

We cannot penetrate the mysterious dealings of God, but we can trust that He will act with justice. We must accept Romans nine, in its literal meaning. Let us remember that this is His universe and He is the sovereign God.

If there were someone who does not like what God does, perhaps he should withdraw from His universe to create one that was his own, in which he could then dictate his own laws, his own rules, his own standards. But as long as you live in God's universe, you will have to behave

according to God's rules. Man, in his littleness , cannot but bow before Almighty God to say, as Jesus said in John 7:18, speaking of God the Father: *"There is no unrighteousness in Him . "*

Someone has said that wanting and doing can indicate the possession of grace, but they do not constitute the cause that originates it. The only final answer is that God extends His mercy and extends it, because He is God and no one will ever be able to tell you if it is the right thing to do.

*“So that on whom he wants, he has mercy,
and he who wants to harden, hardens.
But you will tell me: Why, then, incriminate?
for who has resisted his will?
But first, oh man, who are you, that you quarrel with
God? Will the earthen vessel tell the one
him : Why have you made me like this?
does not the potter have power over the clay,
to make of the same mass a vessel for honor
and another for dishonor?*

Romans 9:18 to 21

God does not have to present any report to any of his creatures about his conduct. God is not obligated to please the proud. It is blasphemy for ignorant sinners to accuse God of being unjust. It is atheism to say that God

cannot do what He wants with His creation. Man tries to frame the justice of God within his tiny frame of analysis.

He says things like: “If God is just, he cannot allow certain things and if not, God does not exist...” “If God is good, why does he allow evil? If he is Sovereign, why did he create the devil? These questions and thousands of the same style are the ones that man asks himself from his mental limitation, however, as Paul said: ***who are you, that you quarrel with God? Will the earthen vessel say to the one who formed it: Why have you made me like this?***

Human reasoning has no answer to the existential dilemma. The answer is only found in the mystery and majesty of God's sovereignty. Faith leaves this matter there and accepts it in humble obedience. Unbelief rebels against this and remains under the same wrath and judgment of the God of whom he doubts and before whom one day he must present himself.

I would need several pages to write carefully about the parable of the workers of the eleventh hour (**Matthew 20:1 to 16**) , of the wedding party to which anyone was invited (**Matthew 22:1 to 14**) , of the curse of the fig tree that did not bear fruit out of season (**Mark 11:14 to 14**) , or of the lost sheep for which the shepherd left ninety-nine others in the desert (**Luke 15:3 to 7**) . And without a doubt also that of the prodigal son, who is a true icon of grace

(Luke 15:11 to 32) . The Bible is full of extraordinary mysteries that cannot be analyzed from a humanistic position.

For some reason, revelation cannot be reached by intellectual development. It only remains for those of us who have the joy of seeing, adoring and praising the God of heaven, for the grace received.

“And if by grace, it is no longer by works; otherwise grace is no longer grace. And if by works, it is no longer grace; otherwise the work is no longer work”

Romans 11:6

Grace belongs to the Sovereign, therefore, it is totally just. Humanly it is incomprehensible and can be considered unfair. We do not understand why God does what he does or does not do what we would like him to do. We cannot understand why it allows some things that it can avoid and does not generate others that could be beneficial.

I have been serving and loving God with all my heart for many years. However, I do not understand it and I would never try to justify it or explain its reasons for doing or not doing something. I just don't have to understand it. I love him, I serve him and he knows very well what to do and how to do it.

I have prayed passionately for a sick person to be healed and then they died. But I have also halfheartedly prayed for people who were miraculously healed. At the end of every service there is always the located phrase: "God knows what he does..."

I have preached with the flu or a toothache, I have suffered the loss of loved ones, I have been deceived, criticized, despised, mocked and humiliated... But who hasn't? Should n't I stop by because I serve you preaching or writing a book? Could it be that I can't trip or lose money or have a break in my vehicle? Could it be that God can be unjust if he allows it? There is nothing more glorious than serving the Eternal King. That is already divine grace.

The apostle Paul served him much more and suffered much more than I did. Then he taught saying:

“For all these things we suffer for your sake, so that grace abounding through many, thanksgiving may abound to the glory of God. Therefore, we do not lose heart; Before, although this exterior man of ours wears out, the interior, however, is renewed day by day. Because this slight momentary tribulation produces in us an ever more excellent and eternal weight of glory; not looking at things that are seen, but those that are

not seen; For things that are seen are temporary, but things that are not seen are eternal."

2 Corinthians 4:15 to 18

Paul was a wonderful man, not least because despite his high revelation of divine designs, he was someone who showed his humanity unabashedly. He recounted several times his processes of pain, but he did not deny them, on the contrary, he went so far as to say that he gloried in his weakness and that in that weakness the power of God was truly manifested.

In a masterful way, the apostle also recounted his ministerial life, in three expressions: ***"I have fought the good fight"***, ***"I have finished the race"*** and ***"I have kept the faith"***. In this way Paul compared his life to an Olympic race. For him, the race was full of obstacles and he faced doctrines of error, heresies, shortages, diseases, strife, attacks, fears and anxieties. But he never said that God was unjust for it, on the contrary, Paul always emphasized grace.

"But by the grace of God I am what I am, and his grace towards me was not in vain; rather I have worked much more than all of them, although not I, but the grace of God in me "

1 Corinthians 15:10 NASB

Even Paul came to consider that his greatest obstacle throughout this career had been his inner struggle against sin, which without a doubt is the most bitter struggle of every believer. He considered himself a victorious man, who ran as if to win and who worthily fulfilled his calling by keeping the faith. Paul well teaches us to see grace, even in all those situations in which anyone could see simple misfortune.

"Sustaining grace does not promise absence of afflictions but the presence of God."

Max Lucado

If the world and life were fair, it would only indicate that they are no longer under the power of darkness and it will happen. One day it will happen. When everything becomes perfect, at the coming of the Lord. His mighty kingdom will clear up the darkness in our minds and we will see for what it is.

"God will wipe away every tear from their eyes; and there will be no more death, nor will there be more crying, clamor, or pain; because the first things happened.

And he who sat on the throne said, Behold, I am making all things new. And he said to me: Write; because these words are faithful and true."

Revelation 21:4 and 5



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“I would like to thank my heavenly Father for this book, because he loved me in such a way that he sent his Son Jesus Christ my redeemer.

I would like to thank Christ for becoming a man, for dying in my place and for leaving his footprints well marked so that I cannot get lost.

I would like to thank the glorious Holy Spirit my faithful friend who, in his infinite grace and patience, revealed all this to me ...”

“I would like, as in every book, to thank my life partner, my beloved wife Claudia for her love and patience in the face of my long hours of work, I know that it is difficult to live with someone so focused on their purpose and it would be impossible without their understanding”



As in each of my books, I have taken many verses from the bible in different versions. As well as I have taken some concepts, comments or paragraphs from other books or reference manuals. I do it freely and I do not detail each one of the quotes, because I have the total conviction that everything, absolutely everything, in the Kingdom, belongs to the Lord.

Literature books obey human talent and ability, but Christian books are only the result of divine grace. Since nothing, we could understand without His sovereign intervention.

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May the Lord unleash all his blessing on each reader and on each brother who, through his work, has also contributed, with a concept, with an idea or simply with a phrase. God reward each one and we can all arrive at the consummation of the great eternal purpose in Christ.

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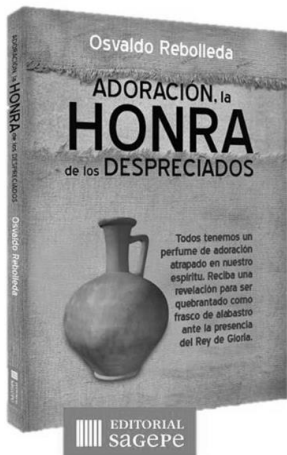
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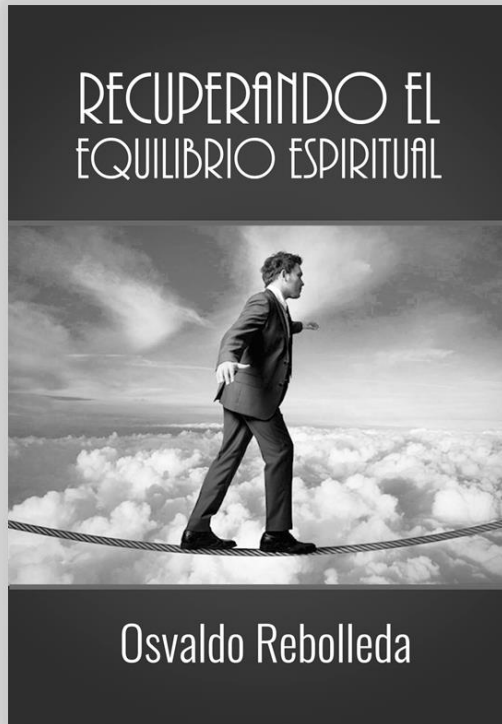
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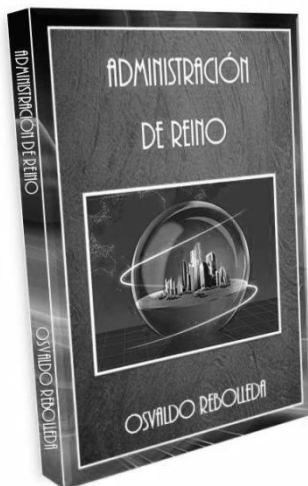
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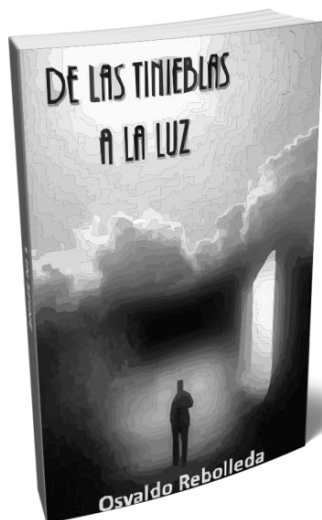
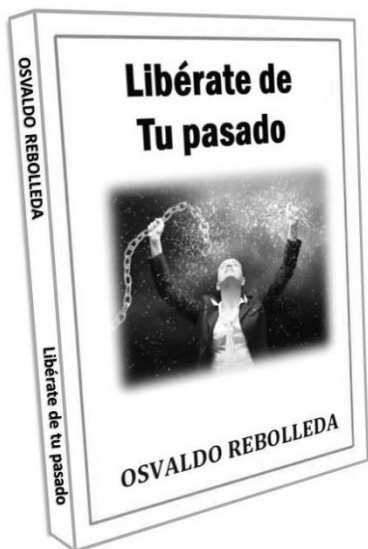


***“All change must be produced by God
through men and not by men
in the name of God...”***

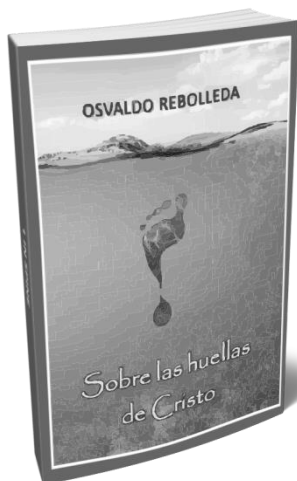
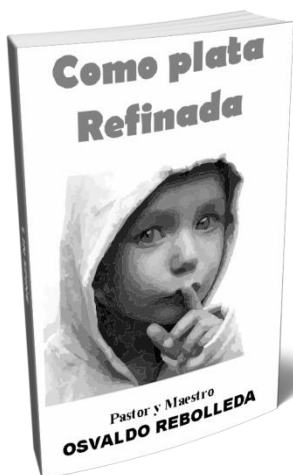


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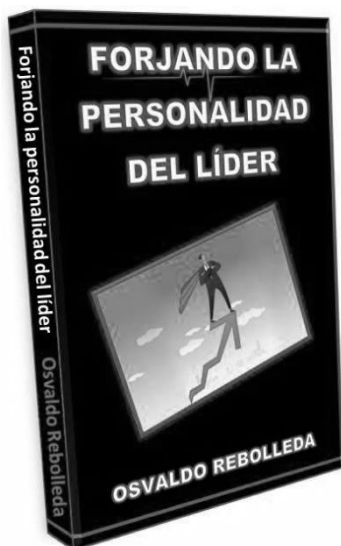


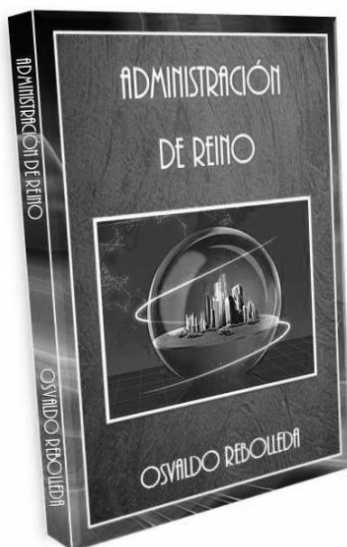
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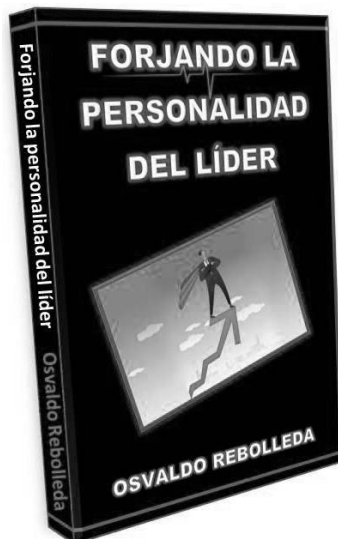


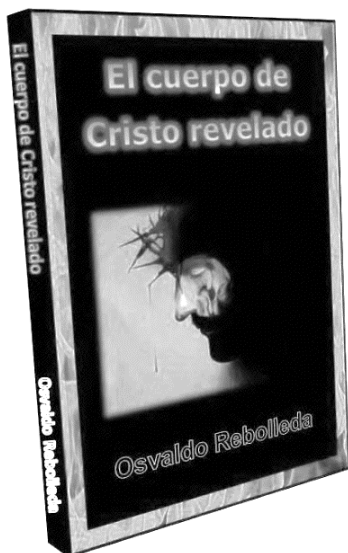
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