

- Systemic Teaching about Christian Life -



# Knowing About God or Knowing God

**Series:**  
Suggestions for  
Reading and  
Studying the Bible

4<sup>th</sup> Edition – Mar/2018 – English Translation – Mar/2018  
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## General Considerations about Using This Material:

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

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

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

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

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

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

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

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

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

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

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

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

More details about these initial considerations are posted at [www.zoominchristianlife.org](http://www.zoominchristianlife.org).

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

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

The free availability of this material has been just the adoption of a similar practical example of how the King of Kings, Lord of Lords, distributes life of the source of living water to those who thirst for it.

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

More details about these initial considerations are posted at [www.zoominchristianlife.org](http://www.zoominchristianlife.org).

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## C1. Teaching or Education in the Growth of Knowing God and the Christian Life

The subject presented in this material is a part that integrates the Series of Suggestions for Reading and Studying the Bible, which has, in each of its themes, the purpose of offering very significant and cooperative subjects to enrich the ways of approaching the Bible and the Christian life.

Regarding this series, we would like to highlight here also the theme The Letter or Life, because if the reader has not already done so, we believe that to know it together with the present subject may also be of great help.

Moreover, still mentioning the theme The Letter or Life briefly, we remember that in it were evidenced some words of the Scriptures that instruct people to seek the Lord Jesus Christ directly and to establish a personal relationship with Him. And this, so that they may know and experience the eternal life or the newness of life that is offered to them by the Heavenly Father in Christ.

**When, however, a subject also encompasses cooperation for the aim or purpose of “knowing something or someone,” it is also vital to come to know the main points that allow the referred process of knowledge to be indeed performed.**

Thus, aiming at an initial or introductory approach to some of the leading points on the topic of “how to know the Lord and the newness of life that is offered in Him,” we would like to move on to another topic widely presented in the Scriptures and that is highly correlated with the goal of “knowing something or someone,” which, in turn, also occupies a large part of the time of life of most people, namely: The teaching or the education.

**Teaching or education is strongly related to the processes of “knowing someone,” for through it, people expose to others what they know or understand, but they also expose to others what they are and how they deal with various aspects of life, doing God also so to manifest Himself to people or to let Himself be known through what He instructs or teaches them.**

Many governments, repeatedly in their speeches, also like to emphasize the necessity that teaching or education should be widely available to their citizens for the development of relationships among them, even presenting this aspect as one of the mainstays of citizenship and society.

Nevertheless, we understand that it should also be highlighted here that **teaching or education is not limited only to what the rulers describe or establish as being “formal education.” The so-called “formal education” encompasses only part of teaching or education, since teaching and learning always are present in people's lives.**

When parents, for instance, teach children to eat, walk, or behave in one way or another, education, teaching, and demonstration of what parents think and how is their character are also broadly in operation. Similarly, when parents, employers, or professional colleagues teach others to learn to perform their professional functions, teaching, education, and even a partial manifestation of who or how are the educators are also present and in action.

**Teaching or education, in a sense, encompasses a set of actions and information through which the passing on of what an individual knows or thinks is performed, but also much of what one is, regardless of whether what is taught is done by formal or informal ways. That is why teaching or education is so present among humanity and also in God's proposition for people to relate to Him in order to know Him.**

Regarding this point, however, it is crucial to discern that not every proposition of teaching or education in the world is beneficial to those to whom its actions and content are presented, just as it may also occur in people's relationship with the Scriptures, as explained in the previous subject The Letter or Life.

**Just as it is important to discern that the Scriptures point to the newness of life that is available to people in Christ Jesus, but which is not in the Scriptures themselves, so also the mere “act of teaching or educating,” or “expose oneself to teaching and education,” does not necessarily represent, by itself, a benefit or a real connection with the source of the newness of life that is granted from the heavenly kingdom.**

**It is not only the “act of teaching or educating” that is important, but also who participates in the act, as well as what is presented or granted through it.**

The simple interaction or coexistence with other individuals may already be an environment of teaching or education, which, however, may be inclined more to negative or positive aspects, for good or evil, or to constructive or destructive values, as exemplified below:

*1 Corinthians 15: 33* ***Do not be deceived: "Evil company corrupts good habits."***

*Proverbs 22: 6* ***Train up a child in the way he should go, And when he is old he will not depart from it.***

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The “act of teaching or educating” is like a tool and it is like the handling of an instrument, which may be used for what is appropriate or what is not appropriate.

**Therefore, when a person hears that the Eternal Lord, also through teaching, wants to manifest Himself to him or her, it is equally vital to understand and discern to what kind of teaching the reference is made.**

**Considering that the Lord calls people to relate to Him in order to know Him, and that it is also through His teachings that the Lord manifests Himself to those who accept His invitation, it is the Lord's will that people seek to know Him also through teachings that He grants directly to those who seek Him.**

Just as the Scriptures may serve as “Letter that Kills,” when they are viewed from the wrong or erroneous point of view, so it may also occur with the teaching that a person aims to receive, or to which one is exposed, if it is viewed under an inappropriate perspective or if the very context and content of teaching are inadequate.

**Just as the Scriptures point to the fact that the newness of life from the heavenly kingdom is found in Christ and not in the Scriptures themselves, so also do the Scriptures point to the fact that people should expect to be taught by the Eternal Lord to know indeed Him and the life that is in Him.**

**Although the Scriptures present many useful contents for education, it is primarily by a personal and direct relationship with the Eternal Lord that people can find the fundamental instructions so that other aspects or teachings also cooperate for the good of their present and, especially, eternal life.**

**Although the Scriptures point to teachings that God has given through His written word, it is also presented in the same Scriptures that it is by the relationship with the Spirit of the Lord that a person receives the understanding of the Lord's instructions to know how to live and walk on the path of eternal life or God's will.**

**In many situations in the world, education itself is mentioned as the ultimate solution to the problems of humanity. However, when the context of teaching from God is taken into account, the solution through education cannot be dissociated from a personal relationship of the people with the Lord and with the instructions that the Spirit of the Lord Himself awakes and makes alive in those who receive His teaching.**

In the present subject, therefore, we aim to expose some principles presented in the Scriptures themselves that are in them to cooperate with people so that they seek, first or foremost, the education or teaching that God offers directly to each one of them. And this, so that they may be strengthened in the Lord to discern also the other instructions, educations, or teachings that are beneficial to them and worthy of being followed.

## C2. Learning in the Growth of Knowing God and the Christian Life

By the very expressive or intense presence of teaching or education in humankind, the diversity of variables associated with this aspect is also very extensive. Among others, looking from the point of view of those who teach, this diversity of variables can encompass the overall content of teaching, the programmatic content, the educators of the contents, the environment of the teaching, the interactions among educators and learners, as also among the learners themselves, as well as the systematic or methods of teaching.

Nevertheless, in the face of so many variables involved in this area of human life, it can also occur that the so-called “responsible for education” cease to focus primarily or lose sight of the main target of teaching, which is the “learner,” the “student,” the “child,” or the “apprentice.”

Thus, after emphasizing some aspects about the significant role of teaching or education in relation to “knowing something or someone,” we understand that it should also be mentioned at this beginning of the subject that **teaching (or education) and learning are not necessarily equal aspects, and that there may be very significant distinctions between them.**

**The fact that someone teaches something or performs an education task is different from a person learning, in fact, what has been taught or what has been passed on to him or her through an education effort.**

**No matter how broad or better some teachings may be elaborated, offered, or presented, learning does not necessarily take place automatically, since learning is an action that is to be performed, understood, accepted, or also assimilated by the one to whom teaching is intended or offered.**

For this reason, and given the fact that there are so many aspects involved in the so-called education, the compositions of teaching objectives and processes should, in a way, begin from the end to the beginning. That is, they should start from a clear perspective of the objectives expected that the “learners learn.”

**The “learner” of teaching is, or should always be, the primary target of all the preparation of the diversity of variables encompassed in the contexts of teaching or education.**

Often, however, education planners or the more diverse educators are more concerned with the personal goals they aim to achieve in their lives than with the goals learners should achieve. And still, they often also are more dedicated to passing on the content they want to pass on to learners than dedicated to passing on the content that should be offered to learners.

On the other hand, to say that the learner is the primary target of the teachings is not to say that what will be part of teaching should be what the learner wants to be taught, for the learner may also be inclined to learn what is not good for him or her and may be resistant to learn what is actually beneficial, as it is also taught in the Scriptures in the following example:



*2 Timothy 4: 1 I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom:*

*2 Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching.*

*3 For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers;*

*4 and they will turn their ears away from the truth, and be turned aside to fables.*

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The Scriptures repeatedly show how significant is the participation of an appropriate teaching for the learner's life, but they also repeatedly point out how crucial the learner's participation is regarding the available teachings or what is presented by means of teaching or education.

Therefore, when the distinction between teaching and learning is highlighted in a more expressive or precise way, it can also be noticed more distinctively that learning, in large part, is also associated with the learner's postures or positioning regarding the teachings that are offered to him or her.

The present Systemic Teaching about Christian Life, for instance, is a teaching proposition that aims to provide tools to help the learning process. However, learning about the offered content will also depend on the learner's willingness to assimilate what is available to him or her.

Moreover, since it is becoming more notorious that each learner also plays a crucial role in learning what is offered to him or her, we understand that it is still worth mentioning here the aspect that **there is a striking competition, convergence, or fluency of teachings regarding every learner.**

A learner, throughout life, may be exposed to several different teaching angles, even about subjects that deal with the same topics. One same learner, on the same day or even at the same time, may be exposed to various teachings that will often be contradictory and opposed to each other.

A child, for example, may go to a school and be taught by teachers on some specific points that will not always be in accordance with the daily teaching that his or her parents offer.

And, in turn, the fact that a learner knows that one will often be exposed to teachings that may have multiple facets or contradictory aspects, as well as that a person has a part in accepting or rejecting what is presented to him or her, may turn out to be a very crucial point, for the teaching that will prevail in his or her learning will end up being the one that he or she actually assimilates or, in other words, the one that the learner receives, assimilates, or learns.

So, **one of the most crucial learnings that a learner should achieve as early as possible in his or her life is the lesson of the perception that there are multiple teachings on the same topics and that every learner, on several occasions, may be exposed to the need to choose some angles and**

**reject others so that the teachings may bring benefits and not damages for his or her life**, as the Lord also instructs through the following texts:

*Proverbs 1: 1* **The proverbs of Solomon the son of David, king of Israel:**

- 2 To know wisdom and instruction, To perceive the words of understanding,**
- 3 To receive the instruction of wisdom, Justice, judgment, and equity;**
- 4 To give prudence to the simple, To the young man knowledge and discretion;**
- 5 A wise man will hear and increase learning, And a man of understanding will attain wise counsel,**
- 6 To understand a proverb and an enigma, The words of the wise and their riddles.**
- 7 The fear of the LORD is the beginning of knowledge, But fools despise wisdom and instruction.**

*Proverbs 4: 19* **The way of the wicked is like darkness; They do not know what makes them stumble.**

- 20 My son, give attention to my words; Incline your ear to my sayings.**
- 21 Do not let them depart from your eyes; Keep them in the midst of your heart;**
- 22 For they are life to those who find them, And health to all their flesh.**
- 23 Keep your heart with all diligence, For out of it spring the issues of life.**

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If still one of the definitions of the Luft dictionary on education is taken into account, which also presents this term as the “**integral and harmonious development of all human faculties**,” and considering that not all teachings are offered for the good of the people, it is highlighted here once again how much a “learner” should be prudent and seek to select with sobriety what he or she is willing to accept or learn.

Therefore, starting from the above-mentioned definitions and that, according to the Scriptures, the foundation for a truly harmonious development of life is in God, we would like to focus, in the present subject, primarily on the most vital of the relationships of teaching and also learning that people need in their lives, and which the Lord wants to extend to each of them.

*Matthew 11: 29* **Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls.**

### C3. Distinct Covenants and Teaching Systems Produce Distinct Results

Following the previous chapters, but yet before addressing the central topic of this subject in a more direct way, we would like to present in this new chapter still some other basic considerations about the aspects related to teaching, so that the aimed point may also be seen from a broader perspective.

Due to the extent of what may be included in the theme about teaching and learning, it seems to us that a brief analysis of a more general or grouped perspective of the various areas involved in this context is also necessary, which can also be seen from the point of view of the so-called “education systems.”

When the grouping of a particular teaching methodology with a specific profile of educators and with a particular type of content is performed, targeting a specific group of learners, we could say, in some way, that a “system of education” has been constituted.

**The use of the term or concept “system” for the teaching and learning processes, in turn, aims to facilitate the references to the global set of variables that are part of a specific set of teaching or education. The use of “system terminology” for the sets of teaching and learning processes aims to provide a more abbreviate or a more summarized way to refer to them, without, however, diminish the extent and objectives of each of them.**

The most diverse civil societies, for instance, are full of different systems of education created from the most varied objectives of these societies. In the world, there are child education systems, youth education systems, vocational education systems, academic education systems, and so on.

Once the systems have been established, one can also see in a more objective way that each of them has several distinctions in comparison to other systems. The education system for the training of technicians, for example, is different from the system for the preparation of academics and teachers, as well as there may still be a variation for each of the areas to which people expose themselves to receive teaching.

And why would a perspective of the concept of “systems of teaching” also be collaborative to the theme of more objective knowledge of God and the Christian life?

**To be able to see the subject related to the knowledge of God and of the Christian life under an appropriate perspective of the conceptualization of “teaching systems” can be very significant or beneficial, for also in the Scriptures can be found the concept of systems used with the intention to show that the processes and contexts of teaching or education can be seen in a grouped way.**

In turn, the understanding that in the writings of the Bible the processes, the ways, and the contexts of teaching or education are presented under a conceptualization of systems or large sets also makes it possible to perceive the characteristics of each of the large groups in a more evidenced way, as well as the very expressive or significant distinctions that each of them presents in comparison with the others.

**Although the term “teaching or education systems” is not directly mentioned in the Scriptures, since this type of term is more recent, it is possible to perceive in the writings of the Bible a recurring mention and**

**description of large sets or groups of manners of teaching, each one of them presenting singular characteristics and with significant distinctions regarding the others.**

For instance, one term that is widely used in the Scriptures to house large sets or groups of definitions and elements related to different ways to live and walk in the world, and which, by analogy, could be compared in several respects to the expression “teaching system,” is the term “covenant,” as well as some of its translation variations, such as “an agreement” or “concert.”

**The term “covenant,” several times, is used in the Scriptures to make a direct correlation with distinct groups of characteristics, options, or ways of living the life that are available to people, in which a significant part of each of these groups or ways is also closely correlated with a peculiar way of teaching, that is, with a particular “teaching system” which is, therefore, an essential part of each type of covenant.**

**When a person joins a type of covenant or established a covenant with someone or something, one, implicitly, may also be joining the conditions, instructions, or general principles of life, teaching, or education that are tied to that covenant.**

A single person, for example, civilly, morally, and spiritually has before him or her a set of conditions that are defined and established for singles.

If, however, the single person of our example enters a covenant of marriage, this person, due to the chosen agreement, becomes associated to a spouse and to a series of conditions that are defined and established for married people.

In the Scriptures, there is a vast diversity of considerations about various types of covenants. However, given the aimed point of teaching and learning of this present subject, we intend to focus here only on the approach of two covenants that receive more extensive and more recurring attention in the Scriptures. Likewise, to stay more focused on the theme of the present subject, we will seek to give specific priority just to some points directly related to the teaching and learning aspects offered in these two covenants.

Therefore, to carry out the more specific approaches mentioned in the previous paragraph, we would like to use the following text as a reference, and for which we suggest a distinctive attention from the point of view of teaching and from the perspective of the way that God has established for people to come to know Him:

*Hebrews 8: 7 **For if that first covenant had been faultless, then no place would have been sought for a second.***

*8 **Because finding fault with them, He says: Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah;***

*9 **not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they did not continue in My covenant, and I disregarded them, says the LORD.***

*10 **For this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people.***

**11 None of them shall teach his neighbor, and none his brother, saying, 'Know the LORD,' for all shall know Me, from the least of them to the greatest of them.**

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In the text described above, there is an explicit mention of two distinct covenants and that they also have very different characteristics regarding teaching. In its various peculiarities, both covenants described in Hebrews 8 also present a set of distinct propositions about the relationship of people with their instructions and about the possibility of them knowing God Himself.

The first covenant is called the covenant of the law, of the Law of Moses, of the Letter, of the Sinai, or it is also called the Old Covenant.

The second covenant is named as the covenant of the Spirit, the covenant of Christ, and as the New Covenant.

The first covenant, or of the Letter, as already seen in the subject The Letter or Life, follows the pattern of life where people read what is written and try to live it from the knowledge of the letter and in their own strengths or efforts for later to be worthy of the blessing of God, as if it could be possible for a person to live and walk without ever transgressing the regulations of the written law.

**The second covenant, in turn, is the one in which eternal life, the Lord Jesus Christ, and the Spirit of God are given to the heart of those who believe in the Lord to receive the newness of life to live and walk according to the New Covenant. It is the covenant where the Lord Jesus Christ offers to grant newness of life, instruction, and strength so that a person can live according to the will of the Heavenly Father and that one may live this newness of life having the Lord dwelling in the heart.**

**For a Christian or a person who is seeking to learn about the Christian life, it is, therefore, necessary to realize that the distinctions between the two most widely mentioned covenants in the Scriptures are glaring, and regarding which the knowledge, the understanding, or the practice of their characteristics may be crucial in the life of an individual.**

**A covenant of the type of the Law or the Letter is widely distinct from the New Covenant already in the fundamental aspects, also extending to substantial differences in the matter of teaching and learning.**

**The difference between the Old Covenant and the New Covenant is not limited just to the distinct contents to be taught, learned, and followed, but also extends to the way of teaching, to the roles of instructors and learners, and even to the place in which the contents are recorded.**

The content of the Law of the Old Covenant was engraved on tablets made by human hands and should be written in various physical places to be exposed before the eyes of people for not to be forgotten.

**In the New Covenant, however, the recording of the instruction and the precious principles of God takes place in the heart of the one who receives this New Covenant by faith in the Lord.**

**Considering that in the New Covenant the Holy Spirit is poured out in the heart of those who believe in Christ, God's guidance or instructions are also in their heart, for the primary means by which the Heavenly Father and the Lord Jesus Christ teach those who receive the newness of the life of the Lord is the Spirit of the Lord.**

*1 Corinthians 2: 12 Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God.*

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As previously mentioned, **in the New Covenant that is in Christ, there are many fundamental aspects regarding teaching and learning that are in fact unique or new, and also for this reason that this covenant is named the "New Covenant."**

Moreover, **since the New Covenant constitutes a way of teaching and learning that is indeed very different from the way of teaching and learning of the Old Covenant, we can also expect that the new set or "system of teaching and learning" assuredly will lead to very distinct results.**

In the subject The Letter or Life an example was described of how some people studied, according to the Old Covenant, about eternal life in the Scriptures, without, however, noticing the newness of life when this life placed itself clearly and tangibly before them. Although many of that group received a considerable amount of teaching about eternal life, they were not able to relate indeed to this life that was within their reach, being the teaching perspective that they were using or following precisely also one of the reasons why their understanding was overshadowed so that they could not see what they were seeking so intensively.

The results that come from the adherence to each of the two central "teaching systems" mentioned in this chapter are also evident throughout the Scriptures, of which we recall the text below that was approached more broadly in the same subject The Letter or Life mentioned before:

*2 Corinthians 3: 4 And we have such trust through Christ toward God.  
5 Not that we are sufficient of ourselves to think of anything as being from ourselves, but our sufficiency is from God,  
6 who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.*

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**The Scriptures repeatedly state that the choice for a particular kind of covenant, and consequently also the system of teaching that is part of each covenant, is directly related to the results of the chosen type of covenant and its education system.**

**Many people have failed to enjoy the possibility that God offers them to know Him, in the way the Lord wants each person to know the Eternal Creator, because they do not know, do not give attention to the fact, or**

**despise the reality that different types of covenants also have many distinct characteristics of life and teaching.**

**As a consequence of not knowing the New Covenant or not conforming to it and its system of teaching, people also put themselves in a situation that deprives them of achieving the beneficial results that are associated with this same covenant and its teaching system.**

**Therefore, regarding the New Covenant, it is not enough for a person to have information about it to obtain the immeasurably beneficial results that are available in it, but it is also necessary to begin to expose oneself to the New Covenant and experience it in accordance with the way or teaching system that God has associated with this covenant.**

## C4. The Crucial Point of Teaching and Learning in the New Covenant

To begin this new chapter, we would like to repeat part of a text mentioned previously, suggesting to the reader to once more pay particular attention to the aspects described therein about teaching and about knowing God.

*Hebrews 8: 10 **For this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people.***

*11 **None of them shall teach his neighbor, and none his brother, saying, 'Know the LORD,' for all shall know Me, from the least of them to the greatest of them.***

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In the text of Hebrews 8 mentioned above, many points are worthy of broader attention and reflection, but in this subject, we want to focus more on the aspects of knowing God, teaching, and learning, since these aspects may affect all the other teachings that a person receives or learns.

In the subjects of other series presented in the sequence, we are looking for to expose more details regarding some covenants described in the Bible, as well as some implications that may occur if people accept or reject them. In this chapter, however, we aim to move more intensely toward the central purpose of this subject, which refers to how a person may know God more deeply and how the characteristics of the New Covenant teaching system are indispensable so that people may know God personally and more broadly.

**And once the New Covenant teaching system is observed in a more profound or more detailed way, it can be seen that one of the fundamental factors that distinguish this teaching system from any other is the unique characteristic of who is the primary agent of teaching in this system, as well as the way by which this principal-agent interacts with the learners who are willing to be instructed by him.**

**Depending on the aspect that will be taught to a person, one of the essential factors for a teaching to be indeed performed appropriately is the capacity and ability of the educator to teach others in the objectified aspects. That is why this aspect is, at the same time, so singular and fundamental in the New Covenant.**

Emphasizing again the point mentioned in the previous paragraph, we would like to point out once more that the success of teaching, depending on the area and the aspect to be addressed, is also directly related to the qualities that the educators have, highlighting that in many cases the aimed outcome in teaching can only be achieved when some processes are directly connected with the appropriate educators.

**Therefore, knowing how to distinguish correctly those who should teach certain aspects is one of the first points of successful teaching, and this is no different regarding the Christian life.**



In education in general and especially in education about the Christian life, it is important to note that not every teaching agent who presents oneself to be an instructor of others is able to teach some fundamental aspects as they should be taught. Furthermore, if a learner does not realize that for certain aspects the appropriate teaching agent is also needed, this learner may be deprived of learning what indeed is so fundamental to his or her life.

Considering what has been mentioned in the last paragraphs in the light of the New Covenant teaching system, it may be noted that in the text of Hebrew 8 in reference in this chapter, it is evident that **the teaching of human beings to their peers, and even to their fellow believers of faith in Christ, is exposed to an exceptional limitation, and which cannot be overcome if a learner does not seek the personal and direct instruction of the principal agent of teaching of the New Covenant.**

**In the New Covenant system of teaching, there are teachings that Christians can pass from one to another, but there are also teachings that God has reserved for Himself or to be taught to people exclusively by the Lord, as described in the text repeated once more below:**

*Hebrews 8: 11 **None of them shall teach his neighbor, and none his brother, saying, 'Know the LORD,' for all shall know Me, from the least of them to the greatest of them.***

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**The text of Hebrews 8 shows us that in the New Covenant in Christ, there is a level of Christian learning that can only be obtained directly from the most excellent “educator” or “instructor” in the whole universe.**

The mentioned text of Hebrews refers to the same words that had already been announced many years before by the prophets Isaiah and Jeremiah, and that were recorded in the respective writings of these prophets. They beforehand announced what would happen to the coming of the Son of God in the flesh to the world, but they also announced many aspects that would change after this coming of the Savior as the Christ offered for all people.

The text pre-announced by the prophets Isaiah and Jeremiah about something that was to come, and reaffirmed again in Hebrews as something already made available, is presented as words spoken expressly by God and that are associated very objectively with His name, so that these words may be known as part of the New Covenant that has been and continues to be offered by the Heavenly Father in Christ Jesus.

**God, through the prophets and the author of Hebrews, communicated to humankind that there is one essential teaching for the life of the people that is exclusively granted by Him, also asserting that no one should try to perform this teaching that belongs solely to the Lord.**

Nevertheless, the Lord has not just announced the limitation that people encounter regarding teaching some specific fundamental aspects to their neighbors. The Lord has also specifically and explicitly outlined in the Scriptures what this limitation is and why it has been mentioned.

If someone looks at the text of Hebrews 8 in reference with little attention or just quickly, one might even come to think that this text is referring to a generalized restriction where people should not teach other people, or where a fellow believer should not teach another Christian. This type of limitation, however, would not be in conformity with several other Bible texts addressed to Christians.

The text of Hebrews 8, verse 11, therefore, is not a general restriction where people should not teach one another, for this would be something impractical since in a lot of occasions people need to teach one another and learn from one another.

In order not to incur an undue perception, the text of Hebrew 8, verse 11, needs to be read as a complete sentence, as presented in the Scriptures. In this text, there undoubtedly is expressed a limitation of teaching, but it is also said in it what is the teaching restriction to which it refers.

**The text of Hebrews 8, verse 11, does not declare that people should no longer teach others, but it announces that people should not teach their neighbors or their fellow believers by saying, “*Know the Lord*,” adding yet the reason by which they should not seek to teach this specific aspect to their neighbors or fellow believers.**

When God declared that part of the New Covenant also encompasses the aspect that people should not seek to teach their neighbors or fellow believers by telling them “*Know the Lord*,” God also explained the reason why this characteristic of teaching is in the New Covenant by stating that “*I will be their God, and they shall be My people*,” and also, “*for all shall know Me, from the least of them to the greatest of them*.”

In more contemporary language, perhaps, it could be said that the New Covenant, offered to humankind by God through Christ Jesus, came to provide a new educational standard, mainly because in this New Covenant, there is also a new way through which people can practice a personal and direct relationship with the Lord.

When God, through the Lord Jesus Christ, introduced a New Covenant of life that people can receive from the Lord, God also introduced the “New and Living Way” through which it is possible to have personal access to the principal agent of teaching, instructor, or guide on the newness of life offered to humankind, but also about the Lord Himself.

With the advent of the New Covenant, not just the content for the teaching of the people changed, but also the whole structure of teaching became exposed to drastic changes, beginning with the principal narrated in the text of Hebrews 8 verse 11.

**The change of the structure of teaching presented to the world in a tangible way by the New Covenant came to introduce a new and living way of relationship with God so that people may also enjoy the path by which they can personally know God and be taught by Himself about who is the Creator and Eternal Lord of the Universe and the life of every human being.**

Through the prophets, God anticipated a pronouncement of the coming of the New Covenant, but also of what would become available in the Lord Jesus Christ, who was made the mediator of this “New Covenant” that has a new “teaching system” associated with it.

The New Covenant offered by the Lord to all humankind was referred to by Paul as the covenant that was given as God's option for people so that they no longer needed to be under the covenant of the letter, the covenant that kills instead of producing life due to the fact that the Old Covenant cannot solve the lack of fellowship or personal relationship of each person with the Lord.

**In this way, to perceive the main singular characteristics that are in the New Covenant is vital, since there are things that are pertinent exclusively to the New Covenant and which, in no way, can be provided by any other kind of covenant, being the relationship of a person with God, one of these indispensable characteristics so that one may know the Lord and be instructed by Him according to His good, pleasing, and perfect will.**

As much as a person may strive to know God and be instructed according to the heavenly will, one cannot reach this goal if he or she does not enter into the New Covenant and “God's teaching system of this covenant.” It is precisely because of the particular teaching system of the New Covenant that a person is taught by God to know the Lord Himself so that, from a more profound knowledge of the Lord, one may also be instructed appropriately in the will of the Lord.

The New Covenant is not equivalent to the Old Covenant because, by the covenant of the letter, the people themselves chose to try to have a relationship with God through other people, choosing so the way of life in which some people would be established as the representatives or mediators of others before God. In the Old Covenant, the priests were chosen and instituted men to present themselves before God as the representatives of the people and, of course, vice versa, as those who should bring the teachings of the Lord to the people.

The appointed and established priests should, then, hear the causes of the people and present them to God, as well as they should bring to the people the instructions of God that should be remembered and followed.

The service of mediation of some individuals as the representatives of others before God and of God before the people was one of the pillars of the “Old Covenant.” However, as broadly explained in the book of Hebrews, it was also precisely this kind of mediation that made the Old Covenant have so many weak characteristics and irreparable fundamental defects. The Old Covenant, in its practical action, was associated with many faults and errors, thus demonstrating the need for a superior and perfect covenant.

Several times in His Scriptures, the Lord announced the obsolete condition of the Old Covenant because of its defects, as exemplified in the following texts:

*Hebrews 8: 7 **For if that first covenant had been faultless, then no place would have been sought for a second.***

*Hebrews 8: 13 **In that He says, "A new covenant," He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away.***

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In the Old Covenant, the people were instructed to have contact with God through other mediators who were likewise imperfect, as all people are. So, or also because of this, the people never knew God personally or directly in the way or the measure with which God wanted them to know Him.

In the Old Covenant, people heard about God and saw parts of His powerful performance, but they could not know God personally. In the Old Covenant, people knew some aspects about God through what others told them or by what they could observe in the creation or read in the Scriptures.

Although God manifested Himself with power in the eyes of many people of the Old Covenant, the relationship of the people with the Lord was not personal, and they could not know the Eternal Creator by a more intimate way.

The “New Covenant,” however, has shown fundamental changes precisely in the possibility of each person's relationship and fellowship with the Lord, also declaring the fragility and inefficiency of imperfect people as mediators of others before God. That old model, that previous “mediation system,” also associated with an unsatisfactory “teaching system,” was evidenced and declared obsolete or outdated in the light of what was made available by the manifestation of the New Covenant.

Considering that together with the New Covenant the possibility of people's access to God was widely altered, also the impropriety and uselessness of the Old Covenant way of teaching were automatically manifested through this New Covenant.

**With the coming and the work of the Lord Jesus Christ in the flesh on Earth, “much good tidings” were announced and offered to human beings, surely being the path of personal reconciliation of each person with the Eternal Creator one of the most central good news established and granted to humankind by the Lord Jesus Christ.** Aspect this, also announced many times in the Scriptures according to two more examples below:

*2 Corinthians 5: 18* ***Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation,***  
*19* ***that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.***

*1 Corinthians 1: 9* ***God is faithful, by whom you were called into the fellowship of His Son, Jesus Christ our Lord.***

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**With the New Covenant, a singular, unparalleled, and unequalled change in the possibility of knowing God and being taught by Him about Himself was revealed, a truth that was manifested to the world through the revelation of Christ Jesus as the Redeemer and Savior of humankind.**

**After the fulfillment of the work of God through Christ, when the Lord Jesus was dwelling in the flesh on the Earth and also by His crucifixion on the cross of Calvary and through His resurrection from the dead, no person needs more mediators other than the Lord Jesus Christ to access**

**and know God. Christ is forever the new living and direct way to God that was revealed to the world together with the revelation of the New Covenant.**

Therefore, still as to the aspect of having the real possibility to be taught by the Lord Himself to know Him, it becomes crucial to note also that with the coming of the Lord Jesus Christ in the flesh to the Earth, and through His work on the cross of Calvary and His resurrection, not only the relationship of people to God became exposed to new conditions, but also many of the relationships among people. And if people's relationships are exposed to new characteristics, the same also should be considered in the various forms of teaching among them.

So, if anyone wants to know God in fact, as it is instructed in the New Covenant, one is also called to cease the attempts to seek the Lord by the ways of the Old Covenant or similar to it. Once the Old Covenant has been revealed as fragile, useless, and obsolete before God, the direct way through Christ Jesus is the only manner accepted by God for a person to know Him indeed as the Lord wants human beings to know Him.

Bearing in mind the characteristics of the New Covenant, the declaration of Hebrews 8 that no one should teach one's neighbor or fellow believer saying that he or she would teach them to know God is, then, more enlightened or understandable.

In the New Covenant, people may teach their neighbors and their fellow believers about the general concepts or characteristics of life according to the New Covenant, as well as what the Scriptures describe on the way to God. However, people cannot teach other people to know God indeed or to mediate one another, for the very attempt to do so would already be opposing one of the primary aspects for which the New Covenant has been offered to humankind.

In line with the New Covenant, it may even be pertinent to elaborate and share a series of subjects aiming to teach people on how important it is to relate to God and how God offers to relate to people. However, these series of subjects should never be seen under the pretended idea that they alone could be a sufficient or satisfactory provision for a person to know God in fact.

**A fellow believer may tell another Christian of the benefits he or she has had from the personal relationship with God. However, in the New Covenant, one should not try to be the means or the mediator by which a fellow believer actually could know the Lord personally, for this, according to the New Covenant, is between God and each person, as it only can be achieved when the very person relates to the Lord.**

God knows every person that exists and knows how to reveal Himself to each one of them in such a way that they indeed may come to know the Lord personally in the heart. God knows all people, their longings, their difficulties of understanding, and knows how to reveal Himself or speak to people in the manner that is necessary to each of them in the most diverse situations in which people encounter themselves.

A distinct or personalized way of relating, for example, also occurs between natural parents and each of their sons or daughters. Careful parents know that each son or daughter has a particular way of relating to them. One son or daughter might have a habit of paying more attention to what the parents say. The other son or daughter, in turn, might be more inattentive, a situation in which the parents probably need to address the child more intensely so that he or she might listen appropriately, and so on.

God knows each of His children and God knows every person in detail. Thus, in His love, mercy, and righteousness, the Lord knows how to manifest Himself to every individual according to what each one needs, an aspect that was also recognized and described in such sublime way by the psalmist in Psalm 139.

What surely a Christian may and is called to teach to other fellow believers, what a person may teach to one's neighbor, then, is that God, the Heavenly Father, sent His Son Jesus, who came to be the Christ, so that each one may have direct access to God and so that each one can claim and seek the Heavenly Father personally.

The Lord Jesus declared that He is the way, the truth, and the life, but He also said:

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

*John 17: 3 **And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.***

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**Considering that God offers eternal life to everyone who believes in the Lord, and that eternal life is to know the only true God and Jesus Christ as the Lord, it can be seen repeatedly in the Scriptures that to everyone who believes in the Lord it is also granted the opportunity to know God and His Son Jesus Christ personally and without the need for others to mediate this task for them.**

And what is mentioned in the verses quoted above is for all who believe in the Lord, for God is no respecter of persons, as well as the fact that from the revelation of Christ to the world, God explicitly asserted that there is only one Mediator between humankind and the Eternal Creator, as exemplified by two more texts below:

*1 Timothy 2: 3 **For this is good and acceptable in the sight of God our Savior,***  
*4 **who desires all men to be saved and to come to the knowledge of the truth.***  
*5 **For there is one God and one Mediator between God and men, the Man Christ Jesus,***  
*6 **who gave Himself a ransom for all, to be testified in due time.***

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

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**In the New Covenant or the life by Faith in Christ Jesus, there is no projection or possibility for anyone to play the role of mediator of the relationship of the Heavenly Father and His Son Jesus Christ with any of the children of God.**

Regarding this last point, it may even occur that some try to argue about those who have just become Christians, saying: How can the new Christians hear the Lord and speak directly to God while they are still so inexperienced in Christian faith?

In response to the types of questions such as the one in the previous paragraph, we still present, then, the following questions: Does the fact that newborn babies still do not know how to make an intellectual distinction between who is their father or mother prevent the parents from talking to their babies? To be able to talk to the baby, would the parents need a brother or sister of the baby with more experience to be the mediator between them and the baby?

Of course not! Parent-to-baby talk is not just about the baby's ability to communicate with them, but about the parents' ability to pay attention and talk to the baby.

Something similar happens in the New Covenant. The Heavenly Father's ability to communicate with His children, although some are very young in the Christian faith, is not primarily in the children's ability to know how to speak to God, but it is in the Heavenly Father's ability to communicate with each child, no matter what stage of life they still are in. Although new in the faith, although infants in the spiritual life, and even if they are the small ones to the human eyes, in the New Covenant, the access to the Lord of each of His children is by a direct way, to the point of God choosing to make His dwelling place also in the heart of each of them.

If we return once more to the text of Hebrews 8 in reference, it may be seen that it is God Himself who commits His word that people in the New Covenant will be able to know Him if they also receive this New Covenant in conformity with what the Lord instructs them:

*Hebrews 8: 11 **None of them shall teach his neighbor, and none his brother, saying, 'Know the LORD,' for all shall know Me, from the least of them to the greatest of them.***

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To say that the “little ones in the faith,” or the “newborns in the faith,” need mediators to have a relationship with God, would be to say that Heavenly Father is unable to communicate with those whom He accepted as His children in the faith. It would be an attempt to oppose one of the primary teaching columns of the New Covenant, as well as the position that the Heavenly Father assigned exclusively to the Lord Jesus Christ.

Therefore, the older fellow believers of the faith in the Lord should be great supporters of the younger fellow believers so that these, already from the beginning of the Christian life, may seek to know the Heavenly Father and the Lord Jesus Christ directly and personally.

**People who already practice a personal relationship with God should be those who communicate to others that the Lord Jesus Christ has opened the new and living way, and that, through Jesus Christ, everyone can personally and directly come to the Creator and the Heavenly Father, not yielding in any way to the temptation of wanting to be the mediators of their fellow men.**

**A Christian may speak to another Christian about the Heavenly Father, the Lord Jesus, and the Spirit of the Lord. A person may testify to one's neighbor about one's relationship with God. However, the experience of a personal, real, and living relationship that indeed leads an individual to know the Lord, in the way and to the extent that the Lord wants to manifest Himself to each person, can only be achieved by each one directly with God.**

In the New Covenant, only the very person, from his or her heart, can ask God to grant a living and loving relationship with Him. Others cannot provide this for their fellow believers or neighbors.

A person may even be a cooperator of God to be an instrument through which God shares a miracle to someone. Also, the person who was graced with the wonder, given by God through a fellow believer or someone close, may even recognize that that miracle came from God to his or her life. The person graced with the miracle may even become aware of some characteristics of God and His power. However, still regarding the New Covenant, there is one more available step, which is God revealing Himself personally and directly to an individual to the extent that one can say from one's own heart: ***"I know whom I have believed,"*** being able also to declare with propriety the so precious following words that Job declared:

*Job 42: 5 I have heard of You by the hearing of the ear, But now my eye sees You.*

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**Thus, when addressing the topic of reading and studying the Bible, it will always be crucial also to mention and emphasize that the One who inspired the Scriptures did it primarily to announce that the Lord calls each of His children to a living and personal relationship with Him.**

On the other hand, if someone is being exposed to some kind of biblical teaching that announces the need for mediators to relate to God, these educators may even be teaching him or her some parts of the biblical texts, but in doing so, they are teaching things of the Old Covenant and surely are not announcing the truth in accordance with the "New Covenant" which is also described in the same Bible.

The direct prayer or cry to God, in many moments of human history, has been reprimanded precisely by those who do not want people to know the Lord, as exemplified in the following text:

*Luke 19: 37 Then, as He was now drawing near the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works they had seen, 38 saying: 'Blessed is the King who comes in the name of the LORD!' Peace in heaven and glory in the highest!  
39 And some of the Pharisees called to Him from the crowd, "Teacher, rebuke Your disciples.  
40 But He answered and said to them, "I tell you that if these should keep silent, the stones would immediately cry out."*

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Now, if God can make the stones cry out, why, then, would He find it difficult to hear one of His followers, even if they were considered by other people as “simple,” “little,” or “beginners in the life by faith?”

It is interesting to note in the Scriptures that many of those who claimed to be mediators for others were also the only ones who got annoyed by the direct access of the people to their Christ and their Savior.

*Matthew 21: 13 And He said to them, "It is written, 'My house shall be called a house of prayer,' but you have made it a 'den of thieves.'*  
*14 Then the blind and the lame came to Him in the temple, and He healed them.*  
*15 But when the chief priests and scribes saw the wonderful things that He did, and the children crying out in the temple and saying, "Hosanna to the Son of David!" they were indignant*  
*16 and said to Him, "Do You hear what these are saying?" And Jesus said to them, "Yes. Have you never read, 'Out of the mouth of babes and nursing infants You have perfected praise?'"*

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Where the Lord Jesus Christ is, everyone has the right to call directly upon Him. And since the Lord Jesus is the Only Begotten Son of God and the risen Christ, He is everywhere through His Spirit so that also everywhere the calling upon Him may be heard and answered accordingly to God's will.

*Romans 10: 13 For "whoever calls on the name of the LORD shall be saved."*

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Finally, in this chapter, we would like to point out **that by the New Covenant, not only the new and living path of access to God's presence has been revealed, but that by it, the Lord also declared that this new way was established once and for all. That is, if anyone wants to follow and remain in the New Covenant, one should also stick to the fact that the direct access to God in Christ Jesus has been established forever and that this will never be changed.**

*Hebrews 7: 26 For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens;*  
*27 who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself.*  
*28 For the law appoints as high priests men who have weakness, but the word of the oath, which came after the law, appoints the Son who has been perfected forever.*

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In the New Covenant, provided by God through Christ, a Christian may teach others about God, but forever it has been established that only God can indeed teach people to know Him personally in the way He wants them to know Him.

Through the New Covenant, the principle or the way in which each person is invited to seek God directly has been manifested forever, so that one may come to receive the teaching of the Lord Himself to know Him personally and more profoundly.

In the light of the New Covenant, therefore, we can learn that “to know about something” may be quite different from “to know something indeed.”

To know “the way and the map to get to a place” is different from “going to the place and know or see it in person.”

To know “about someone” is different from “to know someone.” That is why God invites every person also to receive the salvation, the offer of the newness of life, and the characteristics of teaching that He offers in the New Covenant in Christ Jesus.

*Hebrews 8: 10 **For this is the covenant that I will make with the house of Israel after those days, says the LORD:***

***I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people.***

***11 None of them shall teach his neighbor, and none his brother, saying, ‘Know the LORD,’ for all shall know Me, from the least of them to the greatest of them.***

## C5. The Main Result of the Teaching of God to His Children of the New Covenant

As mentioned in previous chapters, the most diverse teaching systems have the characteristic of being also subdivided into several parts. Almost every teaching systems have sections regarding the instructors, the teaching program, the content, the teaching and learning techniques, and so on. However, also in every teaching or education systems, there should be clarity on the part of the objectives or results that are aimed for through each of them.

Considering also the previously discussed aspect that different teaching systems generate different outcomes, the part of the proposed results should always be viewed with particular care by people so that they do not associate themselves with systems that are not aligned with the intended purposes or that will not be beneficial to them.

If, for instance, a particular teaching system aims to cooperate with the development of technical skills in the use of certain types of equipment, a person should not opt for it if the aim is primarily to develop skills of relationship with people or vice versa.

On the other hand, if a person does some training in some of these systems that aim at the technical skills and one attains the development of these skills, even without a more active relationship with the instructors or with their learning peers, this teaching system has produced the result that was proposed.

Therefore, **knowing a clear or objective statement about the results that a teaching system aims for those who are exposed to it should be one of the leading factors to be analyzed and understood when one wishes to evaluate or engage with some specific teaching or education process.**

Besides, **once a person has chosen a particular teaching system and becomes associated with it, the knowledge of the aimed results in a more explicit way can also contribute significantly so that the person may remain firm and focused towards what has been proposed to him or her.**

Returning, then, to the text of Hebrews 8, verses 10 and 11, it may be noted therein that the Lord, in addition of the revelation of some characteristics of how the teaching in the New Covenant is designed to work, also explicitly states the results that people can achieve if the manner of functioning of the teaching system of this New Covenant is followed or practiced as instructed.

**For people to know, already in advance, that teaching in the New Covenant aims at singular and clearly defined results, the Lord, along with a description of the primordial way of functioning of teaching in the New Covenant, has also announced what are the primary results to be expected by those who receive the invitation to be part of this covenant, saying:**

- ⇒ 1) ***“I will be their God, and they shall be My people.”***
- ⇒ 2) ***“For all shall know Me, from the least of them to the greatest of them.”***

By this way, **in addition to declaring that the relationship of each child of God with the Lord is the primary functioning aspect of the teaching in the**

New Covenant, the Lord also stated the reason why this same point is so paramount.

The Lord has revealed to the world His teaching proposition, which is part of the New Covenant offered to humankind in Christ Jesus, for the primary purpose that each human being may know God as the Lord desires each one to know Him, as well as for that the Lord may be God in each person's life in such a way that each one may indeed be considered part of God's people.

The call for people to receive the New Covenant, and its way of teaching, firstly aims to have people saved in the Lord, but this so that they, as saved, may know personally and closer the Lord who redeems them, remembering here once again, that salvation or eternal life, as announced by the Lord, is associated inseparably with “knowing the Lord.”

*John 17: 3 **And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.***

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In the New Covenant, all points work perfectly for good so that anyone who receives it may also attain the perfect results which are offered by the perfect and the unique Eternal Lord, the covenant in which receiving Eternal Life and remaining in it is synonymous with knowing the Lord personally and increasingly.

Given the fact that the Lord is Eternal and the riches of both His wisdom and His knowledge are unsearchable, knowing the Lord obviously does not mean that one can achieve the fullness of God's knowledge, but that one may know the Lord to the appropriate and satisfactory extent so that one's faith in the Lord may be unshakable, as well as that, by the trust in the Lord, one may also live and walk in the good, perfect, and pleasing will of the Lord for his or her life.

It is through the relationship with God that a person can achieve the privilege of knowing the Lord in the way one needs to know Him. And, in turn, it is through knowing the Lord appropriately that a person can more accurately understand all that one needs for the newness of life offered in God, as it is explained in a very objective way also in the following text:

*2 Peter 1: 1 **Simon Peter, a bondservant and apostle of Jesus Christ, To those who have obtained like precious faith with us by the righteousness of our God and Savior Jesus Christ:***  
*2 **Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord,***  
*3 **as His divine power has given to us all things that pertain to life and godliness, through the knowledge of Him who called us by glory and virtue.***

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Given the fact that the Lord Jesus declared that although eternal life is witnessed in the Scriptures without, however, being in them, but in the

**Lord Himself, and yet considering that eternal life is knowing the Lord, it is also to be expected that the provision that instructs and sustains a person in eternal life comes from the Lord Himself, an aspect also widely witnessed by the Scriptures.**

**Although there are many other amazing results that outcome when a person exposes oneself to the New Covenant and its teaching, a central result that should always be objectified through the referred teaching is to know the Lord, Who bestows eternal life and all its accompanying aspects.**

**To make it possible to know the Unique Creator personally, to be able to have the Lord as God in the personal life and become part of God's people through a living and personal relationship with the Lord Himself, are the preponderant results of what is offered to the people in the text of Hebrews 8 through the New Covenant and its way or system of teaching.**

We reiterate, however, once again, that the preponderant results mentioned above are only possible to be achieved if God is chosen as the instructor of the person who wants to achieve what is proposed to be achieved in the New Covenant.

**Therefore, the one who teaches in such a way that one can reach the prime results offered by the New Covenant is God Himself.**

Moreover, so that the point remembered in the last paragraphs becomes even more explicit, we would like to show another text from the Scriptures where the Lord Jesus Christ clarifies, in a very objective and simplified way, what is the primary way of teaching in the New Covenant for those who receive the newness of life which is offered to them in the Lord, namely:

*John 6: 45 **It is written in the prophets, 'And they shall all be taught by God.'***  
**Therefore everyone who has heard and learned from the Father comes to Me.**

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In this last text above, it can also be seen that **the personal relationship with God leads to the priority learning that the Lord wants all people to reach**, as well as that **this central learning, in turn, leads the learner to seek more and more the relationship with the Lord.**

Finally, still looking at the last text above and recalling the subject named The Letter or Life, we can see from the Scriptures that **the Heavenly Father's teaching about knowing God has, as a practical result, the orientation of a person to a personal relationship with the Lord Jesus Christ, for it pleased the Heavenly Father to reveal Himself to us through His Beloved Son, Who, in turn, acts in all things to manifest the Heavenly Father to those who believe in Him.**

**If a person achieves the result of establishing a living relationship with the Lord Jesus Christ, one has learned the lesson that enables him or her to know God increasingly and in such a way that the faith may be rooted in the condition of having the Lord as God of his or her life, thus also achieving the status of being called the People of God of the New Covenant.**

Those who are taught by the Heavenly Father receive as the primary result the relationship with the Lord Jesus Christ, Who, in turn, guides each child of God to come to the Heavenly Father to know and relate personally to Him.

He who comes to the Heavenly Father, to be taught by Him, is sent to relate to and be instructed by the Lord Jesus Christ, Who in all things also expresses the Heavenly Father and teaches people to draw near to their Father in Heaven.

God's life is in Christ and Christ is in God, just as Christ is one with God and is also God.

*John 1: 1 In the beginning was the Word, and the Word was with God, and the Word was God.*

*2 He was in the beginning with God.*

*3 All things were made through Him, and without Him nothing was made that was made.*

*4 In Him was life, and the life was the light of men.*

*John 8: 12 Then Jesus spoke to them again, saying, "I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life."*

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

*John 10: 30 "I and My Father are one."*

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One of the main effects of God's teaching in the New Covenant results, therefore, in the learning that every learner of the Lord has a need for a personal relationship with Christ Jesus, which is the mark of a teaching that genuinely is of God and that attests that a learner is really following what God primarily intended to teach him or her.

Knowing many biblical principles about the Christian life can be very beneficial, but even more important is understanding that the Christian life is lived based on the relationship with the Lord Jesus Christ. The call to a personal relationship with Christ is a fundamental teaching that God makes clear to anyone who comes directly to Him through faith and prayer.

On the other hand, if a person does not learn the lesson that the Heavenly Father teaches the truth through Christ, one runs the risk of falling into that group of people who even examine the Scriptures, but that never come to the knowledge of the truth, as also mentioned by Paulo in the text of the letter below:

*2 Timothy 3: 7* **always learning and never able to come to the knowledge of the truth.**

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So, once a person learns that the primary relationship of the Christian life is with Christ, and practices it, one also places oneself in a position where he or she can grow successfully in the teachings of the Lord in other areas according to the newness of life conferred by the New Covenant, a point likewise described in the Scriptures, and of which a few more texts are presented below:

*Matthew 11: 29* **Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls.**

*1 John 4:16* **And we have known and believed the love that God has for us. God is love, and he who abides in love abides in God, and God in him.**

*1 Corinthians 8: 1(b)* ... **Knowledge puffs up, but love edifies.**  
**2 And if anyone thinks that he knows anything, he knows nothing yet as he ought to know.**  
**3 But if anyone loves God, this one is known by Him.**

*John 15: 4* **Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me.**

**5 I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing.**

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Therefore, the more a person presents oneself before God to know the Lord Himself indeed, the more one can also be appropriately taught about the Lord and the heavenly instructions for the other areas of his or her life.

*Hosea 6: 3* **Let us know, Let us pursue the knowledge of the LORD. His going forth is established as the morning; He will come to us like the rain, Like the latter and former rain to the earth.**

## C6. Teaching and the Personal Application of Principles

In the biblical book of Romans, we find that God grants, according to His grace, a heavenly gift of teaching to several people who believe in Him, as well as the Lord, through other Scriptures, also instructs all parents to teach their sons and daughters in the “*way they should walk.*”

However, taking into account the content mentioned in the previous chapters that no one should teach a neighbor or a fellow believer, saying, “***know the Lord,***” we would like to return once more to the point of asking whether there would still be a place for people to act through the gift of teaching or whether there would still be a need in which the teaching should be carried out by people regarding their fellow men?

In response to the questions in the last paragraph or similar to it, **it can be seen clearly in the Scriptures that God also calls people to teach others and even assigns this task to human beings in various situations of their life in the world.**

Nevertheless, **what is especially highlighted since the revelation of the New Covenant is that teaching among people should respect some limits declared explicitly by the Lord.**

When the Scriptures describe that people may receive skills or the gift of teaching, or that they should also be mindful of the assignment of teaching, this does not mean that the very people should or that they are able to teach to one another everything they need.

On the other hand, the fact that God has established that some aspects of teaching people belong to Him exclusively does not mean either that people are deprived of being able to carry out mutual teaching among them in several other regards.

**The question of the interactive teaching among the people is not whether they can teach one another, but rather what they can teach mutually and what they cannot, what they are not called for, or even should not attempt to teach their peers.**

In the first place, as seen in the previous chapters, one of the main limitations to which human beings are exposed in the possibility of teaching one another is the practice of indeed “knowing the Eternal Lord.” Since the revelation of the New Covenant, the Lord has very explicitly announced this limitation of human beings, clearly stating that there can be no other “mediator” between Him and the people, except His own Eternal Son who was eternally established for this role or position.

*Hebrews 2: 10* **For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the Captain of their salvation perfect through sufferings.**

*Hebrews 2: 17* **Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people.**



*Hebrews 7: 26 For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens;*

*27 who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself.*

*28 For the law appoints as high priests men who have weakness, but the word of the oath, which came after the law, appoints the Son who has been perfected forever.*

*8: 1 Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens,*

*2 a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man.*

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**Secondly, when the New Covenant is viewed with attention, it may be noted that therein is still another stated limitation on the interactive teaching among the people, which, in turn, is related to the aspects about an individual receiving instructions for the specific application or practice of the principles to be lived by Christians.**

In this second point, it should be noted that teaching others about a principle written in the Bible, and perhaps unknown to a person who wants to follow Christ, may be very beneficial, but this is something very different from wanting to teach and supervise the “exactly how” and the “when” a person should apply a specific teaching in his or her life.

A person, for instance, may be taught in a general way and even with a lot of property by another person about the evil connected with the lie and how much the practice of lying is not consistent with living and walking in the light and truth of God. However, the wisdom that can always be with a person to instruct and strengthen him or her on the “how” one can overcome the lie and walk in the truth in the most diverse situations of one's personal life is something that only God can provide to this person throughout one's entire life.

A human instructor on God's principles never will be able to teach others “how” and “when” exactly to deal with all the situations that occur in the practical dynamics of the learner's life, for it may be, following the last example, that the one who is teaching about the evil of lying will never undergo the same pressures that the listener will pass through depending on one's living environment or profession. However, anyone, anywhere, can seek wisdom in God for his or her personal life. And God is perfectly able to guide each one in truth also in all specific situations of life.

*James 1: 5 If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him.*

*Romans 10: 13 For "whoever calls on the name of the LORD shall be saved."*

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### **Only God is able to be with each person at all times!**

One of the points of confusion in teaching among human beings, therefore, begins to become evident when some people are inclined to think that their fellows cannot hear God without human mediators, as well as that God Himself depends on some people to be able to have access to others, either because they think their fellow men are too simple, still only beginners in the faith, or any other improper thought that they receive in their heart.

Moreover, some of the people who most seek to introduce confusion into the direct teaching of God to human beings, and consequently to appropriate mutual teaching among people, are even those who speak much about godliness, denying, however, with their deeds, the power of God whom they claim to serve, as exemplified in the text below:

*2 Timothy 3: 1 **But know this, that in the last days perilous times will come:***

*2 **For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,***

*3 **unloving, unforgiving, slanderers, without self-control, brutal, despisers of good,***

*4 **traitors, headstrong, haughty, lovers of pleasure rather than lovers of God,***

*5 **having a form of godliness but denying its power.***

***And from such people turn away!***

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Returning to the point about God being able to speak with the most diverse people and even with the new ones in the faith in Christ, it can be seen in the 9th chapter of the book of Acts, without going into many details of the example, that Paul had an encounter with Christ before he was even a Christian and when he still used the name Saul more often. And immediately after surrendering his heart to Christ and calling Him Lord, still in his position as a new Christian, he began to receive instructions from the Lord on what to do in the next steps of his new condition of life.

Later, the Lord Jesus, who had already risen and been carried up into heaven, also spoke to a man named Ananias and shared some instruction with him for the purpose to pass them on to Paul, who was already waiting for someone to instruct him.

The Lord Jesus, therefore, has all the capacity and freedom to speak to people and instruct them through people. And He does it this way when He desires to do it and when it is beneficial to the learner, but still, it was the Lord who first instructed Paul directly and then through Ananias, and it was not Ananias from himself who instructed Paul. Ananias did not come before Paul without Paul knowing anything about that situation, for the Lord Jesus had already told Paul that someone would come to speak to him.

God has granted the Scriptures to humankind for many widely beneficial reasons, just as God also helps many people to be able to proclaim and teach about His Scriptures, about God Himself, and about what the Lord instructs them to share with others. Undoubtedly one of the purposes of using the Scriptures is also to help people

gain time to advance in knowledge more quickly than past generations have advanced. If each person had to go through what others have already lived and one had to record each of these aspects, there would be no time for anyone to live and go further than the past generations went.

**The Scriptures granted by God and the teaching of God through other people can also serve as an instrument of validation and confirmation for the person to check whether they are listening to God correctly, for God will not give personal instructions to an individual that are in disagreement with the principles He has previously given to be formally recorded before humankind through His written word.**

**God is not a God of confusion, and the Lord also granted His written word freely to people with the objective to protect them from inappropriate understandings and postures, as exemplified below:**

***1 Corinthians 4: 6 Now these things, brethren, I have figuratively transferred to myself and Apollos for your sakes, that you may learn in us not to think beyond what is written, that none of you may be puffed up on behalf of one against the other.***

***1 Corinthians 10: 6 Now these things became our examples, to the intent that we should not lust after evil things as they also lusted.***

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However, despite the broad knowledge that may be passed on to an individual through other people and the Scriptures, the passing on of the detailed guidelines on personal decisions and the specific protection for a person to live and walk in the truth are attributes that God has reserved to be carried out from Himself. And the Lord does so that the essence and life of His instructions may be passed on personally to each of those who believe in Him.

He who grants the newness of life and protects those who trust in God is not the Scriptures by themselves, it is not the letter, but it is the Unique, Alive, and Sovereign God Himself. In the first place, it is the Lord, by His Holy Spirit, that shares His life with the people who come to Him, which also encompasses instructions or teaching about the living and appropriate application of His word in the life of each of these individuals.

God allows and is pleased that brothers and sisters teach the word of truth to one another, that they expose the word of God to each other, that they inspire others with their testimonies and examples. However, the personal life with God, ultimately, is to be lived and experienced in the personal fear of God, in the abiding personally in Him, and in the faith that in due time the Lord will guide each one in the various personal decisions that arise in the daily life of each person.

The call for a personal and direct relationship with the Lord, in order to be instructed by Him, to be fruitful in Him, and to act in everything

**together with Him is widely and undoubtedly explained in the Scriptures,**  
as set out below by a few more texts:

*John 15: 5* ***I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing.***

*John 16: 13* ***However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come.***

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

*Psalms 127: 1* ***Unless the LORD builds the house, They labor in vain who build it; Unless the LORD guards the city, The watchman stays awake in vain.***

*Romans 11: 36* ***For of Him and through Him and to Him are all things, to whom be glory forever. Amen.***

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Therefore, we are emphasizing some aspects repeatedly in this chapter to reinforce once again also the point that teaching, learning, and the practical application of learned knowledge are distinct aspects of one another, and which need to be appropriately ordered to work together or collaboratively.

In the subject The Letter or Life, for example, a comment was made that having an informative knowledge about life is not life itself. On the other hand, to affirm that the informative knowledge about life and the very life are distinct aspects does not mean that knowledge about life is not important, but that it still is not life itself.

Studying and learning about something may be very collaborative, but it may still be quite different from knowing how to do something. Moreover, in turn, knowing how to do something may also be very different from someone being able to accomplish indeed what one knows.

**There are many teachings in which the understanding, the ability, the strength, and the possibility so that they actually may be performed are only achieved if there is also a special favor granted to the people who aim to practice or accomplish them,** for example:

*Romans 2: 4* ***Or do you despise the riches of His goodness, forbearance, and longsuffering, not knowing that the goodness of God leads you to repentance?***

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**There are several lessons to be learned by human beings that can only be learned to the extent that they can be practiced if a person is also blessed or graced by God to learn and experience them.**

The appropriate repentance, for instance, is only possible if the virtue of God's goodness is granted or extended to a person.

In this way, **Christians may share information and detailed knowledge that is very important to others and may present precious teachings to them. Christians are even called by the Lord to do so. However, the definition of the specific or the appropriate time to apply the shared information or teachings, as well as all-sufficiency to be able to apply them indeed, are aspects that the Lord has reserved for Himself to grant to each of His children.**

*Philippians 2: 13* ***For it is God who works in you both to will and to do for His good pleasure.***

*John 15: 5(b)* ***...for without Me you can do nothing.***

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Thus, also regarding the second point mentioned above in this chapter, **the Scriptures present a very explicit distinction between what constitutes “knowing about God and His instructions” from what constitutes “actually knowing God, through a practical and living way, as well as to come to be instructed personally by Him.”**

Finally, as already mentioned in the other materials of this series of subjects, the purpose through them is to offer some themes that may cooperate with the awakening of the readers to get closer to the knowledge of the Scriptures, but much higher is the desire and prayer that each one of the readers, or listeners, attain the grace of knowing and relating personally to God, which, as we have seen in the words of the Lord Jesus Christ, is eternal life, which is the true life that never ends.

More than offering information on distinctions between types of covenants, and their teaching systems, the purpose of these various subjects is to cooperate so that people may be blessed by the heavenly grace to know the Lord more in a personal and growing relationship with Him, where the Lord also guides each person in the application of the various aspects of His perfect heavenly will.

*Matthew 6: 6* ***But you, when you pray, go into your room, and when you have shut your door, pray to your Father who is in the secret place; and your Father who sees in secret will reward you openly.***

## C7. God's Purpose is for a Christian to Have Christ as the Unique Master or Guide of His or Her Life

With the purpose of extending further what was mentioned in the previous chapters that the teaching in the New Covenant is vastly different from any other covenant or education on Earth, we would like to finalize this subject by still referring to a few words uttered directly by the Lord Jesus Christ while He was in the flesh on Earth, as follows:

*Matthew 23: 8 **But you, do not be called ‘Rabbi’ (Master); for One is your Teacher (Master), the Christ, and you are all brethren.***  
*9 **Do not call anyone on earth your father; for One is your Father, He who is in heaven.***  
*10 **And do not be called teachers (masters or guides); for One is your Teacher (Master or Guide), the Christ.***

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The Lord Jesus Christ, as quoted several times previously and announced in the New Covenant, is the only mediator between the people and God. However, **the Lord Jesus Christ has also been established by God to be the only Master of the life of those who receive the New Covenant.**

According to the Scriptures, no one has to adhere to the "New Covenant" of life, for it is presented to the world as an offer or gift to be accepted voluntarily. However, if someone receives it, it is also vital to know one of its core principles that declares that only ***one is your Master and only one is your Guide (or leader)***, namely, ***the Christ***, the only Mediator recognized by God in the "New Covenant."

The Lord Jesus Christ did not inspire others to say the words of Matthew 23, verses 8 to 9, but He Himself, as the Only Teacher or Master of the children of God, is the one who pronounced them clearly to His disciples and to those who want to follow Him.

**The characteristics of the New Covenant surely cover the possibility of people teaching one another on several specific areas of knowledge and the Scriptures. However, this possibility does not authorize, on the part of the Lord, any people to be constituted or to constitute themselves as “masters,” “guides,” or “leaders” of other people's lives or even their own life.**

A good mathematics teacher, for instance, may be very beneficial for learners so that they correctly assimilate the working principles of mathematics. However, before God, the condition of being a good teacher does not confer or bestows to a person the right to be constituted as “master of the life of the students” in order to designate their ways of life.

A teacher, assessor, or professional in a specific segment should always be seen as an instructor of the subjects of a particular portion, for before God, none of them will ever be called to be the general “master” of the life of a Christian or the personal decisions that each one needs to make.

**Searching for information with “instructors, teachers, masters, doctors, or professionals in specific areas” is very different from putting oneself in**

the position in which they become the “masters” of the direction and decisions of a person. This last position, according to the instruction of Christ, should be sought by every individual in the Eternal Lord.

The children of God, ultimately, receive the instructions of the practical application of the knowledge in their lives from the Heavenly Father and the Lord Jesus Christ through the Spirit of the Lord, Who has been bestowed by the Eternal Lord to dwell in the heart of each person who receives Christ into his or her life.

*John 14: 26 But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you.*

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

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

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

*4 The LORD has made all for Himself, Yes, even the wicked for the day of doom.*

*5 Everyone proud in heart is an abomination to the LORD; Though they join forces, none will go unpunished.*

*6 In mercy and truth Atonement is provided for iniquity; And by the fear of the LORD one departs from evil.*

*7 When a man's ways please the LORD, He makes even his enemies to be at peace with him.*

*8 Better is a little with righteousness, Than vast revenues without justice.*

*9 A man's heart plans his way, But the LORD directs his steps.*

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A person may be acting in accordance with the will of God and be, for example, a chief or supervisor of a department of a company or even of the whole company. However, before God, a leading position does not make one the chief of the life of the people under one's partial supervision, nor does it give one the right to seek to determine what others should do or believe in the most diverse aspects of life.

A leader in some sphere of activity may have been appropriately established in that sphere, may have been placed in this position to watch over the correct functioning of all parts involved in these spheres, including people, but this, in the eyes of God and in the light of the New Covenant, does not and will never authorize him or her to try to be the head of people's life.

The goal is not to extend this subject very much at this point, but on the other hand, it is also interesting to observe how many people tend to transfer the decisions of their life to others to be guided by them and not by the Lord, as well as it is also interesting to see how always arise some of those who like to try to be the guides of the life of others, despite the Lord saying that they should not do so.

As mentioned earlier, **the Lord Jesus Christ, as the Unique Master of a Christian's life, in addition to teaching a Christian according to the Scriptures through the Holy Spirit in one's heart, may also choose to teach some aspects to people through others or from the wonders of the creation. However, the fact that persons are called to cooperate with the One Eternal Master does not make them, in the eyes of God, masters of the life of their fellow men.**

Just like when parents send their children to schools to be taught by teachers, and this does not make the teachers the parents of the students, so Christ grants cooperative gifts for teaching and gives people some tasks to teach each other, but never under the idea that this would be a way of transforming those who have been given the opportunity to teach into masters of the lives of other people.

**The fact that Christ bestowed gifts of apostles, prophets, evangelists, pastors, and masters to cooperate with Him at the beginning of the revelation of the Christian faith has never transformed those who have received and exercised these gifts as a foundation, apostles, masters, or leaders of the Christians' lives. They were only "sent" by Christ to a particular service and as fellow workers of the Unique Shepherd, Apostle, Teacher, and Guide of the life of all Christians, as well as the only foundation on which a Christian should build his or her life.**

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

*Colossians 1: 18 **And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence.***

*19 **For it pleased the Father that in Him all the fullness should dwell,**  
20 **and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross.***

*1 Corinthians 4: 1 **Let a man so consider us, as servants of Christ and stewards of the mysteries of God.***

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In the same way, also the Psalmist of the beautiful Psalm 23 already declared that, first of all, the Lord Himself was the One who guided, sustained, and taught him in his life.

Finally, for those who seek to live the Christian life in accordance with the will of God or those who want to study and to know the Christian concept of teaching others, we return to the thought of "the way of life and teaching of the New Covenant," in which **an individual may even learn from others about God and the Scriptures, and this can be very useful to some extent. However, the actual knowledge of God and God's personal direction for life comes primarily from personal experience of life of an individual with the Eternal Lord.**



According to the Scriptures about the New Covenant, God wants to personally and directly participate in the teaching or education of each of His children. And so, the whole approach to the Scriptures and the various subjects of life is quite distinct when it is carried out under the continuous and personal instruction of the Lord Jesus Christ through His Holy Spirit.

God Himself, through a relationship with each of His children, presents Himself available to provide the fundamental teaching, instruction, and direction so that, in Christ, each of them may also grow in the eternal life granted by the heavenly grace of the Lord.

*1 Peter 5: 10 But may the God of all grace, who called us to His eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen, and settle you.*

*John 17: 3 And this is eternal life: That they may know You, the only true God, and Jesus Christ whom You have sent.*

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Therefore:

*Psalms 27: 7 Hear, O LORD, when I cry with my voice! Have mercy also upon me, and answer me.*

*8 When You said, "Seek My face," My heart said to You, "Your face, LORD, I will seek."*

*Hebrews 8: 10 For this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people.*

*11 None of them shall teach his neighbor, and none his brother, saying, 'Know the LORD,' for all shall know Me, from the least of them to the greatest of them.*

## Bibliography

Note on Biblical Texts referenced:

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

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