

- Systemic Teaching about Christian Life -



The Christian in the World in General of Christians

Series:
The Life of the
Christian in the World

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General Considerations about Using This Material:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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.

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C1. General Expressions about the World

This material is part of the series of subjects on The Life of the Christian in the World, and in which, there are already exposed the themes on:

- ⇒ 1) The Core Principle of Life for a Christian in the World;
- ⇒ 2) The Law of Understanding;
- ⇒ 3) The Fellowship of Christians in the World.

Nevertheless, even though several practical issues of the life of the Christian in the world have already been approached in the subjects mentioned above, a more specific exposition about what is this world in which the vast majority of Christians are called to live has not yet been made, a point, regarding which, the only exception are those people who become Christians in the final moments of their lives on Earth, as was also the example of the criminal who was crucified on the cross beside the cross of Calvary of the Lord Jesus Christ, who, in the imminence of his death, turned to the Lord in order to obtain God's mercy for his life in eternity.

So, concerning the references to the world in which a person who becomes a Christian is called to live and walk, while still living in the natural body, or of flesh and blood, we may see that they are exposed in the New Testament by several words or expressions, of which it seems to us that the main ones are those presented below in conjunction with the commentary associated with Strong's lexicon in the Online Bible.

The first word or expression to be considered, then, for *the world* is the very word “*world*,” defined as follows:

kosmos:

*An apt and harmonious arrangement or constitution, order, government;
Ornament, decoration, adornment, that is, the arrangement of the stars, ‘the heavenly hosts’, as the ornament of the heavens;
The world, the universe ;
The circle of the earth, the earth;
The inhabitants of the earth, men, the human family;
The ungodly multitude; the whole mass of men alienated from God, and therefore hostile to the cause of Christ;
World affairs, the aggregate of things earthly;
The whole circle of earthly goods, endowments riches, advantages, pleasures, etc, which although hollow and frail and fleeting, stir desire, seduce from God and are obstacles to the cause of Christ.*

The second word or expression used for *the world* is the word “*Earth*,” in the sense of the place for the earthly habitation of human beings, defined as follows:

oikoumene:

*The inhabited earth;
The portion of the earth inhabited by the Greeks, in distinction from the lands of the barbarians; the Roman empire, all the subjects of the empire;
The whole inhabited earth, the world;
The inhabitants of the earth, men;
The universe, the world.*

And the third word or expression for *the world* is the word “age,” in the sense used in the expressions “*the end of this age*” or “*in the present age*,” defined as follows:

aion:

For ever, an unbroken age, perpetuity of time, eternity;

The worlds, universe;

Period of time, age.

Addressing life in the present world, life on Earth, or life in the present age or century, refers to carrying out an approach to expressions that, in different senses, are equivalent and are used several times even as synonyms.

Yet other expressions of the Scriptures that show a similar condition of life while a person still dwells in the earthly body are those in which the Scriptures refer to a person’s lifetime in the “*outward man*,” the “*earthly house*,” or the “*earthly tabernacle*,” in the sense that each individual’s human body is one’s earthly home or tabernacle while still living life in the body received through natural conception.

Therefore, generally speaking, **talking about the life of a Christian in the world in general is a way of referring to the life of a Christian while one is still alive in the natural sense, in the fleshly sense, in the sense of still having life in one’s physical body by which one came into the world.**

In this way, **although a Christian is called to believe in the Lord for the eternal salvation of one’s soul after life in the natural body, one is also called to receive life in Christ while still in the earthly body. And it is the latter aspect that the emphasis on the life of the Christian in the world in general aims to address.**

Despite the fragility of life in an earthly or natural body in relation to the world that surrounds a Christian, in Christ and through the Spirit of the Lord, one is called to live a life no longer in conformity with the world even though one is still in it, but a life quickened and strengthened in the Lord.

*Romans 8: 11 **But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.***

*2 Corinthians 4: 6 **For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.***

*7 **But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us.***

C2. The Delimitations of the Concepts about the World in the Scriptures

After seeing that the *world* to which the Scriptures most commonly refer is the *present world*, the *present age*, or the *world* in which a person is inserted while still living in a natural body, we may observe that this *world* is not composed only of physically or materially tangible aspects.

The so-called *world*, in which a Christian is called to live according to God's will, is not only expressed as a world of purely physical and natural aspects, but it is also composed of a set of human and spiritual attitudes and behaviors that surround the Christian life while still living in an earthly body.

As discussed several times in the subjects on the Gospel of God, the Lord Jesus Christ, from the heavenly kingdom of God, sustains all life and the entire universe through the word of His power, and without which, the *present world* could not subsist, showing us that nothing in the *world* is dissociated from the spiritual aspects that support it.

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

When a Christian is called to live a life according to God's will even while still in the *world*, he or she is not called to live a life composed only of so-called *natural* aspects and behaviors. A Christian in the *world* is called to live a life that receives spiritual support from God, for even while one is still alive in an earthly body, the Christian is also in a spiritual context.

Galatians 5: 16 I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh.

On the other hand, we can see that what the Scriptures call the *world* does not refer to everything that exists in the spiritual world, for the Lord Himself and His heavenly kingdom are not considered by God as part of what is called the *world* in the written word of the Lord.

What the Scriptures call the *world* or *present world*, despite the amplitude they attribute to it, present some limitations on what makes up and what does not make up the *world* in reference.

When the Scriptures mention the *world* or the *present age*, they already indicate that one of its characteristics is its temporality, both concerning its beginning and its end.

What in the Scriptures is called only as the *world* or the *present world* is delimited by a time, not including in it, therefore, what was before this *world* existed, nor what is to come after it.

The *present world*, in which Christians are called to live and walk as Christians while still in it, is a *world* that came to be constituted when a set of aspects was created and which will cease to exist when a part of these created aspects will come to be extinguished, as exemplified in the following texts:

Acts 17: 24 ***God, who made the world and everything in it, since He is Lord of heaven and earth, does not dwell in temples made with hands.***

Romans 1: 20 ***For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse, ²¹ because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened.***

2 Peter 3: 1 ***Beloved, I now write to you this second epistle (in both of which I stir up your pure minds by way of reminder),
2 that you may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the apostles of the Lord and Savior,
3 knowing this first: that scoffers will come in the last days, walking according to their own lusts,
4 and saying, "Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation."
5 For this they willfully forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water,
6 by which the world that then existed perished, being flooded with water.
7 But the heavens and the earth which are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men.
8 But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day.
9 The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.
10 But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.***

**11 Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness,
12 looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat?**

The *world* named by the Scriptures is not only composed of aspects that will be extinguished, as is the case, for instance, of the souls of the people who are considered part of this *world*. However, once many essential parts of what makes up the *world* are extinguished, the *present world*, in itself, will be considered extinct.

The Scriptures even mention the expression “*worlds to come*” associated with eternal times, but the *present world* has its origin in the creation carried out by God at the beginning of what is called the *present age* and has its end delineated when God will close the time of life of natural creation in earthly bodies as it is known in the current time.

Here, however, it is necessary not to fall back on the aspect that the so-called *world* is made up only of physical, material, or natural elements, for in this way, a smaller or lesser delimitation of what the *world* is would take place.

Thus, **although the reference in the Scriptures to the *world* is explicitly made to the natural, physical, and territorial matters in some situations, these are not the most expressive references to what is called the *world* in the written word of the Lord.**

Below, we exemplify some texts that refer to the *world* as a physical and territorial space, but under the observation that they do not represent the entirety of the references in the Scriptures to the term *world*:

John 21: 25 And there are also many other things that Jesus did, which if they were written one by one, I suppose that even the world itself could not contain the books that would be written. Amen.

Acts 11: 28 Then one of them, named Agabus, stood up and showed by the Spirit that there was going to be a great famine throughout all the world, which also happened in the days of Claudius Caesar.

Romans 10: 18 But I say, have they not heard? Yes indeed: "Their sound has gone out to all the earth, And their words to the ends of the world."

Acts 1: 8 "But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."

1 Peter 5: 9 **Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world.**

As we have already mentioned above, although the natural aspects of the *world* are also a part of what the Scriptures have considered more commonly under the concept of the *world*, they are not what the *world* properly is or do not express the *world* in the broadest, complete, and global sense according to what is exposed in the other parts of the same Scriptures.

We understand, then, that it is worth emphasizing here that **the so-called *world* in which a Christian is called to live according to the will of God is not only the natural *world* materially seen, but it is a set of several specific aspects that make up an environment in which a person is inserted while still living in an earthly body.**

To say that a Christian is called to live according to God's will in the present *world* is equivalent to saying that a Christian is called to live according to God's will also in the context that surrounds him or her while one is still alive in one's natural body, and not only in the life to come after the end of the natural life.

Thus, among the factors that show that the so-called *world* encompasses aspects that go beyond mere physical and material elements, it can be observed that the so-called *world* in the Scriptures, for example, is a *world* or a *set of aspects* in which sin and death entered and became part of it, as shown in the text below:

Romans 5: 12 **Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned.**

From the entrance of sin and death into the so-called *world*, this world became the target of domination by the ruler of the empire of darkness, who came to be called the *prince or ruler of this world* or the *god of this age*, as shown in the following examples:

John 16: 11 ... ***of judgment, because the ruler of this world is judged.***

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

2 Corinthians 4: 3 **But even if our gospel is veiled, it is veiled to those who are perishing,**
4 **whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them.**

From the moment that sin and death entered the *world*, what the Scriptures generally consider as the *world* also began to be under the sway of the devil, also exemplified in the texts below:

1 John 5: 19 **We know that we are of God, and the whole world lies under the sway of the wicked one.**

Revelation 12: 9 **So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him.**

And since the so-called *world* came to be associated with the empire of darkness, sin, and death, God, of course, made known to human beings some more aspects of the limits that define what the *world* is, showing that the Lord is not of this *world* and has no part in it.

John 8: 23 **And He said to them, "You are from beneath; I am from above. You are of this world; I am not of this world.**

From the coming of the Son of God in the flesh to Earth, as the Christ sent from God, the Lord explicitly clarified what in His eyes is most often called in the Scriptures the *world*, as well as that He is in no way part of this *world*.

The Lord Jesus Christ presented the definition of the *world* as being something below, not the eternal heavens, and something of which God is not a part, despite sustaining the life of those who are in the *present world* or are part of it.

John 14: 30 **I will no longer talk much with you, for the ruler of this world is coming, and he has nothing in Me.**
31 **But that the world may know that I love the Father, and as the Father gave Me commandment, so I do. Arise, let us go from here.**

Furthermore, another aspect that the Lord Jesus Christ exposed in the text of John 8, verse 23, which was seen a little above, is that **the *world* is also composed of those who are of the world, for if anyone can be part of the *world*, one is also part of what the *world* itself is.**

So, in turn, who is part of the *world* also defines some aspects of what the *world* itself is or how it is.

In other words, the people who are of the *world* are also what the *world* is, and they express, in parts, what is the very set of which they are part and help to constitute and maintain.

The *world* is, then, (1) the set that refers to earthly things in general, (2) to the creation in general, but it is also (3) the set that includes the performance of the so-called *ruler of this world*, (4) *the people of the world*, (5) *the attitudes and conceptions of these people over the centuries*, as well as (6) *the very action of sin and death that entered the world*.

The *world*, as a whole, despite the beauty that is in the creation that is contained in it, is also called something dark and where evil forces, both from people and from the spiritual empire of darkness, have great power of action.

Ephesians 6: 11 Put on the whole armor of God, that you may be able to stand against the wiles of the devil.

12 For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places.

The so-called *world* to which a Christian is called to live and walk according to the will of God is not only the natural *world* materially seen, but it is also the entire environment contrary to God in which a person finds oneself inserted while still in the condition of life in a natural body.

The *world* in which an individual who becomes a Christian is called to live and walk as a Christian is a temporal *world*, corrupted by sin, influenced by the empire of darkness, and also composed of the people who are an integral part of what makes up this very *world*.

Therefore, also in John's first letter, we find a definition of the *world* that goes far beyond the mere natural aspects that are also associated with it, as follows:

1 John 2: 16 For all that is in the world, —the lust of the flesh, the lust of the eyes, and the pride of life, —is not of the Father but is of the world.

17 And the world is passing away, and the lust of it; but he who does the will of God abides forever.

According to the text of 1John, the *world* is also a set of lusts or passions that do not come from the Heavenly Father, but, instead, come from other parts of the *world*, that is, from the people who make up the *world* and the darkness who act influencing the people who *are of the world*.

Similarly, in a text of Paul's letter to Titus, another from the book of James, and yet another from Peter, we see, respectively, that the expressions *worldly*, *lust*, and *the world* go hand in hand, as follows:

Titus 2: 11 For the grace of God that brings salvation has appeared to all men,

12 teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, ...

- James 4: 1 Where do wars and fights come from among you? Do they not come from your desires for pleasure that war in your members?*
2 You lust and do not have. You murder and covet and cannot obtain. You fight and war. Yet you do not have because you do not ask.
3 You ask and do not receive, because you ask amiss, that you may spend it on your pleasures.
4 Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God.
5 Or do you think that the Scripture says in vain, "The Spirit who dwells in us yearns jealously"?
6 But He gives more grace. Therefore He says: "God resists the proud, But gives grace to the humble."

2 Peter 1: 4 ... by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust.

Finally, not just regarding its passions and lusts, we see that the *world* is also characterized by its set of (1) teachings or rudiments, (2) its wisdom, and (3) by the spirit contrary to God that operates in the *world* in reference, as also exemplified below:

Colossians 2: 8 Beware lest anyone cheat you through philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ.
9 For in Him dwells all the fullness of the Godhead bodily.

1 Corinthians 3: 19 For the wisdom of this world is foolishness with God. For it is written, "He catches the wise in their own craftiness".

As much as “*in the world,*” in the natural sense, there are many wonders of nature and many delights that even bring joy to human beings and that God Himself granted them to be appropriately used, the “*world,*” in the broader sense of the set of definitions associated with the term, does not aim to be beneficial to human beings, because if an individual follows the ways, passions, and teachings of the *world*, these aspects will not lead that person to eternal salvation in God of one's soul. On the contrary, they will conduct an individual to deceit according to the spirit of deception that there is in the *present world*.

The *joy of the world* is fleeting, temporal, and which at most leads people to achieve crowns, prizes, or rewards that become corrupted or are corruptible, considering here yet that even the *sorrow of the world* is not beneficial to those who surrender to it.

Proverbs 15: 21 ***Folly is joy to him who is destitute of discernment, But a man of understanding walks uprightly.***

Proverbs 14: 12 ***There is a way that seems right to a man, But its end is the way of death.***

13 ***Even in laughter the heart may sorrow, And the end of mirth may be grief.***

2 Corinthians 7: 10 ***For godly sorrow produces repentance leading to salvation, not to be regretted; but the sorrow of the world produces death.***

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.***

When the Scriptures teach us that a Christian is called to live according to God's will while still in the *world*, they teach us that the Christian life goes far beyond a Christian living a life according to the challenges of natural life and the challenges of living in an earthly body, but it encompasses living and walking in the Lord despite still being in the context and environment of an evil and dark *world* that surrounds him or her.

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

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

Since more aspects about the *world* that are most frequently referenced by the Scriptures are also described in the subjects on the Gospel of the Creator, the Kingdom of God, the Lord's Righteousness, Peace, in the theme entitled Conscious of the Context of Life and Destination of the New Creature, and still in the other subjects of this series on The Christian's Life in the World, we would like, then, not to extend ourselves further in this chapter about the *world* in itself, also aiming to keep the main focus on the Christian's very life in this *world* exposed above.

C3. The Christian in the World of Which He Is No Longer a Part

After knowing that people may also constitute or be part of what is more commonly called the *world* in the Scriptures, it becomes evident how essential it is to discern regarding which part of the world the Lord Jesus Christ came to bring light and salvation of the kingdom of God in the first place, as shown in the texts below:

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

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."

Since the world was corrupted by sin and, consequently, by death, incurring in subjection to darkness, it also placed itself in the condition of needing God's light and salvation.

Nevertheless, an aspect that is notorious in the texts that speak of the coming of the light and the salvation of God to the world is the fact that these texts refer to the world in general, but then also show that it is for the salvation of a part of the world that the light and the salvation of God came into the world first, as follows:

1 Corinthians 1: 21 For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe.

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

John 6: 33 For the bread of God is He who comes down from heaven and gives life to the world.

John 6: 51 I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world.

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.**

When the Scriptures show us that the Lord loved the world to the point of sending salvation to it, they also show us, at the same time, that it is the people of the world whom God loved, and that it is for them and to them that the Lord firstly sent His light and salvation.

1 Timothy 1: 15 **This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.**

When the Scriptures show us that the Lord loved the world to the point of sending salvation to it, this love, of course, does not include loving the world in the sense of its rudiments, sin, death, passions or lusts, lies, or the darkness that also makes up the world. God's salvation was not granted to save these aspects of the world but to save people from these aspects since eternal love does not rejoice, enjoy, or is associated with unrighteousness.

1 Corinthians 13: 4 **Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up;**
5 does not behave rudely, does not seek its own, is not provoked, thinks no evil;
6 does not rejoice in iniquity, but rejoices in the truth.

In the previous chapter, we already saw that Christ came into the world, but He never became the world or came to be of the world, or even came to have a part with the world.

The so-called *world* is subject to darkness and unrighteousness. And there is no way for light and darkness or righteousness and unrighteousness to establish fellowship between them.

2 Corinthians 6: 14 **Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness?**

After the world, in the broadest sense of the term, has been corrupted by sin and death, it is no longer liable to be saved, for the world itself has also become an expression of what opposes and resists God.

When the Scriptures say that the Lord Jesus came to bring light and salvation to the world, they also explain that He came to bring light and salvation to the people of the world so that they can be saved and set free from the world that, in the broader sense, cannot be saved.

In the sense of the global set of everything that has become part of it, the Scriptures teach us that the world will pass or be destroyed because of its corrupted condition, as was also seen in the previous chapter.

Therefore, **the salvation coming from God to the world is the salvation that allows people to be saved from continuing to be part of the world. It is the salvation that unbinds or frees a person from being rooted or remaining grounded in the corrupt or perverse world.**

*Galatians 1: 3 **Grace to you and peace from God the Father and our Lord Jesus Christ,**
4 **who gave Himself for our sins, that He might deliver us from this present evil age, according to the will of our God and Father.***

Although God wants Christians to also take good care of the natural aspects of the world in which they still find themselves while still living in the natural body, God's salvation is not offered to people to save the world itself but to be saved from the world in which they still are, and that, in due time, they may also enjoy the eternal salvation that follows after their life in the present world.

The salvation that Christ brought from God to the world is so that people who believe in Him may also become similar as He was in the world, that is, being in the world but without actually being part of the world.

*1 John 4: 17 **Love has been perfected among us in this: that we may have boldness in the day of judgment; because as He is, so are we in this world.***

When a person receives Christ, and therefore also becomes a Christian, one ceases to be world or ceases to be part of the world to become a child of God according to the new birth in Christ, standing out here, then, that the only way a person can be saved from the world is to stop being world through the Heavenly Gospel.

A child of God cannot be world or part of the world, in the global sense of what the world is, because a person cannot be part of something that is contrary to God and will be destroyed, and yet, at the same time, wanting to be part of the Lord's heavenly and eternal family.

If a person rejects the offer of light and salvation that Christ came to bring into the world, one remains to be world. However, if one accepts Christ's offer in one's heart, one ceases to be world to receive the status of a child of God according to the birth from God and not according to the flesh.

John 1: 10 He was in the world, and the world was made through Him, and the world did not know Him.

11 He came to His own, and His own did not receive Him.

12 But as many as received Him, to them He gave the right to become children of God, to those who believe in His name:

13 who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

John 3: 19 And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed.

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

Paul, an apostle of the Lord Jesus Christ, teaches us the principle that a person who receives Christ is no longer world when he says that, through Christ, the person died to the world and the world was crucified to him or her along with the crucifixion of Christ on the cross of Calvary.

Galatians 6: 14 But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world.

Therefore, **recognizing that a Christian who still has life in a natural body is in the world, but is no longer part of the world, is one of the first and most essential principles that every Christian should understand to knowing how to behave in the time that one still is in the world, without, however, being of the world.**

There is a vast difference between the condition of a person being in the world as someone who is part of the world and the condition of being in the world as someone who is no longer part of it.

A Christian in the world is still in a dark and wicked world, but this is very different from being part of this world.

The Scriptures teach us that a Christian is like an outsider or pilgrim in the present world and that it is concerning the conduct of the place to which one came to belong, and not the world, that this Christian should adopt one's way of living and walking even still being in the present age.

1 Peter 2: 11 Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul,

12 having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by your good works which they observe, glorify God in the day of visitation.

For people who are in the world and are still part of it, the light and salvation of God in Christ is announced to them so that they may believe in the Lord and the offer of His Gospel. However, by actually receiving the Lord's salvation, a person simultaneously also ceases to be of the world, for the Holy Spirit that is bestowed on the hearts of the saved individuals cannot be received by a person who remains an integral part of the so-called *world*.

1 Timothy 3: 16 And without controversy great is the mystery of godliness: God was manifested in the flesh, Justified in the Spirit, Seen by angels, Preached among the Gentiles, Believed on in the world, Received up in glory.

John 14: 17 ... the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you.

Romans 5: 5 Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us.
6 For when we were still without strength, in due time Christ died for the ungodly.
7 For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die.
8 But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.

A person can be willing to believe in Christ while still a sinner, can choose to receive salvation while still being part of the world. However, by receiving God's salvation, one is delivered from the world in order to receive the Holy Spirit in one's heart, for receiving the Holy Spirit in the heart is an exclusive condition for those who are no longer the so-called *world*.

In this way, the ignorance about God and the condition of remaining in a situation that prevents a person from receiving Christ and the Holy Spirit in the heart is, undoubtedly, one of the vilest and terrible aspects that characterize what actually is most commonly called the *world* in the Scriptures.

1 John 3: 1 Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know Him.

The Lord Jesus Christ, several times, mentioned directly and objectively the condition that those who believe in Him receive before God as heavenly children of the Lord. However, similarly, He also always clarified what their position becomes concerning the world.

John 15: 19 ***If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you.***

- John 17: 9* ***I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours.***
- 10 And all Mine are Yours, and Yours are Mine, and I am glorified in them.***
- 11 Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name those whom You have given Me, that they may be one as We are.***
- 12 While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled.***
- 13 But now I come to You, and these things I speak in the world, that they may have My joy fulfilled in themselves.***
- 14 I have given them Your word; and the world has hated them because they are not of the world, just as I am not of the world.***
- 15 I do not pray that You should take them out of the world, but that You should keep them from the evil one.***
- 16 They are not of the world, just as I am not of the world.***
-

Still, in addition, we inform that a series of other aspects about the world from which a person is saved and freed when one believes in the Lord Jesus Christ and becomes part of the Lord's kingdom can be found in more detail in the subjects on The Gospel of the Kingdom, Righteousness, and Salvation offered to all human beings by the Lord.

- Galatians 1: 3* ***Grace to you and peace from God the Father and our Lord Jesus Christ,***
- 4 who gave Himself for our sins, that He might deliver us from this present evil age, according to the will of our God and Father,***
- 5 to whom be glory forever and ever. Amen.***

C4. The Essence of the Call to Be in the World Without Being of the World

After a person becomes a Christian and begins to be instructed by the Lord that one no longer belongs to the world or is no longer considered the world, despite still dwelling in it, it is the Lord's intention to also instruct that person in the new way of life that is available to him or her to live even while still living in the world.

And the life of the Christian in the world in general, without one being of the world indeed, encompasses all areas of one's life as a human being in the present age or in the time of life one is granted to live before one's natural death, showing us the Lord, that, in everything, the Christian is called to live according to the will and Spirit of God, and not according to the will of the world or the spirit contrary to God that works in the world, as exemplified in the following texts:

1 Corinthians 10: 31 **Therefore, whether you eat or drink, or whatever you do, do all to the glory of God.**

Colossians 3: 17 **And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him.**

1 Peter 4: 1 **Therefore, since Christ suffered for us in the flesh, arm yourselves also with the same mind, for he who has suffered in the flesh has ceased from sin,
2 that he no longer should live the rest of his time in the flesh for the lusts of men, but for the will of God.**

1 John 4: 3 **... and every spirit that does not confess that Jesus Christ has come in the flesh is not of God. And this is the spirit of the Antichrist, which you have heard was coming, and is now already in the world.**

Since the world is also made up of philosophies, cultures, and traditions according to men and which resist the will of God, also called the rudiments of the world, it is necessary that the Christian does not conform to the present age, but that one comes to be transformed by the renewing of one's understanding with the teaching that comes from God and with what the Lord grants him or her together with this teaching.

Romans 12: 2 **And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.**

*Colossians 2: 8 Beware lest anyone cheat you through philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ.
9 For in Him dwells all the fullness of the Godhead bodily.*

For a Christian to grow in the experience of the good, pleasing, and perfect will of God, it is not enough for him or her to know that one no longer belongs to the world, however representative this conviction might be. After a person receives Christ in one's life and becomes a Christian, it is also necessary for one to go ahead and not conform to this world, bearing in mind, however, that this non-conformity to the world implies first approaching that of which the Christian became a part when one ceased to be of the world and not only the non-adherence to the things of the world.

*Colossians 2: 20 Therefore, if you died with Christ from the basic principles of the world, why, as though living in the world, do you subject yourselves to regulations,
21 ("Do not touch, do not taste, do not handle,"
22 which all concern things which perish with the using), according to the commandments and doctrines of men?
23 These things indeed have an appearance of wisdom in self-imposed religion, false humility, and neglect of the body, but are of no value against the indulgence of the flesh.
3: 1 If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God.
2 Set your mind on things above, not on things on the earth.
3 For you died, and your life is hidden with Christ in God.*

At this point, we also understand that it is relevant to highlight that **when the theme of the Christian's life in the world in general is addressed, not only the Christian's direct relationship with the world is being addressed, but the Christian's global or general life while one is still in the world, even though one is no longer considered of being world.**

The Christian's life in the world in general is a temporary condition in which one finds oneself while one still has life in the natural body, but in this condition, one is not called to relate only to the world.

The life of a Christian, while one is still in the world, encompasses at least:

- 1) This Christian's individual relationship with God;
- 2) A Christian's relationship with oneself;
- 3) The marital relationship of those who are married;
- 4) The family relationship;
- 5) The relationship with other Christians or with the family of God;
- 6) The relationship with a profession;
- 7) The relationship with people in general;

- 8) **The relationship with the created world or nature;**
 9) **Even one's positioning regarding the agents and forces of darkness.**

As we have seen before, the global set called the world is vile, tenebrous, subject to rulers who follow forces from the heavenly regions of evil. And it is in this environment or context that the Christian is called to live and walk according to the will of God, which can only be accomplished if a person allows the Lord to instruct him or her according to the heavenly kingdom which also does not belong to the world.

Considering that a Christian no longer belongs to the world from the moment one joins Christ, the instruction, according to the will of God, does not come from the world to know how to live and walk in the world concerning the different relationships to which the Christian is exposed, but from the very God who called the Christian to live and walk according to the heavenly will.

And **since the Lord God is the very source of life and instruction of the Christian for one's life in the world, it is also the being united or in fellowship with the Lord that expresses the essential aspect of the Christian's call to be in the world without, however, being of the world,** as also shown in the following text:

1 Corinthians 1: 26 **For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, are called.**
27 **But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty;**
28 **and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are,**
29 **that no flesh should glory in His presence.**
30 **But of Him you are in Christ Jesus, who became for us wisdom from God, and righteousness and sanctification and redemption,**
31 **that, as it is written, "He who glories, let him glory in the LORD."**

The person who is still part of the world is an individual who lives as one who is without substantial hope and without God in the world. However, once someone ceases to be of the world through Christ, the Lord does not leave him or her unattended, and, on the contrary, He considers him or her to be one of His own family.

Ephesians 2: 12 **... that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world.**
13 **But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.**

...

19 **Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God.**

The essence of the Christian's life in the world, without, however, being of the world, is to be of God in Christ Jesus in order to be supported by the Lord to live and walk in the world.

If someone rejects Christ to continue to be of the world, one is also like one who is without God in the world. And being like one without God in the world, there is also no substantial hope for him or her, for the world will perish and pass away.

There are many details to be learned for a life in the world without actually being of the world. However, without being of Christ and without fellowship with Christ, no person is able to live a life according to the will of God, which makes us remember one more time the texts below:

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.

Romans 8: 6 For to be carnally minded is death, but to be spiritually minded is life and peace.

7 Because the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be.

8 So then, those who are in the flesh cannot please God.

9 But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His.

10 And if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness.

11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live according to the flesh.

13 For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live.

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

A Christian is not called to be in the world to which one no longer belongs to lead one's life according to one's own understanding and strength or according to the precepts of the very world from which one was delivered, but to be in the world knowing and practicing the condition of being of God in Christ and abiding in Christ despite being in a carnal and dark world that surrounds him or her.

Only through Christ and in Christ can a Christian live and walk according to the will of God in the world that opposes God, and this is the central aspect of the Lord's call for Christians to experience while still in an earthly body.

God only calls a Christian to be in the world (which is contrary to the Lord and the Christians) because one can be in the world by being in the Lord and being of the Lord, who is Sovereign and Conqueror over this world.

*1 John 4: 9 **In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him.***

*1 John 4: 4 **You are of God, little children, and have overcome them, because He who is in you is greater than he who is in the world.***

*5 **They are of the world. Therefore they speak as of the world, and the world hears them.***

*6 **We are of God. He who knows God hears us; he who is not of God does not hear us. By this we know the spirit of truth and the spirit of error.***

*7 **Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God.***

Being united with God and abiding in Him, through the Lord Jesus Christ, is what enables a person to overcome the world that opposes God and one's own life.

It is the present trust in Christ, the continuous and confident faith to abide in Christ, and not only believing that Christ has done great deeds in the past, that enables a person to achieve victory in the Lord over the world, even though one still inhabits the world.

*1 John 5: 4 **For whatever is born of God overcomes the world. And this is the victory that has overcome the world, our faith.***

*5 **Who is he who overcomes the world, but he who believes that Jesus is the Son of God?***

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

So, who is the one that overcomes the world? Is it not the one who believes that Christ is the Son of the Only Living God and that He was so not only in the past?

Thus, **there is no way to approach the topic of the Christian in the world in general without mentioning again that this position can only be sustained if a Christian also lives and walks in the world in Christ and through Christ**, which drives us once again to the first subjects of the present series, namely: The Core Principle of Life for a Christian and The Law of Understanding.

Colossians 3: 2 **Set your mind on things above, not on things on the earth.**

3 For you died, and your life is hidden with Christ in God.

4 When Christ who is our life appears (or will manifest Himself), then you also will appear (or be manifested) with Him in glory.

Colossians 3: 11(b) ... **but Christ is all and in all.**

Yet another way of saying what was said in the last paragraphs is to refer to the fact that a Christian can only experience life according to God's will if one lives and walks in the world according to God's grace, remembering also that Christ is the very expression of God's grace to us, as also approached more fully on the subject on The Gospel of God's Grace and of which we mention some texts below:

2 Corinthians 1: 12 **For our boasting is this: the testimony of our conscience that we conducted ourselves in the world in simplicity and godly sincerity, not with fleshly wisdom but by the grace of God, and more abundantly toward you.**

Ephesians 2: 5 ... **even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), ...**

John 1: 15 **John bore witness of Him and cried out, saying, "This was He of whom I said, 'He who comes after me is preferred before me, for He was before me.'"**

16 And of His fullness we have all received, and grace for grace.

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

Whoever receives Christ, receives the source of the abundance of God's grace for one's life still on Earth. And whoever receives God's grace and remains connected to this source, which is Christ, this is the one who is also called to reign in life in the time that one is in the world, remembering that reigning is not exercising domination over one's fellow men, but achieving a life according to the will of God, for whoever does the will of God does not pass away with the world when it passes away forever.

Romans 5: 17 **For if by the one man's offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.**

18 Therefore, as through one man's offense judgment came to all men, resulting in condemnation, even so through one Man's

righteous act the free gift came to all men, resulting in justification of life.

19 For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous.

20 Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more,

21 so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.

6: 1 What shall we say then? Shall we continue in sin that grace may abound?

2 Certainly not! How shall we who died to sin live any longer in it?

1 John 2: 17 And the world is passing away, and the lust of it; but he who does the will of God abides forever.

C5. Purposes for the Christian To Be in the World in General Even No Longer Being of this World

Given the challenges that exist for a Christian to be present in the corrupted world, no longer being part of the world, some people could initially think that staying in it would no longer be the best alternative for a Christian's life.

Nevertheless, when we come to see the presence of a Christian in the world in line with God's purposes for this Christian still remaining in the present age, we can see that the permanence of a Christian in the world is not a punishment as if it were a trial of fire that one is called to overcome to be saved.

At various points in the Scriptures, we can see that a Christian's permanence in the world also reflects an opportunity and privilege granted by God for this Christian to act as a co-worker with God. And this, so that the proclamation and witness of God's salvation, directed to the world, may become more widely known to other people in the world or to people who are still world and who, therefore, need this salvation.

Although the mission to convince the world of sin, of the righteousness that is in Christ for salvation, and the judgment of salvation that a person can obtain by believing in Christ is a work appointed by the Lord above all to the Holy Spirit, God intended that the dissemination of His Gospel, as well as the witness about it, also occur through those who have already reached it and who have already benefited from this Gospel, as already described on the subjects on The Foolishness of the Preaching of the Gospel of God and Fellowship of Christians in the World, as well as is exposed once again in the following text:

- John 17: 15 **I do not pray that You should take them out of the world, but that You should keep them from the evil one.***
- 16 **They are not of the world, just as I am not of the world.***
- 17 **Sanctify them by Your truth. Your word is truth.***
- 18 **As You sent Me into the world, I also have sent them into the world.***
- 19 **And for their sakes I sanctify Myself, that they also may be sanctified by the truth.***
- 20 **I do not pray for these alone, but also for those who will believe in Me through their word;***
- 21 **that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me.***
- 22 **And the glory which You gave Me I have given them, that they may be one just as We are one:***
- 23 **I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me.***
-

In the prayer that the Lord Jesus Christ did for those who were no longer of the world because they believed in Him, as well as for those who would similarly experience the same fact in future times, **the Lord explicitly asked the Heavenly Father to**

keep Christians in the world for these to be “one with the Lord,” but this, so that they could serve as a witness so that the world would come to believe in Him, that is, so that more people in the world would come to believe in Him to be saved too.

Something interesting to note in the last text above is that Christians, when they receive Christ, cease to be of the world, but at the same time, while still remaining in the world, they are also seen by Christ as sent into the world, just as He Himself was sent into the world to be a witness of God, of salvation, and the newness of life offered by our Heavenly Father through the Gospel.

When the Lord still allows a person to remain in the world after one ceases to be of the world, the Lord does not want this individual to isolate oneself from all the relationships one has in the world, but that this Christian, being united to Christ and the Heavenly Father, may be guided in the world to live and walk in such a way that people may see those who are one with the Lord so that they too may know more about Christ to come to believe in Him as Lord and Savior and also to enter into personal fellowship with God.

In other words, **the Lord Jesus Christ prayed to the Heavenly Father asking Him to let Christians on Earth, in the world, or the present age for them to be lights that point to the Lord so that they also cooperate for others to see Christ and, by seeing Him, they similarly may come to believe in Him.**

The Lord Jesus Christ Himself directly said these words to His disciples while He Himself was in the flesh in the world:

*Matthew 5: 13 **You are the salt of the earth; but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men.***

*14 **You are the light of the world. A city that is set on a hill cannot be hidden.***

*15 **Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house.***

*16 **Let your light so shine before men, that they may see your good works and glorify your Father in heaven.***

The Lord Jesus did not ask or does not ask His disciples to hide from the world. On the contrary, the Lord instructs them to let their light, which is the Lord Himself in them, be reflected in every moment of their lives and in every deed they perform. And this, so that people may see the same eternal light of salvation and, thus, may choose also to glorify, through the salvation and grace that is in Christ Jesus, the Father who is in heaven.

A Christian who practices the work of believing in Christ and remains faithful to it and the eternal justification provided through Him, through faith, does not perform works according to God's will to achieve one's salvation, for one is saved by grace and by faith in the Lord. Instead, a Christian lives and walks according to the will of God because this is the right thing to do and so that one may reflect the testimony of the life of Christ that is in one's heart so that others may also come to know Christ.

The Lord keeps Christians in the world to be light precisely amid a perverted and corrupt generation that needs this light, as we are also taught through Paul in the following text:

Philippians 2: 15 ... that you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world.

Although the world is in darkness and subject to many actions of evil, light can be shed on it so that people have the opportunity to believe in Christ and, thus, choosing to cease to be world to also belong to God.

And it is also through Christians that the Lord notifies the world of the salvation and life that is in Christ so that people may believe in Him and so that, by believing, they can pass the judgment that will come upon all those who remain rejecting the Lord Jesus Christ.

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

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

In many ways, God has always announced and notified the world that His will is for everyone to come to the knowledge of the truth and through it be saved, a context in which too, beginning with their prayers and the witness through their lives, Christians are called to become part of God's work before the world so that all may know Christ so that, through grace and faith in Him, they may be saved.

*1 Timothy 2: 1 Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men,
2 for kings and all who are in authority (or in eminence), that we may lead a quiet and peaceable life in all godliness and reverence.
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.*

The work of salvation can only be carried out by the Lord. However, the announcement of salvation and how it can be achieved in Christ can be announced and witnessed through acts in the lives of Christians in the world, starting, first of all, with prayers and supplications on behalf of all before Him who can provide salvation to all who believe in Him.

There are still several other expressions that talk about the purpose of Christians being in the world on behalf of the “world” that needs to be saved, that is, on behalf of people who are still without Christ, and of which we further illustrate two more below:

2 Corinthians 2: 15 For we are to God the fragrance of Christ among those who are being saved and among those who are perishing.

*2 Corinthians 3: 2 You are our epistle written in our hearts, known and read by all men;
3 clearly you are an epistle of Christ, ministered by us, written not with ink but by the Spirit of the living God, not on tablets of stone but on tablets of flesh, that is, of the heart.*

Through little gestures and daily actions, through more specific actions of the proclamation of the Gospel, through the teaching of parents to their children about the Lord, His salvation, and the newness of life He offers, through the personal firmness of faith in Christ, through love among Christians, and through Christians standing in righteousness before God and their fellow men, God's appointed salvation for the world can be witnessed and announced. And it is also for this that the Christian is called and has the privilege of being a co-worker with the Lord while one is still in the world, but without, however, being of the world.

When Christians are willing to live and walk in the world under God's direction or His will, they also cooperate with the Lord's will so that His eternal salvation becomes more widely experienced, known, and announced in the world, for the witness of their life of faith and their love for the Lord may even go where they themselves cannot go.

*Philippians 1: 3 I thank my God upon every remembrance of you,
4 always in every prayer of mine making request for you all with joy,
5 for your fellowship in the gospel from the first day until now,
6 being confident of this very thing, that He who has begun a good work in you will complete it until the day of Jesus Christ;
7 just as it is right for me to think this of you all, because I have you in my heart, inasmuch as both in my chains and in the defense and confirmation of the gospel, you all are partakers with me of grace.
8 For God is my witness, how greatly I long for you all with the affection of Jesus Christ.*

9 *And this I pray, that your love may abound still more and more in knowledge and all discernment,*
 10 *that you may approve the things that are excellent, that you may be sincere and without offense till the day of Christ,*
 11 *being filled with the fruits of righteousness which are by Jesus Christ, to the glory and praise of God.*

...
 27 *Only let your conduct be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of your affairs, that you stand fast in one spirit, with one mind striving together for the faith of the gospel,*
 28 *and not in any way terrified by your adversaries, which is to them a proof of perdition, but to you of salvation, and that from God.*
 29 *For to you it has been granted on behalf of Christ, not only to believe in Him, but also to suffer for His sake,*
 30 *having the same conflict which you saw in me and now hear is in me.*

Romans 1: 7 *To all who are in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.*

8 *First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.*

C6. How to Live and Walk According to the Will of God in the Various Challenges that Are in the Life of the Christian in the World?

When we come to approach the fellowship of Christians while they are still living in the world, we may see that there is a wide variety of aspects to be observed in the practice of this fellowship, but which are somehow similar for Christians wherever they live. However, when we come to see the life of Christians in the world in general, we can see that the circumstances in which they may find themselves vary in an even broader way and, in many cases, even involve most of the time of their lives.

When the Lord instructs a Christian to live and walk in the world according to the will of the Heavenly Father and the kingdom of God, this encompasses the lives of Christians everywhere, in the most varied peoples, in the most diverse professions, and the most diverse activities in their daily lives.

The Christian's life in the world according to God's will, as mentioned in previous chapters, ranges from one's personal relationship with the Lord to the most diverse relationships and activities one encounters during one's life.

Given this, surely, **no manual or set of books that eventually could be produced in the world could predict in advance all the circumstances, situations, and challenges that a person faces in one's life, let alone all the challenges that the sum of people in each generation comes across.**

After the departure of the Hebrew people from Egypt, the members of this people asked the Lord to grant them a set of laws and rules, later called the Law of Moses, so that they could live a life of righteousness based on this law. However, as amply demonstrated in the Scriptures, this way of life was never successful due to the fact that it was contrary to what is necessary to the very dynamics and breadth of life.

Thus, **if we look closely at the Scriptures in the face of the breadth of aspects that the life of a Christian in the world may come across, we can see that the possible way for this life to be lived ends up falling again and again into a life of dependence, of permanence, and fellowship with the Lord**, as we have already mentioned several times and as exemplified once again with some texts below:

*Micah 6: 8 **He has shown you, O man, what is good; And what does the LORD require of you But to do justly, To love mercy, And to walk humbly with your God?***

*Matthew 11: 28 **Come to Me, all you who labor and are heavy laden, and I will give you rest.***

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

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

The alternative of walking primarily by human knowledge or written knowledge has been an attempt that human beings have sought to follow for a long time, but which invariably does not work out for them to achieve what God would grant them if they were willing and accepted to be guided in a living or dynamic way by the Lord.

Even though a part of it points to life in God and may cooperate with people's natural life, human knowledge or written knowledge is not capable of granting heavenly life itself, just as Christ clearly taught us.

John 5: 39 ***You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me.***

40 ***But you are not willing to come to Me that you may have life.***

The how or the way for a Christian to live and walk in the world cannot simply be put “in the letter,” for “the letter” alone, dissociated from the “effective life,” leads to death.

The “letter” or “transcribed knowledge” may point to life and may point the way to life to be achieved, but mere knowledge about life cannot produce what life actually does and cannot lead a person to experience how effectively true life can guide him or her.

Only the Lord's leading, through His Spirit, can lead in life to life, as explained in more detail in the subject entitled The Letter or Life, which also applies to the life of the Christian in the world in general under the New Covenant of life in the Lord.

2 Corinthians 3: 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.***

The exact way each person should live and walk at every moment and every stage of one's life can only be achieved through fellowship with the Lord Jesus Christ through the Holy Spirit, whom God bestows on the hearts of those who unite with the Lord and, therefore, cease to be world.

Nevertheless, so that people understand the centrality and essentiality of life guided and lived through Christ or in Christ, and also to give us greater certainty that we are on the path that the Lord is guiding us, the Lord has abundantly granted us His Scriptures which were written under the inspiration of the Holy Spirit.

So that our faith may be more and more firmly rooted directly in Christ, the Lord also confirms to us, through His word that was recorded in writing in the respective past centuries, what proceeds and what does not come from Him.

In the sense that we become even more instructed by very firm and consolidated parameters about our Heavenly Father, the Lord Jesus Christ, and the Holy Spirit, as well as on how we can be guided by God to live and walk properly in the world, the Scriptures have a role of great importance and support to the life of the Christian.

The Scriptures teach us that it is in Christ that our direction of life is, that Christ is the Way, that Christ is Lord and the Shepherd who instructs those who believe in Him and follow Him, and that it is Christ who gives the words that the Holy Spirit is instructed to teach and pass on to us, and so on.

The Lord Jesus Christ Himself prayed to the Heavenly Father, according to the text of John 17 that we saw in the previous chapter, so that the Father would show His glory to those who believed in Him or would come to believe in Him so that they would understand how important it was to each one of them also to be one with Him, as He is with the Heavenly Father, as is also amply explained on the subject on The Gospel of the Glory of God and the Glory of Christ.

The Scriptures assuredly are given to us for edification, and all of them are useful for teaching and instruction. However, this occurs when this teaching and instruction serve as a support and cooperation for a Christian to understand that His Lord Jesus Christ is trustworthy to lead him or her throughout one's life, including one's condition as a Christian in the most diverse aspects of one's life in the world.

On the other hand, a Christian should never consider making the written teachings their full portion of how to live and walk in the world. In the Scriptures, we find many instructions on how to walk with the Lord or in the Lord or even through the Lord. And these teachings are of incalculable value, contribution, protection, and security. However, when a person begins to want to understand how one can live and walk as a Christian in the world only through parts of the Scriptures, without a living and continuous fellowship with the Lord, one begins to distance oneself from the very purpose of the call of having come to become a Christian.

The Scriptures, concerning a Christian life in the world according to God's will, teach how to have safe and living fellowship with the Lord for this life, but they are never given to a person to try to follow the instructions of these Scriptures by oneself and without living, dynamic, or continual instruction from the Lord.

Although the central and essential principles of a Christian's life in the world are similar for every Christian, the main one being to live and walk in Christ and according to His righteousness, the diversity of application of the principles and the moments in which each of them should be used more intensely are countless. And only under the personal and living direction of Christ will a person be able to discern the proper application in each of the moments when they are needed.

The principles, instructions, or commandments contained in the Scriptures for Christians provide support and assurance for a person not to listen to worldly spirits who oppose Christ, as well as support for how a person may abide in Christ and remain being guided by Christ through the Holy Spirit. But once again, knowledge of the Scriptures is not given so that this knowledge may be a substitute for the Lord's living, personal, and continuous guidance.

The Heavenly Father and the Lord Jesus Christ, through the Holy Spirit, will never lead a person against the principles that the Lord established for Christians in the Scriptures, but, still, a Christian, to live and walk in the world in the face of so many different circumstances, needs the living direction of God to apply what is in conformity with the Scriptures appropriately, as one of the psalmists also teaches us, namely:

*Psalms 119: 35 **Make me walk in the path of Your commandments, For I delight in it.***

*36 **Incline my heart to Your testimonies, And not to covetousness.***

*37 **Turn away my eyes from looking at worthless things, And revive me in Your way.***

*38 **Establish Your word to Your servant, Who is devoted to fearing You.***

*39 **Turn away my reproach which I dread, For Your judgments are good.***

*40 **Behold, I long for Your precepts; Revive me in Your righteousness.***

*41 **Let Your mercies come also to me, O LORD, Your salvation according to Your word.***

*42 **So shall I have an answer for him who reproaches me, For I trust in Your word.***

*43 **And take not the word of truth utterly out of my mouth, For I have hoped in Your ordinances.***

If a Christian would not need the Lord's life and living direction in one's life in the world and could only live and walk by pre-defined commandments, one effectively would not need God, because by the law one would live, as was the proposition in the Law of Moses that never managed to lead anyone to the true life which is also the eternal life provided by the heavenly kingdom.

If the law could protect people, there would be no need for magistrates and exactors to make people comply with the law, for those who would comply would be fully protected from those who would not comply.

The psalmist, from Psalm 119, clearly demonstrates that he enjoyed following the instructions God had for him since they represented the instructions of God's righteousness or justice. However, even so, he did not take his eyes off or draw his heart away from the certainty that every detail of his life was provided for, sustained, and protected by the Lord Himself.

The diversity of aspects of how a Christian can live and walk in the world according to God's will is not something that can be learned in just a few hours or even weeks, but it is a daily process of living with the Lord that lasts all the time in that the Christian still finds oneself in the world, for one's whole life depends on the Lord.

The life of the Christian in the world, in line with the will of God, is a continuous and growing process that lasts until the end of the life of this Christian in the world. The reason why it is so vital for this Christian to learn to relate to the Lord, to know one's call or vocation to the fellowship with Christ that God offers, and to know how the Lord guides him or her to

live and walk each new day, as well as in the different moments of each of one's days.

Learning “to live and walk in Christ” is the answer to the question of “how a Christian can live and walk in the world one is in” without, however, being of the world. And teaching about this practice is the central purpose of the Scriptures.

***In Christ*, there is provision for a life of victory in the world, showing us the Lord that learning “how to live and walk in Christ” is more important and essential than learning to deal only with certain situations in life.**

When the psalmist asks God to search his heart, he does not separate some specific areas but opens his heart for God to investigate him in all areas since, in everything, God searches him and can instruct him.

Psalms 139: 3 ***You comprehend my path and my lying down, And are acquainted with all my ways.***

...

7 Where can I go from Your Spirit? Or where can I flee from Your presence?

8 If I ascend into heaven, You are there; If I make my bed in hell, behold, You are there.

9 If I take the wings of the morning, And dwell in the uttermost parts of the sea,

10 Even there Your hand shall lead me, And Your right hand shall hold me.

11 If I say, "Surely the darkness shall fall on me," Even the night shall be light about me;

12 Indeed, the darkness shall not hide from You, But the night shines as the day; The darkness and the light are both alike to You.

...

23 Search me, O God, and know my heart; Try me, and know my anxieties;

24 And see if there is any wicked way in me, And lead me in the way everlasting.

In yet another psalm, we find the psalmist declaring that his walking in righteousness in the Lord is associated with his daily hope in his God.

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

God is powerful to see the whole, but also, at the same time, to see the tiny parts of every life, and, therefore, perfectly mighty and able to support, provide, and teach Christians in all aspects of their lives and even assist them when they stumble and fail.

Psalms 37: 23 ***The steps of a good man are ordered by the LORD, And He delights in his way.***

24 *Though he fall, he shall not be utterly cast down; For the LORD upholds him with His hand.*

God does not require human disciplines and perfections from people, for human beings cannot sustain them at all times. The way of life that the Lord offers people is that they trust in Him and cast their anxieties on Him.

The human being, left to oneself, cannot coordinate all areas of one's life so that these different areas work in harmony; instead, the one who makes one's flesh one's strong-arm, or trusts in other people instead of the Lord, enters the paths of pain and destruction of one's own life.

Jeremiah 17: 5 Thus says the LORD: "Cursed is the man who trusts in man And makes flesh his strength, Whose heart departs from the LORD.

Proverbs 3: 5 Trust in the LORD with all your heart, And lean not on your own understanding;
6 In all your ways acknowledge Him, And He shall direct your paths.
7 Do not be wise in your own eyes; Fear the LORD and depart from evil.
8 It will be health to your flesh, And strength to your bones.

Due to human limitations, a person cannot “scan” all aspects that involve the various areas of life. However, before God, an individual has, from the global perspective, only one life, which is why only the Lord can guide him or her in each area so that, in the final set, one achieves what is indeed relevant to eternal life.

Life is a complex functioning of many parts, but, concerning which, every movement of the parts might affect the whole. However, in His sovereignty and wisdom, God is always ready to instruct the person in one's life. And, therefore, even if this process seems complex to human eyes, it is not for God, for the Lord is powerful to also take care of the parts of a person's life that the very person cannot take care of and supply.

Ephesians 3: 20 Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us.

There is an “understanding of every human being about one’s life,” and there is a “divine understanding about every life.” For this reason, when a topic such as The Christian in the World in General is approached, it cannot be dealt with without bringing this global perspective of life according to the Lord’s understanding about it.

“Abiding in Christ” is our constant refuge in the dangerous world around us. Christ is our continual refuge even in the midst of a perverted and corrupt generation, and a

world that suggests many rudiments and teachings contrary to the Lord's will for the life of a Christian.

1 John 5: 18 We know that whoever is born of God does not sin (or does not live subject to sin); but he who has been born of God keeps himself, and the wicked one does not touch him.

The Lord Jesus Christ knows all things about us, but He also knows all things about the whole world and knows how to guide and protect all who wait on Him, for the Lord is also the One who reigns over everything and everyone, even over those who are against Him and those who are against Christians, as seen more broadly on the subjects on The Gospel of God's Righteousness, The Gospel of God's Power, and The Gospel of God's Glory and Christ's Glory.

2 Peter 2: 9 ... then the Lord knows how to deliver the godly out of temptations and to reserve the unjust under punishment for the day of judgment.

So, developing salvation or growing in eternal salvation also involves learning more and more to walk in the Lord and growing in walking in the newness of life. It encompasses learning more and more to listen to the Lord and follow in faith the steps He points out and instructs to be followed while a Christian is dwelling in the world.

Jeremiah 17: 7 Blessed is the man who trusts in the LORD, And whose hope is the LORD.

8 For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf will be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit.

9 The heart is deceitful above all things, And desperately wicked; Who can know it?

10 I, the LORD, search the heart, I test the mind, Even to give every man according to his ways, According to the fruit of his doings.

In this way, learning to look unto Christ, and learning to keep oneself in this practice during the most diverse circumstances in the world, is the condition to be instructed and guided by the Lord for the other instructions and ways that the Lord wants a Christian to follow, that is, for the Christian to run the career proposed by God for one's lifetime on Earth.

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

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

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."**

After a person, in Christ Jesus, dies to the world, in the sense of no longer being of the world even though one continues to dwell in it, it is time for him or her to rise or present oneself before the Lord to be instructed and quickened by the Lord to, in the Lord, live and walk according to the light of Christ that He grants Him or Her in this same world.

Ephesians 5: 8 **For you were once darkness, but now you are light in the Lord. Walk as children of light**

9 (for the fruit of the Spirit is in all goodness, righteousness, and truth),

10 finding out what is acceptable to the Lord.

11 And have no fellowship with the unfruitful works of darkness, but rather expose them.

12 For it is shameful even to speak of those things which are done by them in secret.

13 But all things that are exposed are made manifest by the light, for whatever makes manifest is light.

14 Therefore He says: "Awake, you who sleep, Arise from the dead, And Christ will give you light."

Finally, under the considerations exposed so far in this chapter, and aiming to continue the aspect about "how a Christian can live and walk in the world according to the will of God," and considering the breadth of factors that this may encompass, we try to continue further exposing several other principles in this same series of subjects about life in Christ in the world, as well as in the series on The New Creature in Christ and Walking in Newness of Life, remembering, however, that the target concerning all these materials is for them to serve as an aid to show that **it is effectively in the life in Christ that the needs to live and walk in the present world find answers in line with the will of God.**

Thus, the chapters and materials that are presented more ahead aim to show how much the Lord is willing to guide every Christian in the world and aim to exemplify the breadth of areas that this direction can come to encompass in the life of each Christian, but first or above all, they always aim to propose that the focus of a Christ-guided life be kept as a central goal, for life in Christ is the only way designed by God for a Christian to experience life in the world according to the heavenly kingdom's will.

Colossians 2: 6 **As you have therefore received Christ Jesus the Lord, so walk in Him,**

7 rooted and built up in Him and established in the faith, as you have been taught, abounding in it with thanksgiving.

8 Beware lest anyone cheat you through philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ.

**9 For in Him dwells all the fullness of the Godhead bodily;
10 and you are complete in Him, who is the head of all principality and power.**

C7. Position in Life to Live and Walk as a Christian in the World

Although a part of the purposes through which a Christian is called by the Lord to live in the world has already been mentioned in previous chapters and is also exposed in the subjects on Works, Services, and Labors, In All and in All Things, Vocation, Calling, and Election, and in all the subjects of the Walking in Newness of Life series, we understand that it is relevant to highlight in this material that **a Christian does not necessarily need to be in a prominent position in the eyes of the world to live, walk, and manifest oneself in it as a Christian.**

Some themes that have been presented in the world, and which declare that a Christian needs a social position of influence over the world to act on it as a child of God, have been based on some passages related to the context of the Law of Moses, where it is mentioned that those who would follow this law would not be made “the tail,” but “the head,” and that they would be above and not beneath.

Nevertheless, it should be remembered that the Law of Moses is not intended for Christians, nor was it granted for people to dominate their fellow men, having, instead, been bestowed so that human beings could see how reprehensible they are before God when they are devoid of the mercy of the Lord.

*Romans 3: 19 **Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God.***

*20 **Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin.***

*Romans 6: 14 **For sin shall not have dominion over you, for you are not under law but under grace.***

In His teachings, while in the flesh in the world also as the Son of Man, Christ still explicitly showed that He did not call His disciples to be like the rulers of the world, as exemplified below:

*Luke 22: 25 **And He said to them, "The kings of the Gentiles exercise lordship over them, and those who exercise authority over them are called 'benefactors.'***

*26 **But not so among you; on the contrary, he who is greatest among you, let him be as the younger, and he who governs as he who serves.***

*27 **For who is greater, he who sits at the table, or he who serves? Is it not he who sits at the table? Yet I am among you as the One who serves."***

*Mark 10: 45 **For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.***

In yet another passage of the Scriptures, God teaches us that Christians are called to have the same mind that there was in Christ, as follows:

*Philippians 2:5 Let this mind be in you which was also in Christ Jesus,
6 who, being in the form of God, did not consider it robbery to be
equal with God,
7 but made Himself of no reputation, taking the form of a
bondservant, and coming in the likeness of men.
8 And being found in appearance as a man, He humbled Himself and
became obedient to the point of death, even the death of the cross.*

Of course, God (He who puts kings and removes kings as the prophet Daniel declares) can elevate Christians to the positions of human governments and heads of businesses and enterprises to act for the benefit of people. However, a Christian does not depend on these positions, and neither is called to wait until reaching these positions, to position oneself in the world as a child of God, a child of light, or a Christian.

Christians are the light of the world and the salt of the Earth from the first moment they become Christians, for, in them, the heavenly life of God begins to inhabit, and, in them, the seed of life is deposited according to the Lord's kingdom.

The world loses strength and territory to manifest itself from the very person who receives the Lord Jesus Christ as the Lord, for by the act in which an individual receives Christ, one ceases to be of the world and ceases to be a territory subject to the world.

As we have seen before, the Lord does not call the celebrities of the world to manifest the kingdom of God because they are celebrities. Instead, the Lord calls people who receive His kingdom in their hearts, even manifesting Himself frequently through the simple and weak before the world that glory may be due to His name.

*1 Corinthians 1: 26 For you see your calling, brethren, that not many
wise according to the flesh, not many mighty, not many noble, are
called.
27 But God has chosen the foolish things of the world to put to shame
the wise, and God has chosen the weak things of the world to put to
shame the things which are mighty;
28 and the base things of the world and the things which are despised
God has chosen, and the things which are not, to bring to nothing the
things that are,
29 that no flesh should glory in His presence.
30 But of Him you are in Christ Jesus, who became for us wisdom
from God, and righteousness and sanctification and redemption,
31 that, as it is written, "He who glories, let him glory in the LORD."*

*James 2: 5 Listen, my beloved brethren: Has God not chosen the poor of
this world to be rich in faith and heirs of the kingdom which He
promised to those who love Him?*

A Christian is not called to accumulate wealth, titles, possessions, and positions as if one depended on it so that only after acquiring them one would be able to live in the world the life one received from the Lord when one came to be constituted as a child of the heavenly light because one believed in Christ and received the Lord into one's heart.

A Christian does not even need a special calling or vocation to manifest oneself as a child of light, but the fact of having been made a child of God and a child of light is reason enough for him or her to live, walk, and manifest oneself as such.

- Ephesians 5: 1* ***Therefore be imitators of God as dear children.***
2 And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma.
3 But fornication and all uncleanness or covetousness, let it not even be named among you, as is fitting for saints;
4 neither filthiness, nor foolish talking, nor coarse jesting, which are not fitting, but rather giving of thanks.
5 For this you know, that no fornicator, unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Christ and God.
6 Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience.
7 Therefore do not be partakers with them.
8 For you were once darkness, but now you are light in the Lord. Walk as children of light
9 (for the fruit of the Spirit is in all goodness, righteousness, and truth),
10 finding out what is acceptable to the Lord.

1 Peter 3: 15 ***But sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear; ...***

It is in the most simple and ordinary aspects of any Christian that a life of witness of the change that has taken place in one's interior or one's heart begins.

- Ephesians 4: 17* ***This I say, therefore, and testify in the Lord, that you should no longer walk as the rest of the Gentiles walk, in the futility of their mind,***
18 having their understanding darkened, being alienated from the life of God, because of the ignorance that is in them, because of the blindness of their heart;
19 who, being past feeling, have given themselves over to lewdness, to work all uncleanness with greediness.
20 But you have not so learned Christ,
21 if indeed you have heard Him and have been taught by Him, as the truth is in Jesus:
22 that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts,
23 and be renewed in the spirit of your mind,

- 24 **and that you put on the new man which was created according to God, in true righteousness and holiness.**
- 25 **Therefore, putting away lying, "Let each one of you speak truth with his neighbor," for we are members of one another.**
- 26 **"Be angry, and do not sin": do not let the sun go down on your wrath,**
- 27 **nor give place to the devil.**
- 28 **Let him who stole steal no longer, but rather let him labor, working with his hands what is good, that he may have something to give him who has need.**
- 29 **Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers.**
- 30 **And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.**
- 31 **Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice.**
- 32 **And be kind to one another, tenderhearted, forgiving one another, just as God in Christ forgave you.**
-

Regardless of any more specific calling, every Christian is called to a position of humbleness of heart before God, for it is through humble faith in the Lord that one obtains the grace to live and walk according to God's will in the world, and not necessarily due to the titles, possessions, and positions that one may reach, possess, or occupy.

Romans 12: 16 ***Be of the same mind toward one another. Do not set your mind on high things, but associate with the humble. Do not be wise in your own opinion.***

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

1 Peter 5: 6 ***Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time,***
7 casting all your care upon Him, for He cares for you.

2 Corinthians 12: 9 ***And He said to me, "My grace is sufficient for you, for My strength is made perfect in weakness." Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me.***

Even Christians who find themselves as prisoners or even those who, for some social circumstances, are still slaves, are also called to live as Christians in the world, for the matter of being a child of God and living as such is not associated with the physical and social condition of a person in the world.

1 Corinthians 7: 21 **Were you called while a slave? Do not be concerned about it; but if you can be made free, rather use it.**
22 **For he who is called in the Lord while a slave is the Lord's freedman. Likewise he who is called while free is Christ's slave.**

Galatians 3: 26 **For you are all sons of God through faith in Christ Jesus.**
27 **For as many of you as were baptized into Christ have put on Christ.**
28 **There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.**

The apostles Paul and John, the psalmists, and so many other authors, when they were imprisoned and in places considered extremely despicable by the world, wrote words of an indescribable value of the Scriptures that build the lives of Christians of all generations and in all places to the current day, just as they will continue to do until the end of the so-called *present age*.

2 Timothy 1: 8 **Therefore do not be ashamed of the testimony of our Lord, nor of me His prisoner, but share with me in the sufferings for the gospel according to the power of God,**
9 **who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began,**
10 **but has now been revealed by the appearing of our Savior Jesus Christ, who has abolished death and brought life and immortality to light through the gospel,**
11 **to which I was appointed a preacher, an apostle, and a teacher of the Gentiles.**
12 **For this reason I also suffer these things; nevertheless I am not ashamed, for I know whom I have believed and am persuaded that He is able to keep what I have committed to Him until that Day.**

Philemon 1: 9 ... **yet for love's sake I rather appeal to you, being such a one as Paul, the aged, and now also a prisoner of Jesus Christ;**

Revelation 1: 9 **I, John, both your brother and companion in the tribulation and kingdom and patience of Jesus Christ, was on the island that is called Patmos for the word of God and for the testimony of Jesus Christ.**

Psalms 69: 33 **For the LORD hears the poor, And does not despise His prisoners.**

Everywhere and in every circumstance, a Christian is called to adopt a life-course as of one who lives and walks in everything in the Lord and for the testimony of the Name of the Lord.

*Colossians 3: 17 **And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him.***

*Ephesians 6: 5 **Bondservants, be obedient to those who are your masters according to the flesh, with fear and trembling, in sincerity of heart, as to Christ;***

*6 **not with eyeservice, as men-pleasers, but as bondservants of Christ, doing the will of God from the heart,***

*7 **with goodwill doing service, as to the Lord, and not to men,***

*8 **knowing that whatever good anyone does, he will receive the same from the Lord, whether he is a slave or free.***

*9 **And you, masters, do the same things to them, giving up threatening, knowing that your own Master also is in heaven, and there is no partiality with Him.***

Therefore, a Christian, for instance, performing one's work with dedication, righteousness, under the faith in God, and according to the will of God, can obtain from this one's gain, the gain for one's family, and still be a good witness of the Lord before the world.

*1 Thessalonians 4: 11 ... **that you also aspire to lead a quiet life, to mind your own business, and to work with your own hands, as we commanded you,***

*12 **that you may walk properly toward those who are outside, and that you may lack nothing.***

In the natural or organizational sense, a Christian does not need to be the head of a place or structure to manifest there the light of the world and the salt of the Earth, because in every act and every word, one can cooperate so that the Lord is present in the world through that Christian and so that, through one's actions, one's life may be a channel of light, blessing, and manifestation of the heavenly life for the people that are close and even for their generation.

When one lets the Spirit of the Lord guide oneself, a Christian may, in whatever position the Lord permits one to be placed, be a co-worker with the Lord in one's life and may cooperate so that the people around may also be blessed by God and benefit of what the Lord allows one to produce or share.

Starting with one's own life, the home, the education of children, the attitude towards neighbors, and the participation in society in general, in everything, the Christian is called to live as a "Christian." In all the circumstances that the Lord guides a Christian and in all the aspects in which the Lord leads him or her to participate, one may live and walk according to the life that one has received from the Lord in one's heart.

A Christian is not called firstly to attend the missions and social works of other people or depend on a collective faith to manifest oneself as God's people in the world, for the just will live by the faith one has in oneself towards the Eternal Lord.

First, a Christian is called to be *in Christ* personally and allow the Lord to be with him or her and help him or her in everything and all moments of one's life, for this is the expression of the Christian's life in the world that the Lord primarily desires for His children.

A Christian also does not need to hide behind a banner of a special mission to express oneself as a Christian in the world, but one can already do so simply by being a true Christian at heart and from this in the various areas of one's life, highlighting here that one of the ways in which the prince of darkness acts is to try to separate people from *the simplicity that is in the life in Christ Jesus*, as follows:

2 Corinthians 11: 2 For I am jealous for you with godly jealousy. For I have betrothed you to one husband, that I may present you as a chaste virgin to Christ.

3 But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ.

First, and in everything, a Christian is called, with humility and simplicity, to express what one came to be *in Christ Jesus*, living and walking in the Lord according to His good, pleasant, and perfect will in the most diverse aspects of one's time in the world.

If we return here to consider the aspect that the Church of Christ in the world is the Body of Christ, which, in turn, is composed of Christians themselves, scattered in their affairs in the world or gathered for fellowship, we may observe that when the Scriptures teach that it is through the Church that principalities and powers in the heavenly places will know the manifold wisdom of God, we may also understand that it is through the manifestations that each Christian practices *in Christ* in one's daily life that this knowledge will be revealed.

Certainly, the most extensive set of expressions or actions of the Church of Christ is shown in the countless acts and the indescribable diversity that occur in the life of every Christian in their affairs in the world in general and not only when they are together.

Ephesians 3: 8 To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ,
9 and to make all see what is the fellowship of the mystery, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ;
10 to the intent that now the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly places,
11 according to the eternal purpose which He accomplished in Christ Jesus our Lord,

- 12 in whom we have boldness and access with confidence through
faith in Him.*
- 13 Therefore I ask that you do not lose heart at my tribulations for
you, which is your glory.*
- 14 For this reason I bow my knees to the Father of our Lord Jesus
Christ,*
- 15 from whom the whole family in heaven and earth is named,*
- 16 that He would grant you, according to the riches of His glory, to
be strengthened with might through His Spirit in the inner man,*
- 17 that Christ may dwell in your hearts through faith; that you,
being rooted and grounded in love,*
- 18 may be able to comprehend with all the saints what is the width
and length and depth and height,*
- 19 to know the love of Christ which passes knowledge; that you may
be filled with all the fullness of God.*
-

It is the presence of God in the hearts of Christians, reflected in the various areas and activities of their lives, that the creation yearns to see so that people who are still subject to the world may know how they too can find the same freedom and heavenly life granted by the Eternal Lord.

Knowing how to get out of the captivity of vanity and the cycle of corruption that permeates what is done in the world, including the personal life, at home, in the profession, and in the social life of those who are subject to it, is one of the central aspects that a large portion of the creation longs for with great expectation and concerning which it looks to Christians or the children of God to testify about it.

- Philippians 2: 14 Do all things without complaining and disputing,
15 that you may become blameless and harmless, children of God
without fault in the midst of a crooked and perverse generation,
among whom you shine as lights in the world, ...*

- Romans 8: 19 For the earnest expectation of the creation eagerly waits
for the revealing of the sons of God.*
- 20 For the creation was subjected to futility, not willingly, but
because of Him who subjected it in hope;*
- 21 because the creation itself also will be delivered from the bondage
of corruption into the glorious liberty of the children of God.*
- 22 For we know that the whole creation groans and labors with birth
pangs together until now.*
-

Many Christians should be more aware that many missions so-called *special* do not involve them to the point of thinking that the responsibility for the manifestation of the Christian life in the world belongs to some who are specially called and not to themselves in the most diverse areas of the world in which they are and in which they operate daily.

God can, and indeed calls, some to be more intense and more particularly directed to spread the Gospel of the Lord, for Christians, in this sense, may have distinct callings and gifts as God grants them. However, **before any differential call, every Christian is called to live one's life according to the new condition given in Christ Jesus, and this, without exception.**

A Christian does not need to wait for big events in one's life or special callings to serve and be faithful to the Lord, for it is in one's faithfulness in what is least that one defines whether one is preparing oneself to be faithful if the Lord wants to choose him or her to put him or her over much.

*Luke 16: 10 **He who is faithful in what is least is faithful also in much; and he who is unjust in what is least is unjust also in much.***

The grace of God is powerful to lead the Christian who allows oneself to be led by it to not only not to yield to the actions of the world that oppose God, but also to live a life of godliness and that glorifies the name of Christ. And this grace is available to all who respond to the call to live and walk in Christ in the world.

*Titus 2: 11 **For the grace of God that brings salvation has appeared to all men,**
 12 **teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age,**
 13 **looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ,**
 14 **who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works.***

*Ephesians 2: 8 **For by grace you have been saved through faith, and that not of yourselves; it is the gift of God,**
 9 **not of works, lest anyone should boast.**
 10 **For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.***

C8. Instruments of Righteousness

Knowing that the Lord Jesus Christ is willing to lead every Christian, according to the purpose and heavenly peace He has for each person, is of particular relevance so that those who become Christians do not develop a mindset that they now need to copy all the activities they see other Christians doing.

A Christian, of course, may observe correct attitudes and that are according to God's will in other Christians and consider several of them as an example for one's life, but this is very different from seeking other Christians so that they tell him or her what one has to do in all areas and details of one's life.

Unfortunately, there are Christians unaware of the words of the Lord Jesus Christ in which He declares that fellow believers in God are not called to mutually guide the lives of others, for the precise and specific direction for each Christian is an attribute of the preeminence of Christ concerning all those who believe in Him as the Lord of their lives.

Bearing in mind that it is God's will for every Christian to live life under Christ's guidance and according to the righteousness of the kingdom of God, we can also know that it is only through the Lord's continuous presence with this Christian that this can be carried out for a good end.

In Christ, every Christian is called to present oneself directly to God to live and walk in the One who comes to dwell in one's heart.

And since a Christian understands that He is called to live and walk directly in Him who saved him or her from the world through the righteousness of the heavenly kingdom and not the righteousness of men, one is also called, according to the same saving divine righteousness, to become an instrument of the Lord's righteousness in the world.

Once redeemed or saved through God's righteousness from one's condition of being dead in one's trespasses and simultaneously made alive by the Lord to live and walk in Christ, every Christian is called to no longer act according to the world, but as an instrument of the same heavenly righteousness that redeemed him or her to eternal salvation, as follows:

Romans 6: 13 And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God.

Therefore, **despite the Christian being in a corrupt and perverse world, one has in one's new condition as a child of God what one needs to start living and walking according to the righteousness of the Lord.**

1 John 2: 29 If you know that He is righteous, you know that everyone who practices righteousness is born of Him.

Since it is through the righteousness of God that a Christian has achieved one's salvation, and it is through the righteousness that is in Christ that one can remain in this salvation, it is also according to this righteousness, revealed from faith to faith in the Gospel of God, that the Lord longs for everyone who has been justified by Christ to live each new day in the world.

Ephesians 5: 9 ... (for the fruit of the Spirit is in all goodness, righteousness, and truth), ...

And although the theme of God's righteousness and the fruit of this righteousness has already been extensively approached in the material on The Gospel of the Righteousness of God, we would like to remind here only that this is one of the aspects that most needs to be manifested in the world that is surrounded by so much unrighteousness or opposition to the Lord.

The Lord Jesus Christ considers the thirst and hunger for the righteousness of God as a virtue found in those whom He calls blessed and to whom He promises they will be abundantly satiated, as well as to those whom He declares they are blessed even if they come to be persecuted for this same righteousness, showing us the Lord, that life in the righteousness of God is to be experienced and manifested already in the present age and not only in the time after life in the present world.

*Matthew 5: 6 **Blessed are those who hunger and thirst for righteousness, For they shall be filled.***

....

*10 **Blessed are those who are persecuted for righteousness' sake, For theirs is the kingdom of heaven.***

*11 **Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake.***

*12 **Rejoice and be exceedingly glad, for great is your reward in heaven, for so they persecuted the prophets who were before you.***

When people turn away from the righteousness that comes from the throne of God, they come to trust that which is worthless for their eternal redemption and start to surrender to lies and conceptions of evil, iniquity, and all sorts of evils, as we see exemplified below:

*Isaiah 59: 4 **No one calls for justice, Nor does any plead for truth. They trust in empty words and speak lies; They conceive evil and bring forth iniquity.***

*5 **They hatch vipers' eggs and weave the spider's web; He who eats of their eggs dies, And from that which is crushed a viper breaks out.***

*6 **Their webs will not become garments, Nor will they cover themselves with their works; Their works are works of iniquity, And the act of violence is in their hands.***

7 Their feet run to evil, And they make haste to shed innocent blood; Their thoughts are thoughts of iniquity; Wasting and destruction are in their paths.

8 The way of peace they have not known, And there is no justice in their ways; They have made themselves crooked paths; Whoever takes that way shall not know peace.

9 Therefore justice is far from us, Nor does righteousness overtake us; We look for light, but there is darkness! For brightness, but we walk in blackness!

As they turn away from the righteousness of God, people walk further and further along the path of subjection to darkness, as discussed above. However, so that this does not grow even more wildly, Christians are called to live through or according to the righteousness of God, to thirst and hunger for more of this righteousness, and, yet, to offer themselves as an instrument in the Lord's hands to manifest it in the present world.

When a Christian longs for God's righteousness for one's life, one, among other things, has a burning longing to remain in Christ's justification for one's life to also have a "good conscience" toward the Lord and toward the will of God, as well as longs for righteousness also to have a heart filled with the peace of the Lord.

When a Christian longs for the righteousness of the kingdom of God for one's marriage or family, one longs and hopes that everyone in one's household may always have access to the righteousness of God to be justified through grace before the Lord and so that they may persevere under this righteousness so that they too may find themselves in peace and fellowship with the Lord and with His will.

Nevertheless, **a Christian who understands that God's will is also that everyone in the world may have the opportunity to know the same saving justice that has already been extended to him or her, one also becomes thirsty and hungry for people all over the world to come to meet the offer of this heavenly righteousness. And it is in this sense that every Christian in the world is also called to be a participant with the Lord for the manifestation of the divine righteousness to the world.**

In this way, as we have already seen in previous chapters, **the first place where a Christian is called to act on behalf of the so-called world, more specifically on behalf of the people of the world, in addition to taking a stand in favor of the will of God and the righteousness of God in one's own life, is this Christian presenting oneself personally to the Lord in prayer so that the kingdom of God, His righteousness, the knowledge of the truth and the glory of Christ, and heavenly salvation may come in abundance over the whole world.**

Matthew 6: 5 And when you pray, you shall not be like the hypocrites. For they love to pray standing in the synagogues and on the corners of the streets, that they may be seen by men. Assuredly, I say to you, they have their reward.

- 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.*
- 7 *And when you pray, do not use vain repetitions as the heathen do. For they think that they will be heard for their many words.*
- 8 *Therefore do not be like them. For your Father knows the things you have need of before you ask Him.*
- 9 *In this manner, therefore, pray: Our Father in heaven, Hallowed be Your name.*
- 10 *Your kingdom come. Your will be done On earth as it is in heaven.*

- 1 Timothy 2: 1 *Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men,*
- 2 *for kings and all who are in authority (or are in eminence), that we may lead a quiet and peaceable life in all godliness and reverence.*
- 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.*

- Matthew 9: 36 *But when He saw the multitudes, He was moved with compassion for them, because they were weary and scattered, like sheep having no shepherd.*
- 37 *Then He said to His disciples, "The harvest truly is plentiful, but the laborers are few.*
- 38 *Therefore pray the Lord of the harvest to send out laborers into His harvest."*

- Luke 18: 1 *Then He spoke a parable to them, that men always ought to pray and not lose heart,*
- ...
- 7 *"And shall God not avenge His own elect who cry out day and night to Him, though He bears long with them?"*
- 8 *I tell you that He will avenge them speedily. Nevertheless, when the Son of Man comes, will He really find faith on the earth?"*
-

So, once again here, according to the last texts above, we see that **the beginning of every action of a Christian in the world should have its origin in one's interaction with the Lord.**

It is in the Lord that a Christian is personally strengthened in the righteousness of God. It is before God that one can ask the Lord for the heavenly kingdom, which is righteousness, peace, and joy in the Holy Spirit, to come into one's life and for God's will to be done on Earth.

It is to God that a Christian is called to ask the Lord to send workers to the field of exhausted and afflicted people to offer them salvation through the gift of righteousness that is in Christ Jesus.

It is in the fellowship with the Lord that a Christian is called to pray that all the people of the world will be offered the gift of righteousness, and it is before the Lord that the Christian is called to ask that this heavenly righteousness may extend over all areas of people's lives and for the blessing of peoples and nations.

Nevertheless, because they do not know the righteousness of God or because they do not heed to it, and because they ignore the fact that it is through their prayers that the manifestation of this righteousness can be intensified even more on Earth, many Christians have neglected the cooperation that they could extend to people who are still of the world, just as they have neglected a more significant presence of this righteousness concerning themselves and those close to them.

It was precisely in a context of life in the world and a context of the most basic aspects of life in the world, in the natural sense, that the Lord Jesus instructed His disciples to seek, in the first place, what could help them in every other aspect of their lives in the world, as well as sustaining them for eternal life, as shown in the following text:

*Matthew 6: 31 **Therefore do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?'***
*32 **For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things.***
*33 **But seek first the kingdom of God and His righteousness, and all these things shall be added to you.***

Thus, if Christians do not differentiate themselves from people who are still of the world in the sense of putting first the search for the kingdom and righteousness of God of which they have become a part, how may they properly announce to the world something that in the world cannot be known by the world itself?

C9. Sober and Dressed for Life in the World

Living and walking in the world according to God's will is not something that cannot be achieved, for if it could not be performed, the Lord would not instruct us to seek this way. On the contrary, the Lord still emphasizes the fact that He works both to will and to do in those who trust in Him to lead them to reach this purpose.

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

14 **Do all things without complaining and disputing,**
15 **that you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world,**
16 **holding fast the word of life, so that I may rejoice in the day of Christ that I have not run in vain or labored in vain.**

On the other hand, **the presence of a Christian in the world should not be seen as a frivolous position or a position devoid of risks and even significant opposition.**

As we saw in previous chapters, God keeps Christians in the world to be witnesses of Christ, of the eternal salvation of their lives, and to be instruments for the propagation of the saving righteousness of the Lord and the heavenly light. However, it is also because these blessings are offered to people in a corrupted and dark world that there can be the real possibility of resistance and opposition from the darkness or those who want to remain in them or retain others so that they do not become delivered from the world by coming to believe in Christ Jesus.

Clearly and objectively, Christ informed us that if the world does not accept Christians, it is because it does not accept Christ Himself first, as follows:

John 15: 18 **If the world hates you, you know that it hated Me before it hated you.**

1 John 3: 13 **Do not marvel, my brethren, if the world hates you.**

As we have also already seen, the present world is described in the Scriptures as a perverse, tenebrous, and corrupted by evil place, no matter how much it tries to hide it as if it were a place that also seeks the eternal good of the people. And the way the world is presented or described by the Lord is that a Christian should also see it.

In this way, the life of a Christian in the world is not a life in an amusement park. On the contrary, the life of a Christian in the world is a life of a real challenge and that should be lived with sobriety, with attention, with watching in prayer, but also, as one of the central aspects of life, with confidence in the Lord, knowing that it is in the Lord that a Christian finds continuous refuge from all that opposes one's life.

- 1 Peter 5: 8* **Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour.**
- 9* **Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world.**
- 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.**
- 11* **To Him be the glory and the dominion forever and ever. Amen.**
-

Despite the evil that exists in the world, when a Christian remains in Christ and follows the instructions the Lord gives him or her to live and walk in this world, this Christian finds shelter, protection, and joy in the Spirit of the Lord to, even being in the world, live and walk in a worthy manner of God and with hope according to the will of God.

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

Hebrews 13: 5 **Let your conduct be without covetousness; be content with such things as you have. For He Himself has said, "I will never leave you nor forsake you."**

6 **So we may boldly say: "The LORD is my helper; I will not fear. What can man do to me?"**

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

The Scriptures repeatedly tell us that the Lord fully supports Christians in the world, but, or on the other hand, they also warn that Christians must remain sober in order to also remain united with the Lord to be provided with this support and protection.

1 Thessalonians 5: 6 **Therefore let us not sleep, as others do, but let us watch and be sober.**

1 Peter 1: 13 **Therefore gird up the loins of your mind, be sober, and rest your hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ.**

For a Christian to live in the world as a "Christian," it is crucial that one remains united to Christ, which is the foundation, support, and the reason for him or her to be called a Christian, for without the life of Christ and in

Christ, the Christian life cannot be lived and is not even a reality in a person's life.

Merely adopting some practices called "*Christian*," but dissociated from the life in Christ, is not a Christian life indeed. And there are no promises in the Scriptures that Christ will support and protect those who do so.

Therefore, **just as the Scriptures instruct a Christian to put on garments according to the heavenly kingdom to fellowship with other Christians, as discussed in the subject on the Fellowship of Christians in the World, so the Lord instructs us to put on proper garments to live and walk in the world to which we are sent to live and walk in the name of Christ, as we can see below:**

Ephesians 6: 10 **Finally, my brethren, be strong in the Lord and in the power of His might.**

11 Put on the whole armor of God, that you may be able to stand against the wiles of the devil.

12 For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places.

13 Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand.

14 Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness,

15 and having shod your feet with the preparation of the gospel of peace;

16 above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God;

18 praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints.

We highlight here yet that **when the theme of "putting on the armor of God" is addressed, we believe that it is very significant to point out that putting on the armor goes far beyond someone saying in words that one is putting on the armor.**

Nobody dresses an outfit with words alone; there needs to be action to do it.

Thus, "***having shod your feet with the preparation of the gospel of peace***," for instance, goes far beyond saying "I have dressed my feet with the preparation of the Gospel of Peace" without actually knowing what the Gospel of Peace is all about and without actually preparing with the preparation or readiness that there is according to this Gospel.

Having shod the feet with the preparation of the Gospel of Peace encompasses investing time in knowing the Lord's Gospel more deeply and investing time so that the Gospel of God indeed is of peace in the heart and not some conduct that aims at the condemnation of the people of the world.

Christ came to announce the Gospel to the world to save sinners and not to condemn them. And so, Christians are also called to proclaim the Gospel to announce the salvation that God offers to all people.

Similarly, also as an example, “putting on truth and righteousness” goes far beyond the mere declaration of having girded the waist with truth and putting on the breastplate of righteousness. Putting on truth and righteousness involves knowledge, love, and fellowship with the truth and heavenly righteousness, as it has been more fully approached by the subjects on The Gospel of God’s Righteousness, the other themes about the Gospel of the Lord, and in the material entitled Conscious of the Context of Life and Destination of the New Creature.

The Lord Jesus has instructed us that the world may resist Christians because of the saving righteousness they announce to those who are still of the world or because of their mere presence as a child of God on Earth, for it may be troubled by the heavenly light that is in Christians and from which it wants to stay away. Unfortunately, however, many people are also opposed to Christians because these often do not come in peace and do not come dressed in what the Lord instructed them to wear, adding Christians, in this way, sufferings to their lives that would not be necessary to be added to their journeys in the world.

Therefore, what we would like to highlight in this final part of this subject, once again, is that **Christians should remain in the sobriety that it is in the Lord so that they may find the direction and provision to live and walk in the world according to the will of God and that it is of Christ that Christians should seek to clothe themselves to know when, how, and with what intensity the Lord wants them to manifest themselves in the most diverse areas of their lives in the world.**

- Colossians 3: 1* ***If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God.***
2 ***Set your mind on things above, not on things on the earth.***
3 ***For you died, and your life is hidden with Christ in God.***
4 ***When Christ who is our life appears (or will manifest Himself), then you also will appear (be manifested) with Him in glory.***

In the material on The Gospel of God's Grace, we address the theme more broadly about how the Lord teaches us sobriety, as well as we seek to expand in the subjects that still follow the principle of watching over this sobriety and how to put on the armor that God grants to us to be in the world. However, beforehand, we anticipate that in all these other subjects, with other words or other points of approach, we will always seek to show that **the essence of a Christian's life in the world is in one learning and practicing living and walking, continuously, rooted and grounded in the Lord Jesus Christ.**

In Christ is the full and proper provision for the Christian's life towards God, oneself, one's fellow believers of faith in the Lord, as well as concerning how to live and walk as a child of God in the present world for as long as that the Lord so determines.

The Lord's presence in us and our fellowship with the Lord is always our safe haven in the world. It is our point of provision for in everything to be more than conquerors in the Lord and through the Lord, because putting on the armor of God is actually putting on Christ Himself, thus, also on this point, coming across, once again, with the indispensable condition of the work of remaining in fellowship with the Lord.

*Galatians 3: 26 For you are all sons of God through faith in Christ Jesus.
27 For as many of you as were baptized into Christ have put on Christ.*

*Romans 13: 12 The night is far spent, the day is at hand. Therefore let us cast off the works of darkness, and let us put on the armor of light.
13 Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy.
14 But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts.*

Nothing in the world is so significant that it could justify choosing to break a person's fellowship with the Eternal Lord.

Luke 9: 25 For what profit is it to a man if he gains the whole world, and is himself destroyed or lost?

Therefore, taking refuge in Christ, holding on to the Lord's love, abiding in Christ in living and walking each day, or putting on the Lord through fellowship with the Lord and His Gospel, is where is, and always will be, the fundamental point for a Christian to live according to the will of God in the world, and to which one should continually pay attention with sobriety and particular emphasis above any other aspect of one's life in the world.

*Hebrews 4: 15 For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.
16 Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.*

*Psalms 91: 14 Because he has set his love upon Me, therefore I will deliver him; I will set him on high, because he has known My name.
15 He shall call upon Me, and I will answer him; I will be with him in trouble; I will deliver him and honor him.
16 With long life I will satisfy him, And show him My salvation.*

*Romans 8: 37 **Yet in all these things we are more than conquerors through Him who loved us.***

*38 **For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come,***
*39 **nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.***

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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