

# The Scriptural Application of Belief, Surrender, Confession, Restitution and Imploration

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## Grace Gospel Ministry

### IV. Believe and Surrender to God

It is of the utmost importance to scripturally examine and assess the un-scriptural and incorrect applications of certain ritualistic practices that have been orthodoxly adopted in the misconceived regenerating process of conferring salvation. The subtle piousness and/or prideful arrogance of diversified sectors of Christendom have established a confusing intrusion into the Eternal Doctrine of Regeneration by asserting that salvation is conditioned upon ones self-initiated belief in Christ; with the added demand that such ones must dedicate themselves to do God's will in their daily lives in order to be saved. The desirability of the salvation recipient's dedication to God is obviously stressed in the Scriptures (I Corinthians 4:2; 7:25). But because many are inattentive to the Doctrines of Grace, they are easily led to suppose that their self-imposed dedication is imperative to their positional status in Christ rather than that which is concomitantly annexed to maturity in the growth and development aspects of the child of God's manifested Earthly walk. This erroneous theme is herein considered in three aspects: (1) the incapacity of human depravity, (2) what is involved and (3) the ministry's role in conveying scriptural doctrine.

#### 1. The Incapacity of Human Depravity

The synergist's notion is that the reception of so-called "common grace" qualifies everyone as competent to accept Christ as Savior if such one freely wills to do so. The perception of this idea further avers that mankind is inherently proffered with this "common grace," which capacitates all to dedicate their lives to God. But contrariwise, there is much written in the Scriptures regarding the overwhelming testimony of the utter inability and spiritual death of depraved mankind (Romans 7:12-25). Hence, both the New and Grace Covenants declare the exclusive message that Christ is Savior but also that no one can "accept Him" aside from being illuminated to that end by the Holy Spirit (I Corinthians 2:14-16). Saving faith, as viewed by the majority, is not imparted specifically because someone believes but of the results that recipients of God's choice in election to salvation were foreordained to positions of sonship before the creation of the world (Ephesians 1:4; 2:8). It follows that the misperceived dispositional requisite of surrendering ones life to God as an enacting condition of salvation is both un-scriptural and practically unreasonable. God's manifested call to His elect is never in the form of an appeal to their capacitated unction to yield unto the Lordship of Christ. In stark contrast, saving grace engendered the reception of God's divine nature through the eternal regenerating work of the Holy Spirit, in which designated ones' understanding and capacity to respond to the authority of Christ were decreed in eternity and manifested in time. Those attending upon such issues as humanly determinant ways must comprehend that all concepts of mankind's self-dedication overwhelms all limits of mankind's ability .....even for the most devout respondent.

The error of imposing ones comprehension and adherence to Christ's Lordship upon the depraved is disastrous; for no one is able, upon being called upon, to dedicate ones lives, in that none has the inherent ability to produce such if demanded. As unintentional as it may be, this type doctrinal dogma is very destructive, in that this blasting error altogether omits the idea of the eternal workings of Christ

in behalf of salvation and promotes exclusively the obligation of ones self initiated surrender to God. This then cascades into the proffering of natural incentives as an allurements to incite dedication from God's people. In this sense, carnal substitutes, i.e., consecration in lieu of election, humanly motivated participation in lieu of the faithful motivation of Christ and the accomplishments and/or failures of daily living in lieu of the determinants and essence of eternal life, are the prioritized focus.

Unfortunately, this type of thinking either conscientiously or unconscientiously ignores the accomplishment of Christ's death, i.e., the propitiatory sacrifice, as the ground of regeneration and exclusive basis for the forgiveness of the sin nature. The Scriptures vehemently deny any promotion of the wretched doctrine that respects the Savior-hood of Christ only if ones daily life of dedication is affixed in tandem to Christ's eternal sacrifice. This so-called pseudo self-dedication to God is packaged in a rare bit of religion by which depraved mankind has conjured up such a delusion. Hence, those who embrace it do so at the expense of partially or completely discounting the true faithfulness in Christ's eternal workings as the exclusive impetus of their Salvation. No more complete example could be found today of "the blind leading the blind" than what this doctrinal system represents.

## 2. What Is Involved

This most subtle, yet self-satisfying form of works usurps the merit of Jesus, as it is found to be an engaging feature in the practice of requiring of God's people, a confirmation ingredient of salvation in their "volitional" annexing of the Lordship of Christ. What could be more disrespectful to the Holiness of God than the assertion that depraved creatures are inherently capacitated by their supposed "free will," to surrender themselves in complete obedient to Him? In such un-scriptural idealism, how can darkened and depraved mindsets of their own accord possibly submit their lives to the guidance of the Supreme Being .....of whom they really know very little about? Such notions depict only human adjustments and resemble in no way the terms of God's Divine Decree, which concomitantly condemned all men and in testimony reject all supposed merit of them having met some condition of surrendering to Christ as their Savior. In fact the documentation is that perfect salvation was graced to His helpless elect on no other terms than His unsolicited, unmerited and unconditional choice to do so in eternity.

When the underlined issue of dedication to God is scripturally stated in its most demonstratively illustrated form, testimonies of martyrdom are evidenced through those who were caused to exhibit faithfulness to God, when being enjoined unto death (Revelation 2:10). Such personal sacrifice indeed is a glorious challenge to the devout believer as many have been chosen to suffer a martyr's death. In this view, would any zealous advocate of teaching that the Lordship of Christ must be applied as a condition of salvation dare to propose that in addition to believing on God, one must also be willing to die a martyr's death for Him? The very proposal of such a question serves only to demonstrate the ignorance and disregard for the revealed truth which this error exhibits. Depraved persons, because of their condition of spiritual death, are void of the ability to desire the things of God (I Corinthians 2:14) or to anticipate what their walk of life will be after they are manifestly saved. It is therefore an extremely grievous error to exert requisites upon depraved mankind to exercise their "God-given faith" for salvation in the complex spheres of self-dedication when in fact; unbridled dedication is ones greatest challenge of service to God.

## 3. The Ministry's Role in conveying Scriptural Doctrine

The ministry's role entails energetically militating against distorted messages that project the issues of character, conduct and service as requirements of ones acceptance in the presence of God. It is critical to declare plainly that the truth as presented in the Scriptures; has no implicational inference of meritorious input on the part of the grace recipient. Such reminders, as often as they are repeated, preserve God's elect from the deadly supposition that He is seeking to improve their manner of life rather than manifest the salvation of their souls by instilling in their minds the fact of who and what they are in the Body of Christ. Void of this comprehension, one can only hopelessly perceive oneself as condemned and apart from Christ without Him as ones Savior. God's elect must be extricated the

clutches of such un-scriptural teachings that exclaim situations wherein a large percentage of the members of the Body of Christ are habitually addressed as though they were saved on the basis of their consent and adherence to some perceived conditions of salvation.

Sadly, it is rare indeed for God's people to gain the correct impression of their secured relationship in Christ when they believe that they are determinately included in the appeals made regarding their daily lives. The importance of one's attention to this is not appreciated and respected by the ministry and the fault is nearly unpardonable since the results figure prominently in hindering the growth and development aspect of many souls. In the conveyance of sound doctrine, no more important obligation rests on the ministry than instilling the Sovereignty of Christ's Lordship exclusively on His Savior-hood of those who were chosen by Him in eternity. The Scriptural doctrine that is born of this theme is that grace teaching is in reference to eternal life in regeneration, which is far beyond that which is manifestly only in testimony to the glorious accomplishment of what God previously wrought in behalf of His beloved. Prioritized attention to this is not only in perception of the scriptural truth but it is also in spiritual adjustment to the traditional limitations and conditions of what has been erroneously foisted in antithesis to what is actually addressed in the Gospel of Grace.

The implication of teaching inherent humanly capacitated "self-dedication to God" is devastating among those who honestly ponder their capacity to accommodate such a requisite. Because of the weakness and inability, which they observe in themselves, they are fearful lest they will not be able to hold out under such stringent demands. Hence, it is utterly important to inform God's people exactly what the Scriptures teach concerning their newly realized relationship in Christ. First their relational position is eternal and always has been .....it existed before creation and will always exist because it was not actuated upon them manifestly "receiving Him." Thus, nothing regarding the relationship is predicated upon their "newly possessed abilities" by which they perceive themselves to live to the glory of God. The assurance of eternal salvation is far removed from the practice of introducing obligations, which exclusively promote self-performance in character and as something to which they must consent in order to be saved. Multitudes of God's people have been diverted from the basic source and cause of their acceptance in Christ as Savior and Lord to other questions regarding their alleged obligated involvement. Depraved persons are void of any capacity or spiritual light by which to face such requisites and will only be bewildered by such un-scriptural and humanly unreasonable challenges. The underlined issue is not so much whether God's people will default on what is been purportedly required of them but rather what is their knowledge base concerning the truth of their placement status in Christ?

## **V. Believe and Confess Sin or Make Restitution**

A further scriptural assessment of the applications of certain traditional practices must be examined in acknowledging that such have been orthodoxly adopted in their misconceived regenerating process of conferring salvation. Close scrutiny is therefore devoted to the error, which prevails among certain groups of zealous people. Incredibly, they consistently assert a precondition that one must believe, confess and/or make restitutions regarding sin; and/or in fact, implore God to save, as they insist that this is the only way one can receive salvation. Scriptures employed by the advocates of this error are misapplied both in their interpretation and placement aspects. Some of these passages are herein scrutinized in the pursuance of their correct conveyance:

The general accepted and orthodox translation of I John 1:9 read: "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Here it should be obvious that the Apostle John is addressing those auspicated under the New Covenant through the Kingdom Gospel. In this verse, the subordinating conjunction *eva.n (eh-ahn)* implies the rendering "even as" or "even when" in conveying God's process of interfacing with His elect. In this light, John is not inferring a condition for the conferment of salvation but this declaration was a directive to those who were already saved but were in error as he presents the grounds on which such may be restored to tranquil fellowship with God. Any notion that restitution must be made before one can be saved is

based on the unscriptural theory that salvation is predicated upon ones conduct and that such one must divest oneself of that which is evil before such one can be saved. In other words, this type teaching avers that God is not unconditionally propitious respecting sin but He is only propitious toward those who have though their own restitution redeemed themselves to His presence and fellowship. Whenever this illusionary impression is foisted, the truth is ignored that no one can improve ones fallen condition by bringing ones meritorious reconciliation to God. All semblances of merit must be wholly excluded to the end that grace may abound and may be magnified eternally. The ministry must be ever vigilant to discourage the tendency of some to pursue salvation along human courses of reformation in lieu of God's Devine Decree of eternal regeneration.

All who are serious regarding the peace and security of their salvation estate are best guided by the body of truth which declares how God through Christ eternally saved His elect from their sins. This truth conveys that He extricated all His elect from the very nature that sins and He manifestly causes growth and development in maturity, in testimony to their temporary Earthly estate under sin. There are various ways by which natural men propose to obtain salvation and yet retain their supposed "dignity and worthiness." One of these is their contention that sin must be confessed and restitution must be made as a conditional requirement of salvation. Romans 4:5 conveys that "it is God who is justifying the ungodly." Romans 5:6-10 conveyances are that while the elect were enemies, sinners and without strength, "Christ died for them" and all their unworthiness is completely furnished and accounted for by Christ in His death. There is an obligation belonging only to the ministry to set things correct in scriptural terms and there should be no neglect of that responsibility. It therefore remains true that those who are saved were saved in eternity exclusively on the condition of them having been chosen by God in eternity.

## VI. Believe and Implore God to Save

Here it is important to assess the scriptural applications of various traditional practices that have been misconceived and adopted in the orthodox regenerating process of conferring salvation. None of the errors are reasonable yet none strike a deadly blow at the foundation of the Eternal Divine Grace of God more than the claim that one must "seek the Lord" or one must plead with God to be merciful and save the petitioner. These two misconceptions, though nearly identical, are herein considered separately:

### 1. "Seek the Lord"

This phrase is entrenched in the Mosaic Covenant with prophetic inferences to the New Covenant. It is quoted from Isaiah 55:6 and represents Jehovah's invitation to His covenant people Israel, who have wandered from their place of rightful blessings under His covenants .....to return to Him. Hence, it was directed to them to "seek the Lord while He may be found" and to "call upon him while he is near." Yet, this is mitigated even by the limited knowledge of God's eternal workings in the New Covenant, which conveyance in Luke 19:10 states that "the Son of man is come to seek and to save that which was lost." This inference is that even in the Kingdom age, there are none who seek the Lord, which accords with the testimony of the New Covenant relative to the incapacity of Israel, who are lost and "cannot see the kingdom of God" (John 3:3). In the light of these revelations, there is no scriptural basis for humanly capacitating a doctrine, which avers that someone can "seek the Lord," which is essential to correctly understanding that the only means to obtaining salvation, regardless of the dispensation, is by God's Grace. In this sense, these type directives in the New Covenant (Hebrews 11:6), i.e., "seek the Lord," are conveyed in testimonial intent only; in order to demonstrate that Israel's (or anyone's) ability to respond to this requirement, will be manifestly complied with by Jesus Christ on their behalf.

Revelations in The Grace Covenant, which is the Gospel of Grace, disclose that Israel's mind was blinded by God according to His purpose for inclusion of the Gentiles in the Body of Christ. Hence their temporarily arranged estrangement by God is only in force until the "fullness of the Gentiles" has

been accomplished (Romans 11:11-25). In the light of these revelations, there is no Scriptural ground for asserting the condition that one must "seek the Lord;" Hence the truth is that no one should ever be placed in the position of being required to discover God or prevail upon Him to be gracious. Contrariwise, illuminated conveyances of the Grace Covenant in the present age declare to Jew and Gentile alike that "there is none that seeks after God" (Romans 3:11). This declaration is that in this age of Grace, there are none who seek the Lord, which accords with the testimony of the New Covenant relative to the incapacity of those who are lost; to turn to God. One can only manifestly exercise faith toward God, as such one is enabled to do so by the Holy Spirit (Romans 5:2). The non-elect minds were assigned by God's eternal Decree to be blinded by Satan (II Corinthians 4:3-4). Hence, they can't manifest faith toward God because they were not enabled to do so in God's Decree by the Holy Spirit in eternity. It is ludicrous to ever assert the conditional requirement to "seek God" or "prevail upon Him to be gracious," in light of His eternal accomplishment of salvation (Ephesians 1:3-14).

## 2. Believe and Pray

The question, which arises in assessing this pathetic assertion, is one of whether God was eternally propitious to His elect. If His Eternal Sacrifice was sufficient, then there remains no occasion for one to plead for salvation .....to wait (tarry) until God is on "the giving hand" or to implore Him to save. His propitiation was and is to an infinite degree and the only problem confronting His elect is one of understanding that revelation. The truth of the transforming effect of Christ's Eternal Redemption penetrates every phase of the Doctrines of Salvation. His flood tide of blessing ...all that is impelled by His infinite love .....sufficiently accommodates .....not ones imploring, prevailing appeal that might move Him to be gracious but rather it was the Sovereign Purpose of God that was initiated, implemented and culminated on behalf of His chosen beloved in and by His Eternal Decree. Attention must be focused on the fact that salvation began and was actualized in the heart of God in eternity and is precisely what His infinite love decreed, demanded and preordained. Salvation's entire scope and extent reflect that immeasurable love, in that it embraces all that infinity can manifestly produce.

In the manifestation of time, the sinner's plight is serious indeed and the benefits one receives from God's saving grace cannot be underestimated but all this together is secondary compared with the satisfaction that God's great love accomplished in Eternity. Manifestly speaking, there are only two obstacles that could hinder satisfaction of God's Divine Love, i.e., the sin nature and resulting depraved will of the creature that He loves. As the Creator of all things, even these obstacles were all rectified in His Divine Decree, which ordained and ontologized all things that exist. Accordingly He has, as the only One who could have done it, met by Christ's sacrifice, all the obstacles, which sin imposed and it is He too that causes the glad "surrender" of the human will. The effect of the death of Jesus rendered God righteously free to act for those whom He loves and that freedom for love to act was and is propitiation. Therefore, it is His infinite love that calls and establishes the elect sinner to eternal glories and it is His infinite love that manifestly causes such one to response to His summons.

With this marvelous revelation in view, there is no place left for the idea that the sinner must "seek the Lord" or that the sinner must plead with God to be merciful and kind. No burden rests on the sinner to persuade God to be gracious but the challenge of the gospel is for the believer to comprehend the extent of God's Grace. Since these great truths are completely revealed only in the Word of God conveyed in the Grace Covenant, these Scriptures comprise the overwhelming lion's share in the undertaking of directing mankind to salvation in the present church age. It is common however for some, who with great passion of soul, attempt to mix or even substitute the Kingdom Gospel, which fails in ascertaining the total apprehension of Divine Propitiation that confirms the elect's salvation as secured, but not by entreating God, otherwise, the value of Christ's mediation in eternity on behalf of the sinner is nullified.

## VII. Believe and Recite the Sinner's Prayer

The example of the prayer of the publican is usually cited as the best of reasons for urging one to plead with God for His mercy and salvation via the so-called "Sinner's Prayer." What, it is asked, could be more appropriate than that the sinner should pray as the publican did, i.e., "God be merciful to me a sinner" (Luke 18:13)? From the misapplication of this passage in depicting the Kingdom Gospel, the purported appeal on the part of the publican is assumed to be the norm for all sinners, yet such assumption contradicts the very truth of the Gospel of Divine Grace. Here this incident must be examined carefully, as it is essential to note that the publican—a Jew of the Mosaic Covenant order, who was praying in the temple according to the requirements of the Law, did not in fact use the word "merciful," which properly renders the idea of kindness, bigheartedness, leniency and generosity. This misperception is chiefly perpetrated by the majority of the English translations, e.g., the King James Version, in rendering the Greek word *i`la,skomai* (**eel·ahs·kom·eh**) "merciful." But according to the original Greek manuscript text, the publican said, *O qeo,j( i`la,sqhti, moi tw| a`martwlbw/* (**O Theh·os eel·ahs·thee·tee mee to ahm·ahr·to·lo**), which is literally word for word translated, "God, propitiated to me the sinner." Hence, the base Greek word *i`la,skomai* (**eel·ahs·kom·eh**), which means "to make propitiation," is actually what appears in the text.

There is a great inferential difference between the word "merciful," with all its implications and "propitiation." The word merciful conveys the impression that the publican pleaded with God to be magnanimous. In stark contrast, the use of the word propitiation, when grammatically accepted as being in the imperative mood (Command), the aorist tense (completed action) and passive voice ..... if comprehended ..... conveys that the publican acknowledged to God that the command was to cover his sins in such a way as to dispose of them; yet, the requirement to do this necessitated that God's holiness could not be compromised in complicity with his sins. According to the stipulations of the Law, if the publican did as Jews were accustomed to doing in his day when they went into the temple to pray, he left a sacrifice at the altar. Thus, it is most probable that he was referencing that sacrifice, as he prayed. Hence what the publican prayed was strictly proper to pray under those circumstances.

However, in viewing the advantageous terms of the Grace Covenant, his prayer would be most unfitting in light of its information and directives. With reference to the word merciful, it was not actually in the publican's prayer nor would it be proper in the Grace Covenant, in that it would constitute a work of penitent in pursuance of forgiveness for obtaining salvation. In fact, it would not be proper in neither the Grace nor New Covenant, as such is irrelevant in deferent to the manifestation of Jesus' death on the cross. God cannot be merciful to sin in the sense that He treats it lightly, whether it is in one age or another. In reference to the implication of propitiation, justification in every dispensation exclusively demands solely Christ's death for the penalty of sin to be eradicated by His sacrifice, which sinners can't in any sense provide or participate in ..... neither actively nor passively. It was suitable for the publican under the Law, in having provided his own, to ask that this type/substitutionary sacrifice be accepted and himself absolved. Yet in revelation of the eternal accomplishments of the Grace Covenant, Christ died and secured propitiation in eternity (Revelation 13:8). It is thus established perfectly forever that nothing could be more outrageous in light of that priceless truth upon which the Gospel of Reconciliation is based than to implore God to be propitious. Though the "Sinner's prayer is enjoined through ignorance, the wrong is immeasurable for when this prayer is made for God to be propitious, there is the indirect assumption expressed that God is not propitious and to that extent, the petitioner is asking God to do something more effective than what He has already accomplished in the eternal sacrifice of Christ for sin.

A thorough scriptural consideration of the Grace Covenant would disclose the immeasurable wrong that is committed when God is asked to be propitious, as such testimony runs counter to the infinite cost of Christ's propitiatory death in eternity. This essentially states that God is propitious only when He is petitioned to be. The fact that God is eternally propitious constitutes the very heart of the Gospel of Grace. Anyone who does not recognize this and sees no impropriety in injecting the application of the publican's prayer in this dispensation ..... has yet to comprehend what is the first principle in the plan of salvation through Christ. The elect are not saved by petitioning God to be graceful, merciful or

propitious. They were saved when He extended His love, mercy and grace in providing a propitiating Savior in eternity! The sinner is saved not because of such ones prevailing on God to withhold the blow of judgment that is justly due for sin but because the foundation and certification of God's eternal election was and is Christ's propitiatory sacrifice.

Unfortunately, it is thought by too many of God's people that the teachings of Eternal Salvation are but a mere doctrinal distinction and that after all, God is love but the sinner will be treated in consideration of His love only if such one entreats Him to do so. Here explicated focus should be given to the fact that it was for the very purpose of manifesting a testimony of the salvation of sinners that Christ became incarnate, died on the cross and rose from the dead. To imply that salvation is conferred apart from this revelation and that it is merely a doctrinal speculation; is to reject the eternal plan of salvation and assume that one has to stand in the sphere of time before God, who is a consuming fire, without shelter, shield or surety and implore Him to enact His propitiatory sacrifice in ones behalf mainly because of ones plea.

Note the appendix, "Erroneously Perceived Formula for Salvation"

## Erroneously Perceived Formula for Receiving Salvation (Sample)

# WELCOME!

**You can have your whole life changed forever! The answer is below...**

**Romans 3:23 is:  
All of us have sinned and fallen short of God's glory.**

**Romans 6:23 is:**

**Sins pay off with death. But God's gift is eternal life given by Jesus Christ our Lord.**

**Romans 5:8 is:**

**But God showed how much he loved us by having Christ die for us, even though we were sinful.**

**Romans 10:9-10 is:**

**So you will be saved, if you honestly say, "Jesus is Lord," and if you believe with all your heart that God raised him from death. God will accept you and save you, if you truly believe this and tell it to others.**

## **How You Can Know God**

### **What's Missing In Our Life?**

**Purpose, meaning, a reason for living – these are all things we desire and search for in life. But despite our search, we still feel empty and unfulfilled. We each have an empty place in our heart, a spiritual void, a "God-shaped vacuum." Possessions won't fill it, nor will success, relationships, or even religion. Only through a vibrant relationship with God can this void be filled, but before such a relationship can be established, we need to face a serious problem.**

### **The Problem: Sin**

**The Bible identifies this problem as sin. Sin is not just the bad things we do but an inherent part of who we are. We are not sinners because we sin; we sin because we are sinners. King David once wrote, "I was born a sinner – yes, from the moment my mother conceived me" (Psalm 51:5). Because we are born sinners, sinning comes to us naturally. Scripture tells us, "The human heart is most deceitful and desperately wicked. Who really knows how bad it is?" (Jeremiah 17:9). Every problem we experience in society today can be traced back to our refusal to live God's way.**

### **The Solution: Jesus Christ**

**God understood our problem and knew we could not beat it alone. So he lovingly sent his own Son, Jesus Christ, to bridge the chasm of sin that separates us from God. Jesus**



**laid aside his divine privileges and walked the earth as a man, experiencing all the troubles and emotions we do. Then he was arrested on false charges and killed on a Roman cross. But this was no accident. He did it to suffer the punishment deserved by us all. And then three days later, Jesus rose from the dead, conquering sin and death forever!**

### **The Response: Accepting God's Offer**

**To know Jesus Christ personally and have our sins forgiven, we must believe that we are sinners separated from God and that our only hope is Jesus Christ, the Son of God, who came and died for our sins. But we must not stop with this realization. We also need to take steps toward confessing and turning from our sins. And we must welcome Jesus Christ into our life as Lord and Savior. He will move in and help us to change from the inside out.**

**If you are ready to repent of your sins and believe in Jesus Christ so that you can receive his forgiveness, take a moment to pray like this:**

**God, I'm sorry for my sins. Right now, I turn from my sins and ask you to forgive me. Thank you for sending Jesus Christ to die on the cross for my sins. Jesus, I ask you to come into my life and be my Lord, Savior, and Friend. Thank you for forgiving me and giving me eternal life. In Jesus' name I pray, amen.**

**If you prayed this prayer and meant it, you can be sure that God has forgiven you and received you into his family.**

**If you just sincerely prayed that prayer... Welcome to the family of God! You have just made the most important decision you can EVER make! The angels in heaven are rejoicing over the decision you have made: To Follow Christ. PRAISE GOD! Now that you have made this decision, you need to follow it up by action. Read God's Word, the Bible, and pray to Him daily. Praying to God is talking to Him. As you read your Bible you will come to a better understanding of how awesome God really is, and you will know what He expects from you.**

**Also let me know that this page has helped you to come and know Christ, and I can become your accountability partner (a friend who makes sure you keep your commitment true).**

**You are now a "Child of God!"**