

- Systemic Teaching about Christian Life -

**To Be,
To Abide,
To Live,
To Walk and
To Bear Fruit
*“in Christ”***

Series:
Walking in
Newness of Life

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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.*

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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. The Essential Condition of Understanding that the Newness of Life Offered by God is “*in Christ*”

At the beginning of the present series of approaches on the theme of ***Walking in Newness of Life***, we would like to emphasize that the subjects contained in this new series also comprise the set of various materials that were produced under the general concept or title denominated ***Systemic Teaching about Christian Life***, which also contains the following series:

- ⇒ 1) **Suggestions for Reading and Studying the Bible;**
- ⇒ 2) **The Gospel: The Good News of God;**
- ⇒ 3) **The Life of the Christian in the World;**
- ⇒ 4) **New Creation in Christ.**

And although previously we already have sought to show a very expressive set of considerations about the fundamental aspects for a person to experience, through faith in the Lord, the newness of life that God offers from heaven to human beings, it has seemed to us that there is still a need for greater insistence or deepening on the matter that this novelty of life is offered by God to be lived or experienced in a practical way according to the aspects that are associated, in the Scriptures, with the expression “***in Christ.***”

The invitation or call of God for people to be able to experience the newness of life according to the heavenly kingdom has, evidently, as support or guarantee what God did or provided for the benefit of all humanity through Jesus Christ on the cross of Calvary. However, what we would like to emphasize and point out in this present series of subjects once again is that the novelty of life “***in Christ,***” offered by God to human beings, is based not only on acts of the past but also on a foundation that is alive in the present and that will be alive for all eternity.

God calls people to eternal salvation by having as a reference, testimony, and support His work of righteousness accomplished by Christ Jesus on the cross of Calvary for the benefit of all human beings. However, the newness of life called the life “***in Christ Jesus***” refers to the present and everlasting life that there is in the Lord.

God sent His Beloved and Only Begotten Son into the world to accomplish, through the work on the cross of Calvary, the perfect provision for the redemption of lost humanity, but He also did this so that everyone who believes in this offer of redemption, done once and forever, may receive continually and eternally the living and everlasting life that is “***in Christ.***”

Although the work of Christ Jesus on the cross of Calvary provided a way for the redemption of sinners from vile slavery to sin, the body of sin, and the law of condemnation exposed by the law of Moses, and also provided a way of reconciliation for human beings with God, the new life to be given to human beings by faith in God, to which the Lord Jesus Christ offered Himself as a sacrifice on the cross of Calvary, is in fact found in the risen and living forever Lord Jesus Christ.

The Lord Jesus Christ presented Himself to the world as “The Way” that makes it possible for people to draw near to the Heavenly Father for reconciliation with God and the life of the heavenly kingdom, but He also presented Himself to the world as the very “Life” which is granted together with salvation and by which a person can relate to the Heavenly Father.

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

Although the act of believing in the redemption that God has already provided in the past through Christ Jesus is an integral and indispensable part of the process of salvation of a person from slavery to sin and death so that one may receive eternal life or the novelty of life according to the new creature in the Lord, the very newness of life is basically not found in the past acts of the Lord, but in the very life of the eternally living Lord, that is, “**in Christ**” resurrected and eternally alive.

The Lord Jesus Christ, at some point when He was walking in the flesh among human beings, admonished a group of them because they mistakenly thought that they could find eternal life in the Scriptures, showing them that this life is not in writings or past events, but in the Author and Source of Life itself. That is, eternal life for human beings is found in the Lord Jesus Christ as the One designated by the Heavenly Father to share the newness of heavenly life with all those who believe in Him.

*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.***

It is striking to note that people in the world may study about eternal life or the newness of life that God offers “**in Christ**,” they may even be faced with clear and explicit narratives about where and how this life can be found, but, still, not turning to the Source of Life itself so that they may indeed receive from it that which is offered to them from heaven by the mercy, love, and grace of God.

The Scriptures, the work of Christ on the cross of Calvary, the offer and preaching of the Gospel, the work of the Holy Spirit to convince the world of sin, righteousness, and judgment are all granted, yes, by God and for the good of the human beings so that they can know and have access to the life that is according to the heavenly kingdom. However, it is still necessary for each person to be willing not only to have information about these facts or to believe in the existence of these facts. Every individual also needs to move forward to the point of actually opening the heart to receive the very life which by all the referred means is announced.

A central aspect that has been firmly and repeatedly highlighted in the various materials of the Systemic Teaching about Christian Life is the non-negotiable condition that the Christian life is only possible to be lived indeed together with the very person of the Lord Jesus Christ or, as mentioned above, it is only possible to be experienced “**in Christ**.”

Dissociated from remaining in the Lord Jesus or from fellowship with Christ, there is no way to exist an authentic Christian life. Any life separated from what is called “**in**

Christ,” but which intends to be regarded as Christian, is a distortion of what is, in fact, a real Christian life.

It is only **“in Christ”** that it is possible for a person to experience the life of the new creature that is offered to him or her from God, a truth also remembered and exemplified in the text below:

*2 Corinthians 5: 17 Therefore, **if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.***

“If anyone is in Christ” is an expression that denotes a very particular condition and, at the same time, exclusively applicable for those who indeed are **“in Christ.”**

Through several affirmations, the Lord Jesus Christ, when He was in the flesh on Earth, made it very explicit that He came, yes, to give or grant life to those who believe in Him. However, the Lord Jesus also made it very clear that He Himself is the very life offered by the Heavenly Father.

*John 10: 10 The thief does not come except to steal, and to kill, and to destroy. **I have come that they may have life, and that they may have it more abundantly.***

*John 6: 57 **As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me.***

*John 11: 25 Jesus said to her, **"I am the resurrection and the life. He who believes in Me, though he may die, he shall live.**
26 **And whoever lives and believes in Me shall never die. Do you believe this?"***

Christ is the designated provider or giver of the heavenly newness of life that comes from God to those who believe in Him to receive this novelty of life, but Christ is not just the grantor of life, He is the heavenly life itself offered by the Heavenly Father to all human beings.

There is no way to dissociate the granting of the newness of heavenly life from the condition that this life is in the Lord Jesus Christ Himself.

*1 John 5: 12 **He who has the Son has life; he who does not have the Son of God does not have life.***

And when we look at the aspect of the newness of life that is in the condition that is called **“in Christ,”** we understand that it is also worth remembering once again that in the descriptions of the Scriptures there is more than one kind of life mentioned in them.

The first type of life described in the Scriptures is the most commonly known in humankind and is also called the natural life, but this is not the primary aspect to which the expression “**in Christ**” refers, although the experience of the condition called “**in Christ**” can also represent countless benefits to the natural life of those who come to live and walk in the Lord.

Natural life, also called life in the physical body or earthly life, surely is also fully supported by the Lord Jesus Christ, as the texts below of Hebrews and Psalms teach us. And if the Lord Jesus determines that this natural life ends, it ceases instantly and the human being, in the concept of material or bodily life, “returns to dust” in a few moments.

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.

Psalms 146: 3 **Do not put your trust in princes, Nor in a son of man, in whom there is no help.**
4 His spirit departs, he returns to his earth; In that very day his plans perish.
5 Happy is he who has the God of Jacob for his help, Whose hope is in the LORD his God,
6 Who made heaven and earth, The sea, and all that is in them; Who keeps truth forever.

No person lives his or her life in the natural body absent from God, even though one does not recognize God as the Source of his or her life.

Nevertheless, when the Scriptures speak of life “**in Christ**,” they are not making a limited reference to the kind of natural life in the body of flesh and blood, for the Lord Jesus Christ declared that He is the life of the one who believes in Him even if the one who believes in Him dies naturally.

Thus, there may be people on Earth who live only the first type of life and who have not yet experienced the second type of life in the Lord, as well as there may be people who, although still in the natural body, have already received the second type of life which is the kind of life that prevails for eternity.

According to the Scriptures, people who only have the life of earthly nature, being thus apart from the life so-called “**in Christ**,” are even considered by the Lord as being dead to the second type of life that God wants to grant them, and they are, therefore, in need to be made alive with the novelty that can only be found in the Lord Jesus.

Let us look at the following text as an example of this condition of death in which a person may find oneself despite still having a natural life:

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.

Before God, a person who is separated from fellowship with the Lord and who, therefore, lives one's life only according to natural inclinations, or the will and thoughts of worldly life, is a person considered dead in relation to the type of life that God wants all people to receive as His eternal and heavenly gift.

The second type of life that God desires and offers for every human being is a life where a person can live inclined to the instruction and direction of life according to the will of God, but also, or mainly, in which a person can have the Lord Jesus Christ in the heart and can be strengthened by the condition of remaining “***in Christ.***”

This second type of life offered from heaven by God has its beginning through a new birth that occurs when a person believes in the Lord Jesus as the Christ coming from God and when one receives Christ in the heart as one's Lord, but which is granted to be experienced, by people, “***in Christ.***” (A broader description on how the process of the new birth takes place is approached in more detail in the New Creation in Christ series.)

The second type of life, unlike the natural life, is a life with the condition of being eternal, since it is not limited to material and physical life. It is a type of life that is established in a spiritual condition of relationship and eternal union with God.

John 3: 6 ***That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.***

1 Corinthians 6: 17 ***But he who is joined to the Lord is one spirit with Him.***

A person may be alive and very healthy physically, but if one does not have eternal life, which is the living relationship with God in the so-called “***in Christ***” condition, one is still dead for the second kind of life.

Although the Lord Jesus Christ sustains people's lives in both natural and spiritual conditions, it is only those who believe in Him and receive Him as Lord who can enter the second type of life that God offers “***in Christ.***” There is a kind of life that is granted exclusively to people who exercise faith in Christ Jesus so that in Him they too may experience the new life offered from heaven by the Father of Lights.

John 3: 36 ***He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him.***

*John 5: 24 Most assuredly, I say to you, **he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life.***

*John 6: 47 **Most assuredly, I say to you, he who believes in Me has everlasting life.***

*1 John 5: 20 **And we know that the Son of God has come and has given us an understanding, that we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.***

Because so many people in the world lack the understanding that the newness of life offered by the Heavenly Father is in the condition so-called “***in Christ***,” Paul, an apostle of the Lord Jesus Christ, teaches us that the message that matters to be preached in the world for those who still do not know the Lord, as well as those who already know Him, is the message that the true and eternal heavenly life can only be found “***in Christ***.”

*1 Corinthians 1: 22 **For Jews request a sign, and Greeks seek after wisdom;**
23 but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness,
24 but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.*

*Romans 6: 23 **For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.***

Any living creature receives from God life for its natural condition, but what the Gospel of God came to announce to us is that there is more life of God than the mere life that is known in the life of the flesh or life according to the natural human. This differential of life, however, is only found in what the Scriptures name as “***in Christ Jesus***,” which is why it is so vital to be aware of this truth.

*1 Timothy 1: 14 **And the grace of our Lord was exceedingly abundant, with faith and love which are in Christ Jesus.***

Throughout the Earth, there are continually natural life activities being manifested. However, the Gospel of God declares to us, on the part of the Lord, that there is still a kind of life more sublime and exalted, and that surpasses all life that exists or that is manifested in the natural or material level.

The earthly life, however broad and splendorous it may come to be, has not been granted to human beings so that they may be fully satisfied with it. Earthly life is not enough to supply the deepest longings of human hearts, nor is it enough to meet the demands of eternal life.

The person who wants to reach the fullness of life in earthly or natural conditions will face, sooner or later, a profound delusion, frustration, and sadness. And if God Himself did not conceive the fullness of life for human beings in earthly things, human beings should not try to find it only in the things of the Earth and the flesh, for this is an attempt that will never achieve success.

Only the life that is found in the place called “*in Christ*” can fill the existential void of a human being, for the Lord created people to find, first and above all, the fullness of life in Him, and not primarily in things created.

The expression “*in Christ*” speaks of the most singular, distinctive and sublime place that a human being can enter and be.

The place called “*in Christ*” is not a physical place, a physical space, a temple made by human hands; it is the place where all the newness of life that the limited worldly life cannot provide is found.

“*In Christ*” denotes a place whose access is offered to all, but which can only be accessed by those who believe in Christ Jesus as the Eternal Lord of their lives.

“*In Christ*” is a place that needs to be believed and received willingly, it is a place where life is given only to those who also want the life of Christ.

“*In Christ*” is a place whose access is granted to the righteous, that is, those who are not justified by their works but who are justified by faith in the work of the righteousness of Christ provided on the cross of Calvary.

“*In Christ*” is the place of the unfathomable and inexhaustible riches of God.

“*In Christ*” is the place of heavenly life, even for those who still live on earth.

“*In Christ*” is the place where the will of God is known. It is the place where there is guidance in how to exercise the will of God and in which there is grace that operates the ability and the power to accomplish the will of God.

So, because of the essentiality or centrality that this so-called “*in Christ*” condition represents for every human being or for every person who wants to receive the life of God for which one was created, we understand that it becomes so relevant a deepening and increasing growth in the knowledge and experience of this gift that God extends to all who want to experience it according to the life of faith in the Lord.

Knowing that God, through His Gospel, offers newness of life is a big step toward receiving this life. However, without advancing in the matter of receiving it and indeed experiencing it “*in Christ*,” a person may be limited to merely informative knowledge that does not lead him or her to enter the purpose or reason why the novelty of life is offered to him or her by the Heavenly Father.

There is much to be explored continuously and increasingly regarding this so-called “*in Christ*” condition.

Therefore, despite that we have already seen several aspects of it in the subjects mentioned in the introduction to this chapter, it seems to us that it is necessary to go even further to identify more clearly that there are several angles on how a person can experience the condition “*in Christ*,” as well as to highlight some themes that have not yet been addressed more extensively in the series already mentioned, such as the theme or aspect of “*walking in Christ Jesus*” or “*walking in newness of life*.”

C2. To Be in Christ

After addressing, in the previous chapter, that the fundamental aspects of the life of a Christian as a new creature are in the condition denominated in the Scriptures as “**in Christ**,” we would like to go a little further on some distinct expressions that are associated with this condition.

The invitation for a person to be in the so-called “**in Christ**” position, as being fundamental to the life of every Christian, also needs to be accessible, in a practical way, in all aspects of a Christian's life, which is why the Scriptures present several other considerations, expressions, or terms that are associated with this same condition in evidence.

And to begin a brief inquiry into the terms or expressions associated with the so-called “**in Christ**” condition, we would like to refer firstly to the expression “**being in Christ**” or “**to be in Christ**,” an aspect already exemplified in a text quoted in the previous chapter, and which we repeat below:

*2 Corinthians 5: 17 Therefore, **if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.***

“**Being in Christ**” is the expression that probably exposes in the broadest or the most general way what God wants for people so that they may come to know the newness of life that is offered to them from the heavenly kingdom.

“**To be in Christ**” is the expression that probably encompasses most comprehensively all the other variations of how a person can experience practically the life that the Heavenly Father, the Lord Jesus and the Spirit of the Lord offer to all human beings through the gospel of God.

The use of the expression “**to be in Christ**” probably is the manner that, in one way or another, groups more widely the references to all the other various aspects by which a person can practice a proper relationship with the condition so-called “**in Christ**.”

God offers the heavenly salvation to people so that they may be redeemed from the condition of being considered as dead in their offenses and sins and so that they may also receive the novelty of life provided by the heavenly kingdom, which, however, as already mentioned in the previous chapter, is new precisely because it only can be lived “**in Christ Jesus**” or by the condition in which a person can come “**to be in Christ Jesus**.”

The newness of life “in Christ” lies precisely in the fact that a person can receive the condition of having Christ in his or her heart, but also in the condition of being able “to be in Christ.”

The newness of life “**in Christ**” is in the condition that Christ is in the heart of the person who received the Lord in his or her life, but also in the condition in which a person can be “**in the Christ**” that one received in his or her heart.

Christ is the offer of God by which God Himself offers to make His dwelling place also in the heart that in a broken and humble way receives Him as Lord. However, Christ is also the offer of God so that a person who has received Christ in the heart can be in the Lord who created, redeemed, saved and sustains him or her.

After a person receives Christ in the heart, “**being in Christ**” is so indispensable and so glorious that Paul explicitly testifies and declares that the central goal of the ministry he received from the Lord Jesus had its focus summed up in this so sublime and exalted purpose, as follows:

Colossians 1: 26 **The mystery which has been hidden from ages and from generations, but now has been revealed to His saints.**
27 **To them God willed to make known what are the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory.**
28 **Him we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.**
29 **To this end I also labor, striving according to His working which works in me mightily.**

We recall here once again, as we have done in other materials, that the expression “man” used in the above text does not refer to the men in the male sense, but to every human being. Martin Luther, for instance, translated this text with the expression: **“that we may present every person perfect in Christ Jesus.”**

The Scriptures are very explicit in declaring that the offer of the life of God to the new creature or a Christian is entirely conditioned to a person “**being in Christ Jesus**,” and this, by the fact that the very newness of life offered by God is in Jesus Christ.

When the Heavenly Father Himself declares that the newness of life is all offered “**in Christ**,” He does so by the fact that God also manifests Himself to the world “**in Christ**.” The Heavenly Father does so because God Himself acts through Christ, as also is stated in the following text:

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.**

Thus, it is by “**being in Christ Jesus**” that a Christian, for instance, finds:

- ⇒ 1) Every spiritual blessing in the heavenly places;
- ⇒ 2) The inheritance of the promises made to Abraham;
- ⇒ 3) All the treasures of wisdom and knowledge;
- ⇒ 4) The perfect and full love of God that is entirely perfect to protect the sons of God from all their enemies;
- ⇒ 5) The whole provision so that one who believes in Christ Jesus may be eternally free from all condemnation.

Let's see below a list of texts that respectively give unequivocal testimony on what is mentioned in the last paragraphs above:

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.
4 But God, who is rich in mercy, because of His great love with which He loved us,
5 even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved),
6 and raised us up together, and made us sit together in the heavenly places in Christ Jesus,
7 that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus.
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.

Ephesians 1: 3 **Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ.**

2 Timothy 1: 1 **Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus.**

Galatians 3: 16 **Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is Christ.**

Ephesians 3: 6 **That the Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the gospel.**

Colossians 2: 2(b) **... and attaining to all riches of the full assurance of understanding, to the knowledge of the mystery of God, both of the Father and of Christ,**
3 in whom are hidden all the treasures of wisdom and knowledge.

Romans 8: 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.

*Romans 8: 1 **There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit.***

The place that God has set aside for His newness of life to be lived or experienced by human beings, both in the present time and in the time yet to come, is the most special place that God has in the whole universe, which is His Eternal, Beloved, and Only Begotten Son.

It is “**in Christ Jesus**” that God determined to reveal His fullness, grace over grace, and the greatness of His love, mercy, and righteousness. And it is in “**being in Christ Jesus**” that a Christian can come to have access to this fullness in full and appropriate measure for all his or her needs, and far beyond them.

*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.***

*18 **No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him.***

It is through “**being in Christ**” that a Christian also has access to the kingdom of God, but when a person “**is not in Christ**,” it is no use for him or her to strive to be in the kingdom of heaven, for this is not granted to a person who is dissociated from the condition of “**being in Christ**.”

If there is a calling, vocation, or invitation so that people can come “**to be in Christ**,” there is also the possibility that people choose “**not to be in Christ**,” having each choice, however, characteristics and consequences that are pertinent to each of them.

Paul testifies that his own speaking about the ministry that he received from Christ could only be performed appropriately by “**being in Christ**,” as follows:

*2 Corinthians 2: 17 **For we are not, as so many, peddling the word of God; but as of sincerity, but as from God, we speak in the sight of God in Christ.***

*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.***

- 4 *And we have such trust through Christ toward God.***
5 *Not that we are sufficient of ourselves to think of anything as being from ourselves, but our sufficiency is from God.*

And finally, in this chapter, we yet remember that “***being in Christ Jesus***” is also expressed by “***putting on Christ***,” an aspect that, in turn, instructs us how a Christian can be inserted in the One who redeemed and saved him or her for a new life in the Lord.

- Romans 13: 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.*

- 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.*

Several aspects of what represents “***putting on Christ***,” in order to understand also through this matter how a Christian can “***be in Christ***,” have been more broadly addressed in the subject Conscious of the Context of Life and Destination of the New Creation, more specifically in the chapters related to the whole Armor of God, as well as in the subject Fellowship of Christians in the World, which is why we will not extend more this aspect in this chapter.

“***In Christ***” is all the provision of the wisdom of life necessary for human beings, but for an individual to have access to all this provision, one also needs to “***enter into Christ***” or “***to be in Christ.***”

- 2 Timothy 2: 10* ***Therefore I endure all things for the sake of the elect, that they also may obtain the salvation which is in Christ Jesus with eternal glory.***
11 *This is a faithful saying: For if we died with Him, We shall also live with Him.*
12 *If we endure, We shall also reign with Him. If we deny Him, He also will deny us.*
13 *If we are faithless, He remains faithful; He cannot deny Himself.*

It is through “***being in Christ Jesus***” that a person who has previously distanced oneself from God can return to be close to Him and can come to be in the condition of enjoying the heavenly life that is in God for those who are new creatures in Him.

- Ephesians 2: 13* ***But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.***

C3. To Abide or To Remain in Christ

For a person not to be restricted only to the limited condition of the mere natural life, it is fundamental that one receives in the heart Christ as Lord, through Whom one can also receive the kind of heavenly life that God offers to all human beings and which can be achieved in the condition called by the Scriptures as “*being in Christ Jesus.*”

Nevertheless, even regarding the natural life that is given to people in the world, the Scriptures also address the aspects of conception, birth, and maintenance of this life.

The natural life of an individual is something that is given, conceived, received, and that can be cared for or neglected, aspects which also apply to the dynamics of the kind of life that is available to a Christian in the condition of “*being in Christ.*”

Just as the life of the physical body needs items that keep it alive, such as the breath of life granted by the Lord, oxygen, natural food, an appropriate environment, and so on, so also the life of the new creature or the Christian life needs items respectively pertinent to its characteristics to keep it adequately alive in a person.

And just as the Earth and its environment is the most appropriate and singular place in the universe for the natural life, so also the place so-called “*in Christ*” is the most appropriate and unique place for the kind of life that God offers to the people who receive from Him the condition of being new creatures “*in Christ Jesus.*”

We would like to recall here again what has already been mentioned in previous chapters, that the Lord Jesus Christ is not only the giver of the life that is according to the heavenly kingdom, but He is the very newness of life offered by God. Christ is the new life that can only be lived by the one who is in the Lord.

The life offered by God to all human beings to be lived as a new creature is not a call to a life in which people have God merely as a “point of supply of nutrients and strength” to be able to continue to experience this life even if dissociated from the abiding in the Lord. Although the Lord is the source of supply that sustains all life, the call to the life that “*is in Christ,*” redundantly speaking, is for that it may also be lived “*in Christ.*”

“*Being in Christ Jesus*” is inseparably linked to the maintenance of the life offered by God to the new creature, which is why the call to a Christian to “*be in Christ Jesus*” is also expressed by the call to “*abide in Christ*” or to “*remain in Christ.*”

Even though it is the “*being in Christ Jesus*” that defines more broadly both the condition from which life emanates for the new creature and the condition in which it is sustained, the call to a Christian “*to remain in the condition of being in Christ*” is like a call to further highlight that this condition should be observed and overseen to be maintained, because “*being in Christ*” does not refer to a single moment in the life of a Christian or to an experience that only needs to be performed once and for all.

When the Scriptures tell us God's call for Christians to “*abide in Christ,*” they teach that “*being in Christ*” is something that needs to be practiced by the Christian on an ongoing basis, as well as that a person who has already had the experience of being constituted as a Christian may still depart from the condition of “*being in Christ*” already granted to him or her previously.

When the Scriptures present God's call for Christians to “**remain in Christ**,” they teach that the dynamics of a person's life “**in Christ**” is also conditioned to the maintenance of his or her faith in the Lord Jesus.

If someone remains in the faith in Christ and the fellowship with the Lord, that is, if someone continues to trust in God or to place the confidence of the guard and instruction of his or her life in the treasure so-called the Lord Jesus Christ, the newness of life received from Christ also receives its due growth and strengthening. If, however, someone who has already attained the position of a new creature neglects the faith in the Lord and the abiding “**in Christ**,” his or her condition of spiritual life also becomes placed on a path of weakness or debilities.

Just as the first connection with the life “**in Christ**” or “**being in Christ**” is established by free or voluntary choice by the one who chooses for this condition, so also the connection with the support of this life and the growth in it is associated with the voluntary option of a person to remain in the life for which one has previously chosen.

The life offered by God and to be received through faith in Christ is a concession and not an imposition of the great love of God, but so is also the invitation for a person to continue to remain in it.

When one believes in God's offer of life that is “**in Christ**” and opens his or her heart to it, one receives this life because of God's love for him or her. Eternal life is, above all, a gift of the love of God. Eternal life is a free gift from God. It is “**the free gift of God in Christ Jesus**.”

*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.***

Nevertheless, when God invites each Christian to also “**remain in the condition of being in Christ**,” He is warning or teaching them that it is necessary for each one also to remain faithful to the option for this newness of life, which can be done likewise to how one received the new condition in the Lord.

*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.

And since the life of the new creature is made available in the condition of a person “being in Christ,” it is also this condition that the power of darkness seeks most to attack in the life of a Christian, which is why every Christian is called to watch over to not to depart from it. (Subject seen more broadly also under the theme Conscious of the Context of Life and Destination of the New Creature, and in which are described various aspects that oppose the condition of the Christian abiding in the newness of life that there is for him or her in the Lord.)

Since a person enters the life “*in Christ*” by the heavenly grace and through faith in the Lord, one is also called to stay or to remain in this new condition of life by the same grace and faith (trust) in the Lord Jesus Christ.

“*In Christ*” lies the fullness of the new life in God, just as also “*in Christ*” is the fullness to support or sustain this new life. However, choosing for this novelty of life and the remaining in it is something that is part of each person's choices.

God Himself is willing to help every Christian in the goal of remaining continually and firmly “*in Christ*,” but the choice for “*being in Christ*” is something that the Lord waits for each person to do before Him.

There are many Christians who seek to trust Christ in times of need but that forget the “*remaining in the being in Christ*” in times that appear to be of peace. This attitude, however, does not build up or cause in them the confirmation and firmness of faith that they may need in the most distinct moments of their lives.

We have already seen in the previous chapter that in the “*love of God which is in Christ*” there is also all the fullness of protection that a Christian needs. However, once again, for a Christian to stay in fellowship with this love, it is also necessary for him or her to continue to choose this love or to continue to abide in it, as it is also instructed by Judas in the following letter to Christians:

*Jude 1: 20 But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit,
21 keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.*

A Christian keeps himself or herself in the love of God when he or she continues to build up his or her life in the most holy faith by the fellowship with Christ that is accomplished by prayer or by talking with God in the Spirit, and by always looking for the daily and constant manifestation of the mercy of the Lord Jesus Christ.

John 15: 9 As the Father loved Me, I also have loved you; abide in My love.

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

“*To abide in Christ*,” to keep oneself in the virtues of the Lord, to guard oneself in the truth, to remain instructed by Christ, and so on, are all expressions that point to the same call that is indispensable and necessary to all Christians, so that each one stays sober and attentive in the Lord in order not to distance themselves from the grace that has already been granted to them to remain in the condition of “*being in Christ Jesus*.”

According to Merriam-Webster online dictionary, the expression *to abide*, used in the translation of the Bible into English, also means to remain stable or fixed in a state or condition. Already in the comments of Strong's lexicon, *to abide* is also associated with the condition of dwelling or persevering in a particular place or condition, thus evidencing, also by the linguistic dictionaries, that the call to the Christian “**to be in Christ**” does not only refer to an initial or sporadic state, but rather to a continuous and permanent process.

Due to the essential condition that “**being in Christ Jesus**” represents for a Christian, the Lord Himself also presented this fact in the figure where He is the true vine, and where the Christians are the branches, highlighting by this as well a natural example for His followers to understand that they are not called to follow Him only at a distance or eventually, but rather to follow Him being continually in the very Christ whom they have chosen as Lord for their lives.

Considering that Christ is the very newness of God for human beings, the Lord Jesus Christ declared that being or not being in Him is, respectively, a path of life or a way of death, Whose words, we would like to remember once more below because of the clarity and objectivity that is found in them regarding the essentiality of remaining in the Lord:

*John 15: 1 I am the true vine, and My Father is the vinedresser.
 2 Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit.
 3 You are already clean because of the word which I have spoken to you.
 4 Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me.
 5 I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing.
 6 If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned.*

“**To remain in being in Christ**” is undoubtedly not a point that a Christian should see just as secondary, but rather as vital for all his or her present and eternal life, an aspect that was also evidenced by letters and when the Christians met each other, as exemplified below:

Acts 11: 23 When he came and had seen the grace of God, he was glad, and encouraged them all that with purpose of heart they should continue with the Lord.

1 John 2: 28 And now, little children, abide in Him, that when He appears, we may have confidence and not be ashamed before Him at His coming.

Considering that the aspect of “*being in Christ in a continuous way*” is fundamental and should accompany a Christian the whole time of his or her life in the world, we can understand that this is a living aspect that every new day will also add newness of life in a growing manner in those who remain in the practice in reference.

Regarding the question of how a Christian can practice the “*being in Christ*” or the “*abiding in Christ*,” we reiterate that this subject has already been addressed broadly in several other materials, namely, The Letter or Life, Knowing about God or Knowing God, The Core Principle of Life for a Christian, Watchful in Prayer, The Gospel of the Glory of God and the Glory of Christ, as well as it will still be addressed in this present series that has the general title Walking in Newness of Life.

The target in this study, therefore, is more specifically aimed at emphasizing the importance of a “*continual abiding in Christ*,” as well as to contribute to an awakening of people on some of the main aspects that result from an individual’s remaining in the Lord.

“*Abiding continually in Christ*” cooperates to establish the Christian in the Lord for advancement in the Christian life, and because of this, it should never be neglected or despised.

Finally, in this chapter, and as a previous consideration to advance to the following, we would like to reiterate that “*being in Christ*” and “*abiding in Christ*” are expressed, in a practical manner, in two distinct but complementary actions.

When we go deeper into the matter of God's call for Christians “*to be in Christ*” and “*to abide in Christ*,” we can observe that these central aspects of the Christian life, in turn, are basically divided into two substantial practical aspects, which, respectively, receive two distinct nominations in the Scriptures, namely:

- ⇒ 1st) “*To Live in Christ*;”
- ⇒ 2nd) “*To Walk in Christ*.”

The call for Christians “*to abide in Christ*” is intended to lead and enable every Christian to live and experience in a real way the abundance that comes from the Lord to him or her from the condition of “*being in Christ*,” but this call becomes possible to effectively be experienced in practice by what the Scriptures call as “*to live in Christ*” in association with “*walking in Christ*.”

The “*living in Christ*” and the “*walking in Christ*” complement each other and lead the Christian to achieve the fruitful results of life that comes from “*abiding in Christ*” or “*continually being in Christ*.”

Thus, in the following chapters, we will try to move towards these last-mentioned points, reiterating, however, that “*to live in Christ*” and “*to walk in Christ*” are a practical and more detailed expression of the broader aspects called “*being in Christ*” and “*abiding in Christ*.”

C4. To Live in Christ

Following on from the fact that “*being in Christ*” and “*abiding in Christ*” are expressed in practice through two central groups of actions, we would like to review in this chapter a brief approach to the first of these two groups, namely: “*To live in Christ.*”

Although in relation to natural life and spiritual life it may be correct to say that to live life is expressed by the aspects of obtaining and sustaining life, as well as by the actions that a person practices with the received life, the separation that the Scriptures make between “*living in Christ*” and “*walking in Christ*” also teaches us that there are distinct sets of actions to be performed for each of these aspects in reference, and where, in general, “*to live in Christ*” should precede “*to walk in Christ.*”

Just as in natural life, where it is more prudent or necessary for a person to previously take care of rest, food, hygiene, health, clothing, and other aspects in order to become appropriately productive in his or her works, tasks, and services, so it also occurs in the life as a new creature, being the “*living in Christ*” also expressed as the set of actions that a Christian should carry about to keep oneself adequately strengthened in his or her spiritual condition or in his or her position as a new creation in the Lord.

Let us see below two texts that exemplify and instruct us about what was commented in the last paragraphs above:

Romans 6: 5 For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection,
6 knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin.
7 For he who has died has been freed from sin.
8 Now if we died with Christ, we believe that we shall also live with Him,
9 knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him.
10 For the death that He died, He died to sin once for all; but the life that He lives, He lives to God.
11 Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

Galatians 2: 19 For I through the law died to the law that I might live to God.
20 I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

Before calling people to perform a series of practical actions in conformity with the Christian life or with the new creature, or in conjunction with this call, God first calls people to receive the life that is offered to them from above and to nourish themselves

with this life offered to them from the heavenly kingdom, which are central aspects represented by the **“living in Christ,”** by **“being alive for God in Christ Jesus,”** by **“living by Christ in me,”** by **“living the life which I now have in the flesh by faith in the Son of God”** or by **“believing that we also shall live with Him.”**

In the proposition of life according to the new creature in the Lord, life itself and what is necessary to it are offered previously or in the first place. And this, so that a person can be prepared to practice the works that are appropriate to the novelty of life extended to him or her, differently of the proposition of life that was under the law of Moses and under which a person was first called to fulfill “the whole law” to after that being able to obtain the blessings for his or her life.

However, considering that life according to the new creature refers to an offer and not to an imposition, the one who aspires to be supplied, nourished or strengthened by what is due to this type of life also needs to present oneself to Christ to be instructed and strengthened by the Lord.

Although the calling to a life in conformity with the new creature also contemplates a call to walk in righteousness and to practice good works, the call for good works is not presented to precede the primary work that a Christian is asked to perform first and continuously, as it is also described in the subjects on Works, Services, and Labors, and Vocation, Calling, and Election, of which we recall some texts below:

John 6: 29 **Jesus answered and said to them, "This is the work of God, that you believe in Him whom He sent."**

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

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

Revelation 2: 5 **Remember therefore from where you have fallen; repent and do the first works, or else I will come to you quickly and remove your lampstand from its place, unless you repent.**

Recalling here also the text in which the Lord Jesus Christ compares Himself with the true vine, we can see that the Lord, in His words, teaches that a Christian's attempt to produce God-approved fruits without, however, first **“living in Christ,”** expresses an absurdity or a fruitless goal, just as one would expect that a mere branch of a vine could bear fruit not being inserted in the vine or root from which it receives life.

Life according to the new creature is, first of all, a person being able to live in fellowship or relationship with God, through Christ Jesus, also in order to be nourished, strengthened and protected in this new life that has been granted to him or her, serving the call to **“live in Christ”** as an objective instruction for a Christian to

keep oneself in the practices that specifically collaborate for his or her permanence in the Lord.

As we have mentioned in the previous chapter, it is in the Lord that a person, as a new creature, receives the life of God, this being a condition initially granted by the inclusion of a person in the position of new creation, but also by the continuity of the abiding in the Lord, as it is also recalled in the following text:

Ephesians 2: 4 ***But God, who is rich in mercy, because of His great love with which He loved us,***
5 even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved),
6 and raised us up together, and made us sit together in the heavenly places in Christ Jesus.

Before accepting Christ as the Lord in the heart, the life of a person is eminently worldly or carnal. However, after receiving Christ or becoming a Christian, an individual has the basis of sustenance or nourishment for the newness of life in his or her new spiritual position, which, in turn, can be accessed firstly by the practice of ***“living in Christ.”***

The aspect of ***“living in Christ”*** or of ***“sitting in the heavenly places in Christ”*** is something entirely new for any human being who comes to receive Christ as Lord, and perhaps, also because of this, that there is so much reluctance to assimilate and practice it.

Through the made alive spirit, a Christian is enabled to be taught, supplied, and sustained by the life that is according to the kingdom of God. And because of that, the Lord Jesus Christ instructs His disciples to seek, first and foremost, the heavenly kingdom and the righteousness of God that comes from this kingdom, also remembering that the Lord Jesus Christ is the most prominent manifestation of the kingdom and the justice of God to all humankind. (Aspects discussed more broadly in the materials on the Gospel of the Kingdom and the Gospel of the Righteousness of God).

“In Christ,” the Christian has added to his or her life, even in the present world, the possibility of access to all the aspects that one needs from the heavenly kingdom, but which are first granted to him or her by the practice of ***“living in Christ.”***

Through the Holy Spirit, a Christian may spiritually see and enter into the aspects that comprise the heavenly kingdom and in which the Lord Jesus Christ sits at the right hand of the Heavenly Father, an interaction presented to us as the ***“living in Christ”*** or the living in the condition in which a person started to be inserted when he or she became a new creature or a Christian.

Initially, it may seem strange for a person to seek to approach God Who is Spirit and Who seeks people who serve or worship Him in Spirit and Truth, but it is precisely the creature's fellowship with the Creator that the ***“living in Christ”*** provides for those who practice it.

The *“living in Christ”* is related to a practical externalization of life that a person does specifically before the Lord and with what the Lord does in the person who presents oneself to Him to live in Him.

At some point, we might be tempted to say that “**living in Christ**” would be the search for the most conceptual part of the Christian life and “**walking in Christ**” the most practical part. However, this would not be appropriate, because the call to “**living in Christ**” is also a call for practical actions, but in which the activities are more focused on the practices of maintaining fellowship with the Lord and the previous instruction and strengthening in Him for other actions.

To pray to the Lord Jesus Christ, to silence oneself or to be quiet in the presence of the Lord to be instructed, healed or strengthened by the Holy Spirit, or yet, to read and meditate on the will and instructions of the Lord, are, for example, real practices of the Christian life related to what is also called “**living in Christ.**”

When a Christian personally lives in fellowship with the Lord, he or she, by this action of “**living in Christ,**” also becomes nourished and strengthened in the Lord, not being this strengthening just something conceptual or that only feeds the intellect. The relationship with the Lord strengthens the inner man, strengthens the spirit of the one who practices fellowship with the Lord. And as the Scriptures declare, the joyful or strengthened spirit in the Lord can also reproduce health to the body and delight to the soul of the person who becomes strengthened in his or her God.

Ephesians 3: 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.**

Proverbs 17: 22 **A merry heart does good, like medicine, But a broken spirit dries the bones.**

Jude 1: 20 **But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit,
21 keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.**

Proverbs 4: 20 **My son, give attention to my words; Incline your ear to my sayings.**

**21 Do not let them depart from your eyes; Keep them in the midst of your heart;
22 For they are life to those who find them, And health to all their flesh.**

Praying to the Lord in the Holy Spirit, keeping oneself in the love of God, to heed every new day to the words and instructions of the Lord, waiting with confidence in the mercy of God, keeping trust in the Lord and His promises, inclining the ears to hear the voice of the One Shepherd of the flock of God, or seek the strengthening of the inner man in the Lord Himself, are all actions of what is called “*living in Christ*” and that can and should be performed personally and continuously by every Christian.

We have repeatedly seen above, that if a Christian does not practice the abiding in Christ, which is another way of expressing the continual fellowship of a Christian with the Lord Jesus Christ, or now also seen as the practice of “*living in Christ*,” a Christian refrains oneself from being strengthened and perfected to accomplish the truly Christian works.

When an individual practice personal fellowship with the Lord Jesus Christ, one is indeed living one of the most central parts of the Christian life. One is actually practicing the Christian life and is attending to the call he or she received from the Lord for reconciliation with God and to live in Him.

The very faith of God that a person has in one's heart, and that is generated by the Lord Jesus Christ when someone receives Him, is also sustained in the life of an individual by the “*living in Christ*,” being Christ presented to us, in relation to this aspect, also as the “Author and Finisher” of our faith in God.

According to the text of Hebrews 12, having the eyes firmly or continually fixed on Christ Jesus is a primordial call for the life of a Christian, and this practice is also an action that is inherent to “*living in Christ*.”

A Christian who lives his or her life only with the eyes fixed on worldly things, whether by ignorance or negligence of the call to fellowship with the Lord, distances oneself from the practice of God's calling to be “*living in Christ*.”

“*To live in Christ*” expresses a set of actions that a Christian is called to perform voluntarily, deliberately, and objectively with the goal, among others, of:

- ⇒ 1) **Remaining firm in the Lord and to knowing more about the Lord Himself;**
- ⇒ 2) **Knowing more the general will of the Lord, as well as the specific will of the Lord for the life of this Christian;**
- ⇒ 3) **Finding oneself sheltered or hidden in the Lord to also manifest oneself in the Lord at the opportune time and in the appropriate manner;**
- ⇒ 4) **Following the truth in love to grow in everything in Him Who was assigned by the Heavenly Father to be the Head of every Christian;**
- ⇒ 5) **Becoming relieved of the heavy and inappropriate burdens which the darkness, the world, other people, or even the soul and the flesh of the Christian seek to impose on his or her life, and this, so that one may be instructed and have a renewed mind to walk according to the will of God and according to the yoke that is neither heavy nor arduous.**

Let us see, then, below, a series of texts that exemplify what was mentioned in the previous paragraph and that is part of the actions that a Christian is called to perform regarding the aspect of “**living in Christ**.”

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

Isaiah 54: 13 **All your children shall be taught by the LORD, And great shall be the peace of your children.**

Ephesians 5: 14 **Therefore He says: “Awake, you who sleep, Arise from the dead, And Christ will give you light.”**

15 See then that you walk circumspectly, not as fools but as wise,
16 redeeming the time, because the days are evil.

17 Therefore do not be unwise, but understand what the will of the Lord is.

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 manifests Himself), then you also will appear (or be manifested) with Him in glory.

Ephesians 4: 15 **But, speaking the truth in love, may grow up in all things into Him who is the head, Christ.**

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 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.**

The call to practice “**living in Christ**” is not limited to a contemplation of the Lord without specific goals while “**walking in Christ**” would be a summary of the practical actions of the Christian life.

If a Christian does not turn to the Lord and the fellowship with Him, if he or she does not practice the “**come to me**” pronounced and taught by Christ, this Christian also practically chooses to put oneself in the situation in which he or she will not be able to discern and to begin his or her works in God and according to the will of God.

It is in the practice of “**living in Christ**” that a Christian receives the understanding of the kind, gentle, and beneficial yoke of Christ or about the mission to which one is called to cooperate with the Lord.

The Lord, through Paul's letter to the Ephesians, whose text was quoted above, teaches us that **the first disposition that a Christian should have while in the world is to stand up to present himself or herself before Christ, an expression of what is practicing the “living in Christ,” and not a getting up to go out doing works without the discernment that the Lord wants to grant him or her.**

The Christian, who has not previously been instructed by the Lord, runs without being under the same yoke with the Lord, runs as without a precise goal, struggles as if he or she were beating the air, in the void, something that Paul refused to do, establishing, because of this, the “**living in Christ**” as a primary aspect of his life, as well as for the proclamation of the Gospel of God and the teaching about it to others.

1 Corinthians 9: 26 **Therefore I run thus: not with uncertainty. Thus I fight: not as one who beats the air.**

Similarly, when the Lord Jesus Christ made reference to His disciples about the great harvest that was already ripe to be harvested on the Earth, He did not instruct the Christians to go directly to the ripe harvest to reaping it, but taught them to go, first, in prayer to God. This work of prayer to the Lord is a practical and real action of “**living in Christ**” and of “**sitting in the heavenly places in Christ**” so that the fulfillment of the cooperation with the harvest may also be accomplished “**in Christ**” and according to His will.

Luke 10: 2 **Then He said to them, "The harvest truly is great, but the laborers are few; therefore pray to the Lord of the harvest to send out laborers into His harvest. "**

Paul also, in another text in which he places all human beings in evidence, exhorts Christians to first pray to God for the benefit of all humankind, and not for Christians, without first practicing the “**living in Christ**,” starting to make their most diverse “spectacular strategies” of how they by themselves should “win the world to God.”

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 pre-eminence), that we may lead a quiet and peaceable life in all godliness and reverence (or honesty).
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.**

God is pleased when Christians, in the first place, address Him by “**living in Christ**” to pray for the benefit of all humankind and for those who are in the position of a ruler or eminence among them. The action of Christians seeking primarily the fellowship with the Lord demonstrates their practical confidence in God Who has saved them. It shows their trust that it is in God that there is the provision of the opportune moment for the testimony of the truth that only Christ is the Mediator between God and men, as well as that it is from the Lord that proceeds the life of meekness and tranquility for a person to practice godliness, reverence, and honesty.

Christ taught people to seek justice firstly in Him through prayer, for when people seek the Lord, the righteousness in which they are instructed and by which they can be filled, is no longer worldly and corrupt justice, but it is the divine and true righteousness of the Lord Who is Eternally Righteous.

**Luke 18: 7 And shall God not (show justice or) 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 (show justice or) avenge them speedily.
Nevertheless, when the Son of Man comes, will He really find faith on the earth?**

Just as faith is built up by “**living in Christ**,” so also the perception of the righteousness of God, the supplications according to this righteousness, and the supplications in line with mercy and humility are built up in the heart of the Christian by his or her abiding in the Lord, the Prince of Peace, and the King of the Righteousness that proceeds from the heavenly throne.

Moreover, it is also through “**living in Christ**” or through voluntary, deliberate, and priority fellowship with the Lord that Christians find the peace that surpasses all understanding and keeps their minds and hearts in the Lord.

**Philippians 4: 6 Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God;
7 and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.**

The antidote or remedy to avoid being “anxious” in the present world is to “**live in Christ**” despite everything that seeks to make a person anxious or distant from “**living in Christ**.”

For a Christian to practice the call of “**living in Christ**” it is essential that he or she manifests a disposition and actions toward the Lord. It is necessary for the Christian to humble oneself before Christ, to pray to Him, and to present oneself willing to listen to the instruction that the Lord teaches through fellowship.

- James 4: 6* **But He gives more grace. Therefore He says: "God resists the proud, But gives grace to the humble."**
- 7** **Therefore submit to God. Resist the devil and he will flee from you.**
- 8** **Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded.**
- 9** **Lament and mourn and weep! Let your laughter be turned to mourning and your joy to gloom.**
- 10** **Humble yourselves in the sight of the Lord, and He will lift you up.**

- 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.**
-

The call to "**live in Christ**" is an invitation to actions and that are indeed alive and very intense. Through the "**living in Christ**," the Lord acts profoundly in the life and heart of the one who draws near to Him. The Lord relieves the person who comes to Him with continuity even of the vilest and heaviest burdens, as well as instructs him or her in the will of God according to the meek and humble heart of Christ.

When an individual attends the call of "come to me" that the Lord Jesus Christ presents to all, this person inclines the heart to Christ and to a position where one can attain knowledge of the truth, deliverance from inappropriate yokes, and instruction and strengthening in the Lord to move forward according to the Heavenly Father's will.

The practice of "**living in Christ**," as a practical action that precedes or accompanies other actions, is indispensable for each person or each Christian. For every individual on the face of the Earth, it is of crucial importance to understand that only when someone repeatedly inclines one's heart to seek the Lord, to live in Him, is that one also will indeed be supplied **to walk** according to the heavenly will.

When a person is willing to practice the "**living in Christ**," one may discover that even when one is sleeping or recently awake, one can continue to be "living in the Lord" and in the position that, wherever one is, the Fountain of living waters is also with him or her.

Nevertheless, a lack of willingness to "**live in Christ**" may cause the darkening of the heart and the path of the one who despises this specific call of the Lord to all human beings. The insistence on rejecting or neglecting the "**living in Christ**" may even advance to the point where a person may forget what has already been made available to him or her as a new creature in the Lord.

When a person leans oneself to "**live in Christ**," the Heavenly Father and Christ are also inclined to live, through the Holy Spirit, in that person who has chosen a life in the Lord.

- Psalms 16: 7* ***I will bless the LORD who has given me counsel; My heart also instructs me in the night seasons.***

Isaiah 50: 4 **The Lord GOD has given Me The tongue of the learned, That I should know how to speak A word in season to him who is weary. He awakens Me morning by morning, He awakens My ear to hear as the learned.**

John 7: 37 **On the last day, that great day of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink.**
38 **He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water."**

Isaiah 55: 3 **Incline your ear, and come to Me. Hear, and your soul shall live; And I will make an everlasting covenant with you, The sure mercies of David.**

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

John 14: 23 **Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him."**

Isaiah 57: 15 **For thus says the High and Lofty One Who inhabits eternity, whose name is Holy: "I dwell in the high and holy place, with him also who has a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones."**

And finally, in this chapter, we would like to reiterate that the call or invitation to "**live in Christ**," that God extends to all human beings, is an invitation to be practiced by an individual throughout one's whole present as well as eternal life in the Lord.

We also remember once again, that we do not aim here to go into more detail about how a person can practice the "**living in Christ**," since this theme is already addressed in a broad and specific way in the following subjects:

- ⇒ 1) The Letter or Life;
- ⇒ 2) Knowing about God or Knowing God;
- ⇒ 3) The Core Principle of Life for a Christian;
- ⇒ 4) The Law of the Understanding;
- ⇒ 5) Watchful in Prayer;
- ⇒ 6) Every Good Gift and Every Perfect Gift, with a particular emphasis on the help that the Holy Spirit offers us to be able to "remain in Christ;"

- ⇒ 7) The Gospel of the Glory of God and the Glory of Christ, in which we seek to highlight many aspects by which the Lord Jesus Christ presents Himself as being the first to offer us help so that we may become steadfast in living in Him, in the Spirit of the Lord, and in the Heavenly Father.

Therefore, **the invitation that God makes for people to “*live in Christ*” has, on God's part, also the offer of Christ Himself to help them reach this marvelous and essential purpose of the Lord for their lives.**

Hebrews 4: 14 Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.

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.

Hebrews 7: 25 Therefore Christ is also able to save to the uttermost those who come to God through Him.

C5. To Walk in Christ

“**To be in Christ**” is the most sublime place a Christian can meet. And a Christian can be in this place even if one is still dwelling on Earth and in a fragile and limited body, for “**being in Christ**” is a place that is inhabited by faith and made available to all who receive Christ in the heart as their Lord.

Now the “**being in Christ**” is expressed in the Scriptures also in two principal and distinct ways, namely:

- ⇒ 1) “**To Live in Christ;**”
- ⇒ 2) “**To Walk in Christ.**”

The very reference to “**being in Christ**,” as well as to the two principal and distinct aspects by which “**being in Christ**” can be practiced by a Christian, may not be very common to the language of the people in general, however, the Christian life is not defined by the concepts that people have about it, but it is characterized by what God, who grants it, lays down on it.

And in God's eyes, “**living in Christ**” and “**walking in Christ**” are two distinct groups of actions, but which should always complement each other and be practiced together in the life of a Christian.

The fact that the Scriptures mention “**living in Christ**” and “**walking in Christ**” differently does not mean that the Christian should choose one over the other, but that the practice of the two aims at a common final purpose and that none of them should be neglected, that is, if one person practices one of them, surely that one should also do the other.

In order to cooperate with the aspect that we are trying to address at the beginning of this chapter, we would like to remember here what was mentioned in a particular way in the subject on Every Good Gift and Every Perfect Gift, in which it was explained that “**life in Christ**” is also presented by the Lord as being equivalent to “**life in the Spirit of the Lord.**” Thus, the “**living in Christ**” and the “**walking in Christ**” are also the expression of what is respectively called in the Scriptures as “**living in the Spirit**” and “**walking in the Spirit,**” as can be seen in the two texts mentioned below:

Galatians 5: 25 **If we live in the Spirit, let us also walk in the Spirit.**

Romans 8: 1 **There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit.**

Understanding that “**living and walking in Christ**” are also expressed by “**living and walking in the Spirit**” is highly relevant, because from what the Scriptures teach us about “**living and walking in the Spirit**”, we can also see more evidenced what is specifically addressed regarding the “**walking in Christ**” besides the “**living in Christ**” already discussed in the previous chapter.

“**To walk in Christ**” and the “**to walk in the Spirit**” are equated because it is through the Holy Spirit that the Lord Jesus Christ dwells and manifests Himself in Christians, just as it is through the Holy Spirit that a Christian can walk together with the Lord through faith in Him, as we briefly exemplify once again with some texts below:

1 Corinthians 6: 17 **But he who is joined to the Lord is one spirit with Him.**

John 7: 37 **On the last day, that great day of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink.**
38 **"He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water."**
39 **But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified.**

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

14 **He will glorify Me, for He will take of what is Mine and declare it to you.**

Although the call to “**be in Christ**” refers firstly to an invitation from God with spiritual characteristics, becoming more instructed about “**walking in the Spirit**” is also of particular relevance, for by the call for “**walking in the Spirit**,” the Lord teaches us that “**being in Christ**” is also a call for significant changes or effects regarding the practices of the natural life of the person who happens to be in Him spiritually.

The Holy Spirit is granted by the Heavenly Father and the Lord Jesus Christ to be with the Christians and to help them in the knowledge of the truth that is in the Lord and about the aspects of the heavenly kingdom, but the Holy Spirit is also granted to help Christians to practice the truth of God in their natural or earthly actions, being the first of these two aspects more characterized by “**living in Christ**” and the second more by “**walking in Christ**.”

And since there is God's provision, through His Holy Spirit, both for “**to live in Christ**” as well as for “**to walk in Christ**,” it is also expected that a Christian comes to experience this provision in these two aspects in his or her life.

When the Scriptures declare that God's children are those who are led by the Spirit of God, they do not exclude direction in some areas of life as if the guidance of the Spirit of God could be applied only to spiritual actions and not to natural actions.

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

When the Lord calls Christians to “**walk in the Spirit**,” in addition to the call to “**live in the Spirit**,” the Lord does this because by “**walking in Christ**,” or by “**walking in the Spirit**,” a Christian is also called not to walk according to the flesh or according to the corrupted lusts or passions that are in the world, as also exemplified below:

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

17 For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish.

18 But if you are led by the Spirit, you are not under the law.

19 Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness,

20 idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies,

21 envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness,

23 gentleness, self-control. Against such there is no law.

24 And those who are Christ's have crucified the flesh with its passions and desires.

25 If we live in the Spirit, let us also walk in the Spirit.

Romans 13: 11 ***And do this, knowing the time, that now it is high time to awake out of sleep; for now our salvation is nearer than when we first believed.***

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.

As we have seen in previous chapters, “**putting on Christ**” is also one of the ways of expressing the “**being in Christ**,” action which can be applied to the practices that aim the “**living in Christ**” through fellowship with the Lord, but that is also applicable to everything that Christians carry out and practice in the natural or present world, expressed most sharply by “**walking in Christ**” or by “**walking clothed with Christ**.”

Considering that the call for “**being in Christ**” is an offer of a new condition of life in the Lord, we would also like to emphasize that it seems to us that the connotation of being called for “**walking in Christ**,” in addition to “**living in Christ**,” according to the texts of Galatians and Romans discussed above, does not refer so much to a call as an obligation, but, rather, according to a reasonableness that a person's aim of “**living in the Spirit**” should also be accompanied by the goal of “**walking in the Spirit**” in everything, including the most diverse matters of natural life.

Still in another text of the book of Romans, it is also possible to be observed that the option for life in the Spirit of God should as well be reflected both in the spiritual and natural sense of the one who is willing in the Lord to live and walk according to what is offered to him or her by God, as follows:

*Romans 8: 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.***

As already mentioned above, both “*living in Christ*” and “*walking in Christ*” express the practice of the Christian life or the “*being in Christ*,” where, however, the first aspect is more related to the practice of the Christian life directed at the Lord who is seated in the heavenly places and the second aspect more directed to the practical actions of a Christian's life that are related to the matters of his or her natural life.

Both “*living in Christ*” and “*walking in Christ*” are parts of the same Christian life. They are actions to be practiced by the same Christian, where “*living in Christ*” refers more to the actions that a person practices when one heeds to the call of “*come to me*” made by the Lord to him or her, while “*walking in Christ*” is more related to the exteriorization of the novelty of the Christian's life in the aspects that are manifested in the natural or earthly things that he or she practices.

Through Christ or by “*being in Christ*,” a person has a new and living way of access to God and in which one is offered an intimate fellowship with the Lord, which, in turn, is also called eternal life. And from this fellowship, the Christian is taught to see and understand the thoughts of the will of God, which are heavenly, eternal, holy, and perfect, and are not according to human beings or according to the natural man.

On the other hand, the wisdom of God for a Christian is not wisdom that abstains from the natural life of this Christian and the challenges that one has in his or her life in the present world. It is wisdom that comes down from above and bears fruits that also affect the natural life of those who receive it, as James as well testifies to us in the text below:

James 3: 14 But if you have bitter envy and self-seeking in your hearts, do not boast and lie against the truth.

15 This wisdom does not descend from above, but is earthly, sensual, demonic.

16 For where envy and self-seeking exist, confusion and every evil thing are there.

17 But the wisdom that is from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality and without hypocrisy.

By “*living in Christ*” a Christian has access to the mind of Christ and the wisdom from on high, for Christ is seated at the right hand of God and is there as the mediator between God and men. However, it is by “*walking in Christ*” or “*walking in the Spirit*” that a Christian can have the privilege of seeing and experiencing the wisdom from on high also applied in his or her actions in the natural life.

James 3: 13 Who is wise and understanding among you? Let him show by good conduct that his works are done in the meekness of wisdom.

Psalms 119: 105 Your word is a lamp to my feet And a light to my path.

When a Christian “*lives in Christ*,” his or her living in the world or the fleshly body, also expressed by what is called “walking in the world,” can as well be according to Christ, according to the will of God, or in conformity to the “*walking in Christ*.”

When a Christian “*lives in Christ*” or “*lives as one who takes refuge in the Lord*,” his or her life in the present world, or still inhabiting a mortal body, can also be lived in conformity with the will of the heavenly kingdom.

Galatians 2: 19 For I through the law died to the law that I might live to God.

20 I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

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 (or be manifested) with Him in glory.

5 Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry.

6 Because of these things the wrath of God is coming upon the sons of disobedience,

7 in which you yourselves once walked when you lived in them.

8 But now you yourselves are to put off all these: anger, wrath, malice, blasphemy, filthy language out of your mouth.

9 Do not lie to one another, since you have put off the old man with his deeds,

10 and have put on the new man who is renewed in knowledge according to the image of Him who created him,

11 where there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave nor free, but Christ is all and in all.

12 Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering;

13 bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do.

14 But above all these things put on love, which is the bond of perfection.

15 And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful.

16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

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.

“To walk in Christ,” “to walk in the Spirit,” or yet “to walk clothed with Christ,” encompasses the materialized expression of that which results from ***“living in Christ.”*** It expresses the condition by which an individual can function in his or her most diverse actions in the world without ceasing ***“to be in Christ.”***

“To live in Christ” and “to walk in Christ” complement each other, which is why every Christian is called to practice both to find oneself in everything in a position of true wisdom before the Lord as well as before one’s fellow men.

Without ***“living in Christ”*** a person keeps away from discovering the will of God for his or her life. However, without ***“walking in Christ,”*** a person, who even may have partially known the will of God, does not put oneself in the position of being able to indeed do the will of the Lord in his or her most diverse actions in the world.

Although many people do not practice the ***“living in Christ,”*** many of them might even try to do Christian works, which, however, are not recognized by God because they are not done in the Lord and according to His will or instruction. On the other hand, however, the Scriptures, in teaching about ***“walking in Christ,”*** also alert us to the fact that there may be people in the world who only seek to know the will of God but who do not have the same willingness to practice it indeed. So, in both situations, they do not get the Lord's approval for their lives.

Matthew 7: 21 Not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of My Father in heaven.

22 Many will say to Me in that day, ‘Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?’

23 And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness!’

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24 Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock:

25 and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock.

26 But everyone who hears these sayings of Mine, and does not do them, will be like a foolish man who built his house on the sand:

27 and the rain descended, the floods came, and the winds blew and beat on that house; and it fell. And great was its fall.

And still to further explore the ***“walking in Christ”*** as a complement to the ***“living in Christ,”*** but bearing in mind that one is distinct from the other, we will then seek to outline three other examples with the goal of enlarging the understanding of both the distinction and the complementation of one regarding the other.

Thus, the first example to be considered in attendance to the preceding paragraph refers to a text extracted from the book of the prophet Isaiah, as follows:

Isaiah 40: 31 ***But those who wait on the LORD Shall renew their strength; They shall mount up with wings like eagles, They shall run and not be weary, They shall walk and not faint.***

If we look closely at the text above, it can be observed in it that “by waiting or maintaining trust in the Lord,” a person places oneself in a position in which one can attain renewal of strength, but also that this renewal is granted for use in two different directions, namely:

- ⇒ 1) Mounting up with wings like eagles;
- ⇒ 2) Running without becoming weary, as well as walking and not fainting.

While in the text of the prophet Isaiah one direction points to the heavens, to the high, the other direction points to the Earth, to the way and the locomotion on Earth.

When a person “waits on the Lord and places his or her trust in Him,” he or she also receives from the Lord a renewal of strength for two distinct aspects, but which are granted to complement each other. An individual who “trusts in the Lord or waits on Him” receives:

- ⇒ 1) **Strength to rise and to sit, by faith, in the heavenly places in Christ in order to know more God and to be instructed on the will of the Lord, practice equivalent to “*living in Christ*;**”
- ⇒ 2) **Strength to move on the Earth in order to run or walk in it according to the will of the Lord and, yet, without becoming exhausted by the fact that he or she was strengthened by the “*being in the Lord*,” where this running or walking is equivalent to “*walking in Christ*.”**

The Lord is fully sovereign and powerful to operate life either for the new spiritual condition of a Christian as a new creature, as well as to strengthen a Christian and instruct him or her in wisdom for a new manner of life or walking in the present world, even if the Christian yet remains in a fragile and deadly body.

The Lord's action through the Holy Spirit is sovereign and powerful to act so that a person has the strength to attend to the “come to me” declared by Christ, as well as to provide all the strength and resources that a Christian needs to be able to perform, even in his or her natural condition on Earth, all that the Lord instructs and guides him or her to follow or to do.

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 9: 8 And God is able to make all grace abound toward you, that you, always having all sufficiency in all things, may have an abundance for every good work.

9 As it is written: "He has dispersed abroad, He has given to the poor; His righteousness endures forever."

The second example to be considered regarding "**walking in the Lord**," also as a result of "**living in the Lord**," refers to the very life of Christ when He was in the flesh in the present world.

The one who knows the biblical books of the historically called New Testament, also knows how much the Scriptures narrate the aspect that the Lord Jesus "lived in God" and how much He practiced the maintenance of fellowship with the Heavenly Father primordially. However, the same books also tell us that the Lord Jesus likewise acted in God and externalized the life He had in the Eternal Father, doing so in all the time of His walking in the flesh on the Earth.

Acts 10: 36 The word which God sent to the children of Israel, preaching peace through Jesus Christ (He is Lord of all)
37 that word you know, which was proclaimed throughout all Judea, and began from Galilee after the baptism which John preached:
38 how God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him.
39 And we are witnesses of all things which He did both in the land of the Jews and in Jerusalem, whom they killed by hanging on a tree.

The Lord Jesus Christ, even when exposed to strong temptations and terrible and profound anxieties, never ceased to walk, in everything, in the Heavenly Father Who sustained Him through the Holy Spirit, thus always remaining in the Heavenly Father both in the aspect of "living in the Father" as well as in the aspect of "walking in the Heavenly Father."

John 6: 57 As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me.

John 8: 28 Then Jesus said to them, "When you lift up the Son of Man, then you will know that I am He, and that I do nothing of Myself; but as My Father taught Me, I speak these things."

And yet a third example, among many others that allow us to observe the functioning of "**walking in Christ**" as a result and complement of "**living in Christ**," is also found in the text on the great harvest that we have already mentioned in the previous chapter and which we repeat once again as follows:

Luke 10: 2 Then He said to them, "The harvest truly is great, but the laborers are few; therefore pray the Lord of the harvest to send out laborers into His harvest."

Earlier it has already been mentioned that the "**living in Christ**," described in this last text in reference, is expressed in the actual realization of prayer to the Lord for that He may send laborers into His harvest.

However, prayer to the Lord of the harvest also has an objective that it will result in practical actions to be performed during the harvest itself, that is, to be indeed carried out among the people of the present world since the actual harvesting of the harvest is also carried out by laborers who cooperate with God and who go to the field and "**walk**" to gather what is to be harvested.

So, the actions concerning cooperation with the reaping in the harvest of the Lord, though first resulting from "**living in Christ**," are also complemented by laborers who practice the "**walking in Christ**."

By calling Christians to "**live in Christ**," God, through fellowship, seeks to give them life and to strengthen them in their spirit, soul, and body. However, in calling Christians to also "**walk in Christ**," God makes them aware that the life and strengthening bestowed to them are for their benefit also in all that they do through the natural life that is still available to them in the present world.

The Call of God for Christians also "**to walk in Christ**" is announced as well to help them to realize that by "**being in Christ**" they can be victorious in the Lord and according to His will both in the heavenly places and in the earthly regions.

*Philippians 4: 12 I know how to be abased, and I know how to abound. Everywhere and in all things I have learned both to be full and to be hungry, both to abound and to suffer need.
13 I can do all things through (or in) Christ who strengthens me.*

The power of God offered to Christians is not limited to a victorious life in Christ only in a distant future when a Christian has already entered the eternal heavenly presence of the Lord. The power of God is also mighty so that, in the present or on the Earth, a Christian can be victorious over the opposition of sin and darkness to the point that one can accomplish his or her works in conformity with the heavenly light and instruction.

*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.
8 We are hard pressed on every side, yet not crushed; we are perplexed, but not in despair;
9 persecuted, but not forsaken; struck down, but not destroyed,*

¹⁰ *always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body.*

The possibility and benefits of “*walking in Christ*” need to be proclaimed and taught to Christians as much as the “*living in Christ*,” for many may come to think that salvation is summed up to a remission from sin, remission from the debt of this sin, and a hope of salvation after life on Earth. However, the Christian life is even more than this. The Christian life also encompasses the condition for a Christian already to be able to walk in newness of life.

Romans 6: 4 ***Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.***

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

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

The Lord grants the restoration of the relationship with God so that people can approach Him in the heavenly places, but He also bestows the Holy Spirit so that people can live life on Earth differently in Him.

“*In Christ*,” by living in Him, but also complemented by walking in Him, the Christian can build up his or her personal life on the Earth according to the will of God, and this may occur in relation to his or her family, profession, studies, relationships with other Christians, and relationships with the world in general.

For the one who chooses before the Lord to “*live in Christ*,” his or her path and proceeding on Earth is also enlightened by the Lord Jesus in such a way that this individual can also “*walk in Christ*” even in the present world.

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."***

The repeated insistence on the theme being discussed above is of high relevance, for in the world, there are many teachings that want to distort the reality that life “*in Christ*” is powerful both for a person to “*live in Christ*” as well as for him or her to be able to “*walk in Christ*.”

We have already seen in the texts quoted above that there are people who think it is possible to dissociate one aspect from the other. There are people who insist on trying to “walk” in life without jointly “*living in Christ*.” On the other hand, there are also people who think that the Christian life is only a life of contemplation and admiration

of the spiritual aspects, but that it is not indeed applicable in the ordinary activities of life.

When, however, the Lord instructs Christians to “*live in Christ*” and “*walk in Christ*,” He is teaching us that by “being in Christ” it is possible to obtain the heavenly life both for the actions of seeking fellowship with the Lord as well as for the actions of a Christian in his or her life in the present world.

When the Scriptures announce that the Lord is all and in all, they do so because He is able to be all and in all in spiritual and heavenly matters as well as in material and earthly things.

The Lord can instruct the farmer in one's planting, the buyer in one's purchases, the seller in one's sales, the parents in the education of the children, the children in honor to the parents, the rulers to be rulers who walk in righteousness, the creators in their creations, the industrialists in their manufacturing, the workers in their most diverse duties, and so on.

“*In Christ*” there are instructions and provision of wisdom for all areas and works of human life which aim at the glory of God and also the good of people.

The diversity of actions that can be practiced by “*walking in Christ*” is simply unimaginable, but for all of them, there is abundant wisdom and provision in the Lord. And the variety of benefits that can come to people for “*walking in Christ*” is of a grandeur and splendor that man cannot measure, since from the actions considered small and ordinary to the works considered great and extraordinary, the Lord in all and in all time always longs for His children to act in favor of the good.

If a Christian “*walks in Christ*,” he or she can also express newness of life, granted to him or her in Christ, in all the acts of his or her life, including those who are called ordinary or of the daily routine. From a respectful and straightforward reception of a person to the more complicated procedure to be performed, a Christian can express the life he or she receives from Christ when one is also willing to walk in the Lord. From a collective activity, such as instructing children or teaching adults appropriately, to an individual movement of studying and producing a benefit to people, it is possible for a Christian to “*walk in Christ*” and do good.

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

The works that are done in the world by “*walking in Christ*” are not always those that are immediately recognized by people on the Earth or accepted by many, but they are works that have the endorsement of the Lord and that have a reward stored in God.

And lastly at this point, likewise to the previous chapter, we would like to mention that our primary goal in this present material is not to address so much the “*how*” a person may come to “*walk in Christ*,” but rather to emphasize the high relevance of recognizing that this aspect is a vital aspect of God's call to the life that is according to the new creature in Christ Jesus.

In this first material of the series Walking in Newness of Life, we will, therefore, limit ourselves to mention the “*walking in Christ*” in a more summarized way and to show it in its joint action with the “*living in Christ*,” but in the following subjects of

this series we will seek to address this aspect more broadly and on several much precious points related to this very bright and essential subject.

We also recall that several points about “*walking in Christ*” are already described in the subjects on The Christian in the World in General and on The Gospel of the Glory of God and the Glory of Christ. We mention that in the latter there is even a marked emphasis on the various characteristics of the glory of the One in Whom Christians are called to be forever through “*living in Christ*” and “*walking in Christ*,” of Him Who shows no partiality in order to be all and in all.

*Colossians 3: 10 **And have put on the new man who is renewed in knowledge according to the image of Him who created him,**
11 **where there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave nor free, but Christ is all and in all.***

C6. To Bear Fruit in Christ

After approaching various aspects about “**being in Christ**” and “**abiding in Christ**,” which in turn unfold in “**living in Christ**” and “**walking in Christ**,” we would like to return once more to a text that so richly expresses this matter, however, placing greater attention on the results that come from a Christian attending to the Lord's call to abide in Him.

John 15: 4 Abide in Me, and I in you.

As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me.

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

6 If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned.

7 If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you.

8 By this My Father is glorified, that you bear much fruit; so you will be My disciples.

John 15: 16 You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, that whatever you ask the Father in My name He may give you.

The fact that the Lord Jesus Christ correlates the abiding of a Christian in Him with the aspect of the fruits that result from this action, also clearly and irrefutably shows that the call to Christians “**to live in Christ**” and “**to walk in Christ**” does not refer to a call that is merely theoretical, contemplative, or devoid of very objective purposes.

Also regarding the word “disciple,” mentioned in the text above and which initially denotes a person who is an apprentice and follower of another, the Lord Jesus Christ shows us that an individual, in the relationship with Him, is effectively considered as His disciple if one remains in Him to the extent that what is taught and granted is also reflected in the practical actions of the one who has received the instruction of the Lord.

The true disciple, in the eyes of the Lord, is not recognized just by what one hears from his or her Master, but also by what one practices in relation to what one was instructed or by the fruits one manifests as a result of the practice of following his or her Master or, more specifically, of the practice of abiding in the Lord.

The Lord Jesus Christ shows us that although there are several distinct aspects in His relationship to a disciple, the cycle for a person to be recognized as His disciple indeed is completed or fulfilled when the disciple produces fruit, and fruit that remains.

If a person hears the word of Christ but practices the instructions of other guides or of oneself, he or she is not in the right condition of a disciple of Christ, being, in fact, a disciple of the one of whom he or she follows the instructions.

As for the subject of a person abiding in Him and bearing fruit in conformity to this remaining in Him, the Lord Jesus Christ evidences the aspect that the abiding in Him and the fruits that result from it should always be compatible. That is, the resultant

fruit of someone “abiding in Christ” is also attested when a person practices actions according to the “*living in Christ*” and the “*walking in Christ*.”

When a person chooses to take steps according to God's instruction to him or her or performs acts that are in conformity with the will of God, and, yet, performs them by the strength of the Lord granted by the Holy Spirit, one begins to express the fruit that results from his or her remaining in the Lord.

If, however, someone does not remain in Christ, he or she cannot bear fruit according to the life of Christ because one has remained dissociated from it. We have seen before that many seek to do “works which they call Christian deeds,” but as they do not indeed do them in God, the Lord also does not acknowledge those who have performed them.

A Christian work or a Christian fruit is, in fact, Christian when it refers to some work or a fruit generated and made in Christ as a result of the abiding in the Lord.

The efforts to produce a fruit or a Christian work when dissociated from the abiding in Christ express vain actions, for, separated from Christ, no Christian can produce appropriate fruits or results that are according to the Lord's will for his or her life.

On the other hand, **when a Christian understands the process or the cycle of bearing fruit in the Lord as a result of remaining in Christ, this Christian no longer has to carry in his or her heart or on his or her shoulders the burden of having “an obligation to bear fruit by oneself,” since from the continuity of the abiding in the Lord the fruits are also generated in the Christian and through him or her by the Lord.**

Although the Lord Jesus Christ points out the call where a Christian is also called to express the fruits of one's condition as a new creature, the Lord does not do so that the Christian seeks to produce fruit by oneself, as to fulfill a quota or goal of fruits, since the generation of truly Christian fruits is also performed in the life of a Christian by the Lord.

When the Lord Jesus Christ calls Christians to remain in Him, He does it so, precisely, also for Christians to become attentive to abide in the Lord and not necessarily attentive to the goal of bearing fruit, because the generation of the fruits in the life of Christians is performed in them by the Lord when they do indeed abide in Christ.

The action that makes a Christian fruitful is not his or her effort to bring forth fruit for God, but, instead, his or her abiding in the Lord, also called as abiding in the Spirit of the Lord. And what interrupts fruitfulness in the life of a Christian is his or her not remaining in the Lord.

*Galatians 6: 7 **Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap.***

*8 **For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life.***

*9 **And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart.***

If a Christian keeps remaining in the Lord in **“living in Christ”** and perseveres in abiding in the Lord also in the aspects of **“walking in Christ,”** even though facing resistances to do so, not departing from the abiding in the Lord as well in the natural aspects of life, he or she will also see the fruits of the Lord and the kingdom of God in everything he or she does.

*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.***

Although the Lord Jesus Christ highlights that a Christian is called to bear many fruits by which the Heavenly Father is glorified, the primary focus of the Christian is not to bear fruit, but, yes, **“being or abiding in Christ,”** by **“living in Christ”** and by **“walking in Christ,”** until the fruits of God are begotten, matured and manifested in him or her. A process that should be practiced every day and as long as a Christian still is in the present world.

Although the Lord calls His children to walk in good works, this call is not presented by God to overcome the call of the first work of trust in Him and fellowship with Him. And this, because the Lord is the unique source of every good fruit, every good gift, and every perfect gift.

Many are the vain efforts, and many are the fruitless strategies that are spent worldwide every new day by the fact that people, including many Christians, do not attend to the call to **“abide in Christ”** by **“living and walking in Christ.”** Despite all the provision of the novelty of life offered to them **“in Christ,”** many people incessantly continue to seek to produce Christian fruits according to their very points of view.

If a Christian **“abides in Christ,”** the Lord Himself declares that the fruits will proceed from on high and come to light at the proper time, and it is up to the Christian not to inhibit the manifestation of the fruit when the Lord intends to manifest them.

The call for a Christian to be fruitful is not a distressing call, but it is an invitation where a Christian can have the privilege of seeing the life of God in him or her and reflected through his or her life for one's proper good, as well as for the good of those who are around or in the world.

The call of the Lord to bear fruit in Him is a call for the Christian to have the privilege of experiencing the fruits of God's goodness and righteousness toward him or her, as well as to be an instrument of good and heavenly righteousness for other people.

*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.*

On the other hand, a Christian who abstains from “*abiding in Christ*” or from “*living and walking in Christ*” also refrains oneself from many aspects of the goodness, truth, and righteousness resulting from the kingdom of God for his or her own life, and which even can be beneficial to the lives of many of their fellow men. Every Christian is called by the Lord Jesus Christ to remain in Him continually for his or her proper good, not neglecting that which is offered by grace in the Lord, but also in favor of the righteousness and the kindness that the kingdom of God offers for the most diverse people in the world.

Although in Christ there is an endless newness of life, goodness, truth, and righteousness, it is by “*abiding in Christ*” that a person connects to the source of all these benefits so that they too may be manifested in greater abundance in their life for their own good and for the sake of others. It is also because of this kind of fruitfulness that the Lord insists so much on the Christians that they may remain in Him with perseverance, for the glory of God's love is also manifested in this way to Christians and the world.

If on the one hand the “*living in Christ*” is essential because it precedes the proper “*walking in Christ*,” or at least because they should work together, on the other hand, “*abiding in Christ*,” even when the Christian is walking in the world, is likewise indispensable because through it the Lord brings forth many of the fruits that had their beginning by the “*living in Christ*.”

*Proverbs 12: 12 The wicked covet the catch of evil men,
 But “the root” of the righteous yields fruit.*

The one who attends to the call to “*abiding in Christ*” also remains at the righteous root of the newness of life, and by which an individual can become acquainted with the precious and profound fruits of the eternal righteousness which is in Christ Jesus.

Isaiah 53: 11 He shall see the labor of His soul, and be satisfied. By His knowledge My righteous Servant shall justify many, For He shall bear their iniquities.

Romans 6: 22 But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life.

23 *For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.*

Philippians 3: 8 **Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ**

9 and be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith;
10 that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death,
11 if, by any means, I may attain to the resurrection from the dead.

Isaiah 32: 17 **The work of righteousness will be peace, And the effect of righteousness, quietness and assurance forever.**

Proverbs 11: 30 **The fruit of the righteous is a tree of life, And he who wins souls is wise.**

Finally, we reiterate that the Scriptures repeatedly declare the promise and assurance that those who abide in Christ will also be fruitful in Him. It is the Lord Himself who states that the one who lives and walks in Him will also bear fruit for the glory of the Heavenly and Eternal Father.

John 15: 5(b) **He who abides in Me, and I in him, bears much fruit.**

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

2 Corinthians 9: 10 **Now may He who supplies seed to the sower, and bread for food, supply and multiply the seed you have sown and increase the fruits of your righteousness,**
11 while you are enriched in everything for all liberality, which causes thanksgiving through us to God.

Philippians 1: 9 till 11 **And this I pray, that your love may abound still more and more in knowledge and all discernment, that you may approve the things that are excellent, that you may be sincere and without offense till the day of Christ,**
being filled with the fruits of righteousness which are by Jesus Christ, to the glory and praise of God.

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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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