

- Systemic Teaching about Christian Life -

Walking in Newness of Life

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.*

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

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

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

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C1. Dead and Buried with Christ to also in Him Be Made Alive for God

This new material is a sequel to the themes of the series [Walking in Newness of Life](#) and is preceded by the following subjects:

- ⇒ 1) To Be, To Abide, To Live, To Walk and To Bear Fruit in Christ;
- ⇒ 2) Rooted and Established in Christ;
- ⇒ 3) The Singular Freedom of Living and Walking in Christ.

In the first subject referred to above, we seek to expose the differentiation of various aspects that people are called to experience “in Christ” from the moment they receive God’s salvation in their hearts.

In the second theme in reference, we have sought to expose the joint action of the aspects dealt with in the first material, as well as the vital relevance of understanding that experiencing the position of “being in Christ” does not refer to a call to a sporadic or eventual condition, but to a constant or continuous one, and in which a Christian can even become rooted and steadfastly grounded in Christ.

Already in the third material mentioned above, the aim is to expose the indispensable or vital condition that ***the liberty by which Christ has made us free*** represents for a Christian so that one may indeed begin to experience the various aspects of the upward call of God for him or her in Christ Jesus.

The points addressed in the above themes represent aspects that are part of the salvation offered by the heavenly kingdom and that ground an individual so that one can be sustained in his or her Christian life.

On the other hand, however, and as essential or fundamental as each of the points already discussed might be, we also understand that it is very relevant to emphasize that each of these aspects is offered to Christians so that they can become firmly established for the purposes for which the Lord has granted them the newness of life in Christ Jesus.

God has laid firm and unshakable foundations for the salvation that He offers to human beings not only to show the steadfast condition of this salvation in itself, but also so that those who receive the heavenly salvation may come to reach what is available to them in the Lord in their condition of saved or by the newness of life that there is in God for them.

Similarly, God has laid firm and unshakable foundations for ***the liberty by which Christ has made us free*** so that every individual who has received this freedom may also live and walk according to the liberty granted to him or her.

When God redeems and saves a person from the bondage of the powers of darkness and allows him or her to come into the kingdom of the Son of His Love, because one believes in Christ Jesus and receives Him as Lord in the heart, God does so to set the individual free from the condemnation to darkness to which one was subjected. However, He also does so that one may indeed begin to experience the new condition granted to him or her from the heavenly kingdom.

Since the salvation that God offers through His Gospel encompasses the remission, redemption, or liberation of people from the condition of subjection or slavery to condemnation from association with sin, it is also expected that a Christian will devote oneself to understanding the process by which he or she became free from the condition of bondage, as it is also expected that one will maintain a continual gratitude to God for the immeasurable deliverance that has been granted him or her.

Nevertheless, **remission, redemption, rescue, liberation, or salvation is not limited to releasing a person from slavery to the world and the powers of darkness, for the calling to a new position and the granting of new conditions for a Christian to live and walk as saved or freed person are also inseparable from the salvation offered by God to human beings.**

Through the Scriptures, God evidences the condition from which a Christian was delivered by receiving Christ Jesus as Lord in the heart, but, likewise, God also announces the purposes for which a Christian was delivered by faith in Christ Jesus. Thus, in addition to being called to keep in mind the liberating aspect of salvation in the Lord, a Christian is also called to know the purposes for which one has been set free and to pay attention to them in one's condition of saved by faith in Christ Jesus.

Once a Christian comes to recognize the fact that he or she has been set free to be rescued from the darkness so that one also may experience life in accordance with the freedom granted by God in Christ Jesus, one too, of course, is called to make use of his or her new condition of life and to adopt the new purposes for which one has been rescued.

A Christian should never forget to contemplate the great deliverance given him or her by the grace of God, but, on the other hand, a Christian also should always remember that one of the most sublime ways in which one can exalt the Lord who has set him or her free from such a terrible yoke is to live and walk in conformity with the new condition of life granted to him or her by God through the heavenly salvation.

The salvation offered by God through His grace is manifested in a person's life by freeing him or her from a condition from which one could never be freed by oneself, but a Christian is equally called to find in this same salvation the provision for a life according to his or her new condition of liberated and saved, which is also an integral and inseparable part of the salvation granted by God.

The salvation given by God to a person who receives it as a gift of the heavenly grace, through faith in Christ Jesus, is fully powerful and perfect to free a person from a yoke from which no human being can be delivered except by the Lord. God's salvation is fully powerful and complete for a person not having to return to the condition from which one was delivered. However, this same salvation is also entirely able and perfect to instruct and strengthen a Christian in consonance with the new condition given to him or her by the Lord or in the Lord.

In the salvation presented by God, a Christian has at his or her disposal the liberty so that one no longer has to offer one's life and the members of the body as instruments of unrighteousness, but a Christian, in this same salvation, also has at his or her disposal the divine provision to offer his or her life and the members of the body as instruments for performing in the Lord acts of the heavenly righteousness.

- Romans 6: 12* **Therefore do not let sin reign in your mortal body, that you should obey it in its lusts.**
- 13 And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God.**
- 14 For sin shall not have dominion over you, for you are not under law but under grace.**
- +
- 19 I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves of uncleanness, and of lawlessness leading to more lawlessness, so now present your members as slaves of righteousness for holiness.**

In Christ Jesus, a Christian is called to cease to offer his or her life and the members of the body to sin, the way of death, and the law of religiousness that cannot save and which has already been considered outdated or revoked by the work of Christ Jesus on the cross of Calvary. However, in Christ Jesus, a Christian is also equally called to present oneself as made alive before God for the new life available in the Lord.

Romans 6: 11 **Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.**

Just as the call to be delivered from the yoke of slavery to sin, the body of sin, and the law of the first covenant is part of God's salvation offered to all human beings, so also the call to present oneself before God as made alive in Him is part of the same salvation.

The salvation or liberation that God offers to human beings is a “**from → to**” process, that is, it is the deliverance “**from**” a situation that aimed at bondage and death “**to**” a situation whose purpose is freedom and life. The liberating heavenly salvation is also, at the same time, the already available provision for a person to experience promptly and increasingly the condition “**to which**” one has been set free.

The salvation and faith by which a person attains the remission and redemption of the yoke of sin, the body of sin, and the condemning law are also the same salvation and faith by which a Christian is called to experience his or her new condition in the Lord from the moment one was saved.

John 7: 38 **He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.**

Galatians 2: 18 **For if I build again those things which I destroyed, I make myself a transgressor.**

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.

Despite the fact that for many human beings it is not always evident that God's salvation encompasses deliverance from the condition of slavery to sin, liberation from the way of death and also the liberty for a life as a new creature in the Lord, the salvation offered by God has always contemplated these great aspects together, as it is also more widely exposed in the subject on The Gospel of Salvation.

When Paul, at the beginning of chapter 12 of the book of Romans, uses the expression "***I beseech you therefore, brethren,***" he does so in a successive series of words or phrases that teach about Christ's redemptive work, but which equally is focused at showing that a Christian also has been made alive in the Lord to be able to present oneself to God in a living way so that one can live and walk according to the will of the heavenly kingdom, and no longer in conformity with the will of men, the world, or the power of darkness.

For those who have received Christ Jesus as Lord in the heart and who still enjoy a time to be in the present world, the Lord's express intention is that they use this time according to God's will, for it is also to fulfill this will that the saved receive a made alive spirit, an aspect that is clearly confirmed also by Peter in his first epistle, as follows:

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

When Paul uses the expression "***I beseech you therefore, brethren***" in chapter 12 of the book of Romans, he has in mind as an antecedent part all the other portions of his letter which explain to the "*brethren in Christ*" the central principles of freedom that Christ has provided for people, but also that "*in Christ*" a Christian can be quickened to be guided through the Holy Spirit and to act in consonance with the Lord's living instruction for his or her life.

The "***I beseech you therefore, brethren, that you present your bodies a living sacrifice, holy, acceptable to God***" is widely supported by unshakeable truths about the deliverance extended by the Lord to every believer from what held them back from life in Christ. However, it is also equally rooted in unshakable truths in order to show every Christian that the only rational and sober way they should take is the surrender of their life in service to God and His good, pleasant, and perfect will for which they were made alive.

Through the teaching markedly contemplated at various points in the book of Romans, it may be observed that the exhortation for a Christian to present one's body as a living, holy, and pleasing sacrifice to God refers to a calling for every Christian to continually take active or even proactive action to present to the Lord his or her natural body to also serve God with it. And this, so that the acts performed through the members of the natural body may also be according to the newness of life granted by

the Lord to this Christian, and by which he or she may proceed in conformity with the heavenly will and righteousness.

Presenting the body as a living sacrifice to God is another way of referring to ***“present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God.”***

Therefore, presenting the body as a living, holy, and pleasing sacrifice to the Lord is the next step in the process of mortifying the flesh by the Spirit of God. Presenting the natural body to God refers to presenting oneself to God for life in Christ Jesus as a consequence of a Christian being able to consider oneself mortified to sin through faith in Christ and His work on the cross of Calvary.

If a Christian needs to be taught by the Lord how to die in the Lord concerning sin, the law of the first covenant, and the condemnation of death, it is equally necessary for a Christian to be taught about God's call by which one is also made alive in one's spirit, soul, and body to walk alive in the gift of God's righteousness that comes by faith in Christ Jesus.

The new life in Christ Jesus contains the characteristic that a Christian in the Lord can resist evil, but also so that the spirit, soul, and body of this Christian may cooperate with God's will.

The act of presenting the body as a living, holy, and pleasing sacrifice to the Lord is a voluntary concession that a Christian makes of his or her life to God, offering oneself in readiness to the Lord as one who receives the newness of heavenly life also to act, through this novelty, in conformity with the will of God already in the various aspects of his or her life in the present world.

*Romans 7: 4 Therefore, my brethren, **you also have become dead to the law through the body of Christ, that you may be married to another, to Him who was raised from the dead, that we should bear fruit to God.***

5 For when we were in the flesh, the sinful passions which were aroused by the law were at work in our members to bear fruit to death.

*6 But now we have been delivered from the law, having died to what we were held by, **so that we should serve in the newness of the Spirit and not in the oldness of the letter.***

(Note: More specific considerations on the expression “your reasonable service” can be found in the chapter “Conscious of the Conscious Worship of God” in the material entitled *Conscious of the Context of Life and Destination of the New Creature.*)

C2. Dead, Buried, and Resurrected in Christ to Walk in Novelty of Life

After reviewing in the previous chapter that the salvation God offers to all human beings also contemplates what is necessary to be made alive in the Lord for a saved individual to position oneself in one's life in consonance with the Heavenly Father's will, we would also like to repeat that the made alive life that is granted to a Christian is given to him or her so that one may live in Christ and walk in Christ already in the present world, as set forth in the previous subjects of this series.

God's salvation offered to a sinner, whereby a person is delivered from slavery to sin and iniquities, is the same salvation by which a person can begin to "live in Christ," in the sense of having access to fellowship with Christ for reconciliation with God and for the knowledge of the Lord, His Kingdom, and His righteousness. However, it is also through this same salvation that a person can begin to "walk in Christ," in the sense that one can be instructed and strengthened in the Lord in how to apply the will of God also in his or her attitudes, working, or performance in the present world.

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

And since there has already been placed a stronger emphasis on "living in Christ" in the previous series of the Systemic Teaching about Christian Life, we would like, from now on, focus more specifically on the aspect of being made alive in the Lord to "walk in Christ."

Among its various points, therefore, "to walk in Christ" comprises the life originated from God to a Christian and which is also expressed by the soul and members of the Christian's body, that is, which is also expressed in the Christian's natural life. For this reason, we sought to highlight in the previous chapter that the quickening of a Christian in Christ also contemplates the quickening of his or her body so that one may present it alive to God and as an instrument of the heavenly righteousness.

When the Scriptures show that a Christian finds in the immersion in Christ also the condition of being dead and buried for sin, followed by the affirmation that one as well is made alive in Christ to present his or her body and its members as an instrument of the heavenly righteousness, the Scriptures make even more evident the breadth of this salvation.

Despite the weaknesses and fragility of his or her natural condition, a Christian in Christ, by faith in the Lord, can be made alive even in this natural condition to behave, each new day, in consonance with God's will, and not according to attitudes or actions contrary to the Lord.

Despite the weaknesses and the fragility present in one's natural condition, a Christian in Christ is called to fellowship with God or to "live in Christ," but he or she is also called to see the results of this relationship with the Lord reflected, expressed, or active in his or her various interactions or actions in the present world, called, in turn, "walking in Christ."

A Christian should certainly never forget to be aware of the fact that he or she has reached the condition of being dead and buried for sin and the law of Moses due to his

or her inclusion in the death of Christ when he or she was inserted or baptized into Christ by receiving the Lord in the heart, for it is actually because of this liberating fact that a Christian no longer has to remain subject to sin. On the other hand, however, a Christian similarly should not forget that one is also inserted in Christ to experience in Him the power of the Lord's resurrection, which, in turn, is powerful to enliven him or her even in his or her acts in the natural body in the present world, expressed in the text below specifically as "walking in newness of life:"

*Romans 6: 3 **Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death?***
*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.***

When the Lord, through the Scriptures, repeatedly and in various ways stresses that in Christ Jesus a Christian also finds the condition of enjoying the power of God with which Christ was raised, so that one as well may walk in the present world in newness of life despite being in a natural and fragile body, the Lord evidences that indeed He intends to be at all times with those who accept His offer of salvation.

Choosing Christ Jesus as Lord and Savior indeed encompasses the aspect that provides for deliverance from slavery or subjection to darkness. However, this condition of the Lordship of Christ in the life of a Christian would not be complete if through it the Lord would not be able to lead a person also to reach a new condition of life, for, in this way, the Lord would only be sovereign over the deliverance of people from sin and death, but not sovereign over life or the granting of novelty of life.

Since God, through His Gospel, calls people to leave the path of death in order to reach the newness of life, the availability of the condition to walk in the novelty of life also necessarily needs to be part of the salvation offered by the Lord.

*John 10: 10(b) ... **I have come that they may have life, and that they may have it more abundantly.***

Therefore, just as being inserted into Christ Jesus through faith also includes the provision for a person to be freed from the yoke of slavery to sin and the body of sin, even though a person is in a natural body, so also to be inserted through faith in the resurrection of Christ Jesus encompasses all the necessary provision of God's power for a new condition of life in the Living and Resurrected Christ even while a person is in the present world.

When a person joins with Christ Jesus through faith in Him, one ceases to be indebted to the requirements of the sin-sick flesh, but not without it being also granted to him or her to achieve newness of life in the Lord at present.

The opposite of death is not the mere absence of death, but life, just as the opposite of darkness is not the mere absence of darkness, but the presence of light.

Romans 8: 10 **And if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness.**

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

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

As for light and darkness, death and life, walking in the flesh or walking in the Spirit, there is no intermediate or neutral aspect between them. Either a person is inclined and active towards one of the aspects in reference, or one is inclined toward the other, and there is no place in which one can abstain from both sides.

Thus, the call to “walk in newness of life” is a call to give continuity to the condition granted by God's salvation, and where the position of not walking in this novelty represents an irregularity, ignorance, or reluctance contrary to what is an integral part of the salvation offered by God to all people in the world, as also exemplified in the following texts:

Ephesians 4: 20 **But you have not so learned Christ,
21 if indeed you have heard Him and have been taught by Him, as the truth is in Jesus:**

22 that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts,

23 and be renewed in the spirit of your mind,

24 and that you put on the new man which was created according to God, in true righteousness and holiness.

1 Peter 1: 14 **As obedient children, not conforming yourselves to the former lusts, as in your ignorance;**

15 but as He who called you is holy, you also be holy in all your conduct,

16 because it is written, "Be holy, for I am holy."

And finally in this chapter, just as we have sought to highlight in all the materials already referenced, we would once again like to reiterate that **when God calls Christians to adopt choices, postures, and actions in the present world in accordance with the newness of life in Christ Jesus, the Lord does so because in the call to walk in novelty of life is also included the newness of ample and fully satisfying provision for the vocation in Christ in which the children of God are called to walk.**

Romans 8: 32 **He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?**

C3. The Newness of Life and the New Paths to Walk

After mentioning or reviewing in previous subjects and chapters that in Christ a Christian finds a firm foundation and also the provision to walk in novelty of life or according to the will of God, we understand that subsequently a more accurate or detailed examination or knowledge of this walking in newness of life becomes a necessary, appropriate, and very beneficial goal.

And when we begin to focus more particularly on the aspects of “walking in newness of life” or “walking in Christ,” it can be seen that the practice of this walking, in turn, is further divided into two complementary aspects, namely:

- ⇒ 1) **The new paths in which a Christian is called to walk;**
- ⇒ 2) **The actions that a Christian is called to do in the new paths he or she is called to walk.**

Looking, then, first at the fact that walking in a novelty of life also implies newness of paths or ways, it can be seen from the Scriptures that the Lord pointed out that one of the essential aspects necessary for one to become His disciple, after one has denied oneself, also encompasses to follow the Lord. This attitude indicates that anyone who wants to be a disciple of Christ is as well called to walk in those paths that the Lord Jesus goes before him or her to then also adopt the attitudes that the Lord instructs to be practiced in these paths.

*Luke 9: 23 **Then He said to them all, "If anyone desires to come after Me, let him deny himself, and take up his cross daily, and follow Me.***
*24 **For whoever desires to save his life will lose it, but whoever loses his life for My sake will save it.***
*25 **For what profit is it to a man if he gains the whole world, and is himself destroyed or lost?"***

*John 10: 27 **My sheep hear My voice, and I know them, and they follow Me.***

For a person to position oneself as a disciple of Christ, one needs first to deny oneself, an attitude equivalent to mortifying the flesh through the Spirit of the Lord, as seen in previous chapters. However, in conjunction with the respective denial, one equally needs to take an active position of following Christ in order to also walk in the ways Christ instructs him or her to follow, as well as to perform acts according to God's will in these paths.

The ways a person chooses to walk in them, in many situations, precede or give validity to the other acts he or she practices in his or her life.

The Lord Jesus Christ, for instance, declared that He is the Way. Therefore, if a person does not walk in the Lord, it is no use for him or her to try to perform acts that he or she, or others, call Christians, for in this way one will be trying to perform actions as if they were Christians in paths that are not Christians. Dissociated from walking in

Christ, a person is acting and sowing according to the flesh and not according to the Spirit of the Lord.

The call to “be and abide in Christ” is also a manner of declaring that a person is called by God to “be and walk in the way of the Lord” or in the condition in which one is a new creature to also walk in Him, for being in Christ also means to be in what Christ is and in the way He points out.

*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.”***

There is no point in trying to practice actions to seek to please God if one insists on staying on the path God does not want him or her to be, for “the Way” to which a Christian is called to be and the Christian practices to be performed in it are complementary and also inseparable.

Through the prophet Jeremiah, the Lord, similarly, shows us how correlated it is to hear and follow the voice of God together with walking in the path of the Lord and practicing the instructions of the Lord in this way, as follows:

*Jeremiah 7: 22 **For I did not speak to your fathers, or command them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices.***

*23 **But this is what I commanded them, saying, ‘Obey My voice, and I will be your God, and you shall be My people. And walk in all the ways that I have commanded you, that it may be well with you.’***

*24 **Yet they did not obey or incline their ear, but followed the counsels and the dictates of their evil hearts, and went backward and not forward.***

Choosing a general life position in which an individual is willing to listen and practice what the “voice of the Lord” instructs him or her to do is to choose the way of the Lord, is to make a broad option for not wanting to lean on one's own understanding or on the thoughts of the world. It is to choose to lean upon the living instruction of the Lord, practicing in this way, each new day, the various instructions that are given by the Lord.

On the other hand, adopting a life stance in which a person is unwilling to continually hear the voice of the Lord, even if one seeks God sporadically or eventually, is to make a general or broad choice not to walk in the path of the Lord, where the performance of some occasional practices that one considers to be “Christian” does not qualify one as “walking in the way of God” or “walking in the will of God.”

Still regarding the text of the prophet Jeremiah set out above, it can be observed in it that none of the millions of sacrifices that the Hebrew people made for centuries after they left Egypt, and under the law of Moses, pleased God, for in choosing to walk according to this same law or according to the path of this law, they despised the higher aspect of walking in the way of the Lord's direct instruction to them or as God had proposed to them, which is also confirmed in the following text:

Hebrews 10: 1 For the law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect.

2 For then would they not have ceased to be offered? For the worshipers, once purified, would have had no more consciousness of sins.

3 But in those sacrifices there is a reminder of sins every year.

4 For it is not possible that the blood of bulls and goats could take away sins.

5 Therefore, when He came into the world, He said: "Sacrifice and offering You did not desire, But a body You have prepared for Me.

6 In burnt offerings and sacrifices for sin You had no pleasure."

The "being out of the way" or "not walking in the path" of the Lord cannot be compensated by works, offerings, tithes, sacrifices, or by establishing external rules that people by themselves want to call Christians.

There is no possibility to compensate the choice for the wrong way by attempting to make offerings, sacrifices, or works for God, for it is primarily the chosen way that leads to life or death, depending on the path that one respectively decides to follow.

Matthew 7: 13 Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it.

14 Because narrow is the gate and difficult (or narrow) is the way which leads to life, and there are few who find it.

Disassociated from walking in Christ or from choosing to follow Christ and His instruction, one will have insurmountable difficulties in practicing God's will because he or she will also be deciding to move on in life without choosing the true light to walk in it.

The promise of God's light to people to walk in this light, even though they dwell in a dark world that is full of wicked ways, is made by the Lord to those who choose to follow Him, having Him, Christ, as reference for the path in which they aim to walk.

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."

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

Choosing to walk in newness of life, to walk in Christ, or to follow Christ is much broader than a person only crying out to Christ when one finds oneself faced with darkness and oppositions to his or her life because one has chosen paths that were not instructed by the Lord.

To choose to walk in newness of life is to decide to walk continually in the One given to us from heaven as the Living Way and in which one can choose to walk each new day.

Thus, we also exemplify below the statement of one of the psalmists about his need to know God's way first so that he could walk in truth, signaling us this text also that the truth of God, which is Christ, is to be followed and practiced in the Way of Truth itself.

*Psalms 86: 11 **Teach me Your way, O LORD; I will walk in Your truth; Unite my heart to fear Your name.***

The references of “ways” in the Scriptures do not express just an abstract concept, but they show that the choice of appropriate paths is also a necessary or vital aspect to be noted, for although in the natural level the mentions of paths may give the impression of physical places in which people can choose to walk, it is not primarily about these ways that the word of God instructs us. In His Scriptures, the Lord teaches us that there are ways that receive this term because of the set of spiritual and behavioral aspects that are possible for people to choose and practice.

Two people, for instance, might be walking in the same natural or even professional way, but despite this, in their hearts, they may be on very different paths. One of these two individuals, for example, might be walking in his “professional path” while he also follows the “way of the Lord” to do good or to practice God's will in this area of his life. The other, however, might be following “his professional” path while his heart is on the “path of avarice, greed, or pride.”

The two individuals exemplified above may start from the same outside starting point, from the same path towards the kind of profession they want to pursue, or even work in the same physical places, but also in their first steps diverge completely in the paths that they follow in the heart. Although the outward trajectories of two individuals who practice the same profession may not appear to be very distinct to the natural eyes at the beginning of their journey, the inner, the heart's, or the spiritual pathways that each follows may indeed be very distinct from the very beginning, and, therefore, they can also lead each one of them to a series of very different personal actions and harvests in the future.

Choosing in the heart for an evil path does not lead a person to reap what is appropriate or beneficial to him or her, for if one wants to harvest the eternal good, one also needs to turn from the evil way to which one has become attached and turn to the path of life that is appropriate before the Lord.

*Ezekiel 33: 11 **Say to them: ‘As I live,’ says the Lord GOD, ‘I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn, turn from your evil ways! For why should you die, O house of Israel?’***

Zechariah 1: 4 Do not be like your fathers, to whom the former prophets preached, saying, 'Thus says the LORD of hosts: "Turn now from your evil ways and your evil deeds." But they did not hear nor heed Me," says the LORD.

If a person tries to do some good things on a substantially evil path, this action will not make the wrong way a good or right path.

For example, if a person is following the path of greediness, it is no use trying to make offers of help to some people or charities to try to placate the greater evil of the way that one has chosen. The road of greediness does not lead to true goodness, even if one tries to justify the option of the path of greediness with some supposed gestures of good works.

The supposed acts of kindness to soften or hide the choice for the path of covetousness are not effectively acts of kindness before God, before Him who sees everything and everyone. They characterize acts of dissimulation that further aggravate the corrupt condition of the heart that tries to hide behind them, for these acts become equivalent to attempts to use supposed goodness to justify the injustice practiced in the heart, an attitude severely rebuked by the Lord through the Scriptures.

Jeremiah 13: 23 Can the Ethiopian change his skin or the leopard its spots? Then may you also do good who are accustomed to do evil.

Romans 1: 18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness.

1 Timothy 6: 9 But those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition.

10 For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows.

Colossians 3: 23 And whatever you do, do it heartily, as to the Lord and not to men,

24 knowing that from the Lord you will receive the reward of the inheritance; for you serve the Lord Christ.

25 But he who does wrong will be repaid for what he has done, and there is no partiality.

2 Timothy 2: 19 Nevertheless the solid foundation of God stands, having this seal: "The Lord knows those who are His," and, "Let everyone who names the name of Christ depart from iniquity."

The path or ways in which a person chooses to walk or follow can also be compared to the choices or inclinations for a general way of making decisions that one wants to adopt in his or her daily life, choosing to incline generally toward the direction of the Spirit of the Lord or toward other forms of decision also known as walking in the flesh or as leaning upon one's own understanding or thoughts of the world, and, still, where the Scriptures equate the option for inclination to the Spirit with a path of life and the choice for the inclination to the flesh with a way of death.

Romans 8: 3 For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh,
4 that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.
5 For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit.
6 For to be carnally minded is death, but to be spiritually minded is life and peace.
7 Because the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be.
8 So then, those who are in the flesh cannot please God.

...

12 Therefore, brethren, we are debtors, not to the flesh, to live according to the flesh.
13 For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live.
14 For as many as are led by the Spirit of God, these are sons of God.

John 6: 63 It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life.

In the world, there are people who even pray and cry out intensely to God according to the intent of their inclination to the flesh, and not according to the inclination to the Spirit of the Lord, but who do not receive from God what they ask because when they seek to follow their journey in the world first according to the yearnings of the flesh, they are heading their lives by an inappropriate path.

James 4: 2 You lust and do not have. You murder and covet and cannot obtain. You fight and war. Yet you do not have because you do not ask.
3 You ask and do not receive, because you ask amiss, that you may spend it on your pleasures.
4 Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God.

A person may even strive to attend weekly services or masses, but if one's inclination in daily life is not to walk in newness of life, in Christ as the way of one's life, in the Spirit of God, or according to God's will, it is not indeed the way of the Lord that one is choosing to follow in his or her journey in the world. And it is not the periodic going to some meeting that will justify an individual from the daily inclination to paths that do not express the Lord's way for his or her life.

When a Christian chooses the way that God instructs him or her to follow, the Lord Himself helps to establish the footsteps of this Christian and even helps him or her to rise if one stumbles. If, however, a person chooses a way that opposes the will of God, the Lord will never encourage him or her to stay on the path that leads to death.

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

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

+

*Psalms 1:6 **For the LORD knows the way of the righteous, But the way of the ungodly shall perish.***

Because of the crucial aspect that the choice of a path represents for the present life of a Christian, but also for the future and even eternal life, the Lord repeatedly warns all to take in high consideration and as a primordial point the appropriate choice of ways or paths they choose to follow or walk in their lives.

*Proverbs 4: 26 **Ponder the path of your feet, And let all your ways be established.***

*Proverbs 4: 10 **Hear, my son, and receive my sayings, And the years of your life will be many.***

*11 **I have taught you in the way of wisdom; I have led you in right paths.***

*12 **When you walk, your steps will not be hindered, And when you run, you will not stumble.***

*13 **Take firm hold of instruction, do not let go; Keep her, for she is your life.***

*14 **Do not enter the path of the wicked, And do not walk in the way of evil.***

*15 **Avoid it, do not travel on it; Turn away from it and pass on.***

*16 **For they do not sleep unless they have done evil; And their sleep is taken away unless they make someone fall.***

*17 **For they eat the bread of wickedness, And drink the wine of violence.***

*18 **But the path of the just is like the shining sun, That shines ever brighter unto the perfect day.***

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

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

And the relevance of being mindful of the ways in which one chooses to walk in life has also been widely witnessed or has also become part of the prayers of those who let the Lord instruct themselves about the essential condition that choosing the right way represents for life, as exemplified below:

Psalms 139: 23 ***Search me, O God, and know my heart; Try me, and know my anxieties;***
24 And see if there is any wicked way in me, And lead me in the way everlasting.

Psalms 25: 4 ***Show me Your ways, O LORD; Teach me Your paths.***
5 Lead me in Your truth and teach me, For You are the God of my salvation; On You I wait all the day.

Proverbs 5: 21 ***For the ways of man are before the eyes of the LORD, And He ponders all his paths.***

And finally, in this chapter, we emphasize once again that **God's call, in calling people to walk in the path to which He calls them, refers to a call whose purpose is eternal life so that each individual may be eternally in the Lord, thus being free from the goal that is in the ways that seek to separate people from the Eternal Creator of their lives.**

Proverbs 12: 28 ***In the way of righteousness is life, And in its pathway there is no death.***

Proverbs 15: 24 ***The way of life winds upward for the wise, That he may turn away from hell below.***

Psalms 16: 11 ***You will show me the path of life; In Your presence is fullness of joy; At Your right hand are pleasures forevermore.***

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."***

C4. The Newness of Life and the Actions to be Practiced in the New Paths

In the previous chapter, it was mentioned that the practice of walking in a novelty of life may also be seen by the following aspects:

- ⇒ 1) **The new paths in which a Christian is called to walk;**
- ⇒ 2) **The actions that a Christian is called to adopt or do in the new paths he or she is called to walk.**

Also, in the previous chapter, the first of the aspects mentioned above was approached more emphatically, remaining still the second point to be observed more closely.

Using, therefore, an example from the Scriptures about choosing a path and the steps that one intends to take on it, it seems to us, in a sense, that the actions a Christian is called to perform would be like the steps one takes on the path in which one has generally chosen to follow in his or her Christian life if one has chosen the way the Lord instructs him or her to follow.

Although the choice to walk in God's way precedes the actions a person performs on this path, the option in the heart to walk in the Lord's way also needs to be confirmed by practical actions or steps that attest or ratify the general choice made in the heart.

If a person has chosen the path in which an individual is called to walk through faith in the Lord and His righteousness, it is also part of this calling to take practical steps of faith in the Lord and the righteousness of the heavenly kingdom.

If an individual chooses the path in which one believes that he or she has been justified from sin, the body of sin, and the condemning law of the first covenant through the work of Christ on the cross of Calvary, and not by one's own works of justification, it is also part of the choice for this path of justification, a person, in due time, to begin to perform life actions in consonance with the condition of having already been justified in the Lord, as well as to turn away from the practice of acts or works that are contrary to the justification received in the Lord.

The Scriptures teach us that the individual who chooses to walk in the way of the Gospel of the Lord, through which one can walk from faith to faith in the righteousness of God, is also called to live in everything in accordance with the faith granted to him by the same Gospel.

Romans 1: 16 **For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.**

17 **For in it the righteousness of God is revealed from faith to faith; as it is written, "The just shall live by faith."**

Galatians 3: 11 **But that no one is justified by the law in the sight of God is evident, for "the just shall live by faith."**

In the previous chapter, we also mentioned the point that the attempts to do Christian works in a path that is not consistent with the Lord's will have no benefit to those who seek to adopt this condition, for they are on a path that does not lead to life. However, a person who wants to choose the path of the Lord without actually wanting to perform actions that are consistent with this way also does not put oneself in the condition of walking in newness of life either, because "walking in Christ" is also expressed by the acts a person practices in the present world.

Even if a person longs to walk in the way of the Lord that leads to the novelty of life of the kingdom of God, it makes no sense to long for the newness of life if one continually wants to choose actions that oppose God's will, for the new seed of life one receives is given to a person to walk in the path of the Lord, as well as to do the acts the Lord instructs him or her to do in this new and living way.

1 John 3: 6 Whoever abides in Him does not sin. Whoever sins has neither seen Him nor known Him.

7 Little children, let no one deceive you. He who practices righteousness is righteous, just as He is righteous.

8 He who sins is of the devil, for the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.

9 Whoever has been born of God does not sin, for His seed remains in him; and he cannot sin, because he has been born of God.

10 In this the children of God and the children of the devil are manifest: Whoever does not practice righteousness is not of God, nor is he who does not love his brother.

It is not pertinent to the Christian life, for instance, to want to walk on the path of truth without wanting to stop to be supported by lies, for although an individual may declare one's inclination to the way of truth, one does not actually demonstrate it if one also does not take steps that are appropriate with the path that one announces to have chosen.

Although a person who has inclined the heart to walk in the Spirit of the Lord might step outside this option or this path sometimes, and repent of them upon realizing it, if a person expresses the desire of walking according to the Spirit of the Lord, but in practical life only chooses for steps outside the direction of the Lord, one ends up, in practice, walking in the way of the flesh and not in the path one has declared as his or her choice.

The choice of the way of the Lord is not appropriate when done through mere rhetoric or attempts to perform some acts people call as good works to try to compensate for the unwillingness to abandon the practice of attitudes that oppose the righteousness of the Lord. The choice of the way of the Lord is also ratified or confirmed by the postures, actions, and words that a person adopts in one's daily life.

In the first subjects of this series on Walking in Newness of Life we also saw that a person who listens to Christ's instructions, but does not practice them, is compared by the Lord to a foolish person, for this individual is divided in oneself between what one hears and what one performs.

Matthew 7: 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.**

James 1: 22 **But be doers of the word, and not hearers only, deceiving yourselves.**

Although it is in the heart that a person first chooses the intention of following the way of the Lord, one also demonstrates one's choice by how one sows one's actions or works, for the harvest of life is associated with the path of the Lord in which an individual chooses to walk, but it is also ratified or confirmed by the actions one seeds in the chosen way.

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.

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

Therefore, walking in the novelty of life encompasses the choice to walk in the new and living way which is “walking in Christ,” but it as well includes, either by words or actions, to proceed on this path in consonance with the instruction and life granted by Christ to the one who believes in the Lord.

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

Galatians 2: 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.**

Ephesians 4: 17 **This I say, therefore, and testify in the Lord, that you should no longer walk as the rest of the Gentiles walk, in the futility of their mind,**

18 having their understanding darkened, being alienated from the life of God, because of the ignorance that is in them, because of the blindness of their heart;

19 who, being past feeling, have given themselves over to lewdness, to work all uncleanness with greediness.

20 But you have not so learned Christ,

- 21 if indeed you have heard Him and have been taught by Him, as the truth is in Jesus:**
22 that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts,
23 and be renewed in the spirit of your mind,
24 and that you put on the new man which was created according to God, in true righteousness and holiness.

Finally, in this chapter, we would like to repeat once again that **in Christ Jesus, a Christian has the provision to choose the path of life, but also the provision to practice what the Lord instructs him or her to do in the way of this newness of life.**

A Christian is called to “walk” in the novelty of life because one can walk in the Lord's new and living path, but also by the fact that in this new and living way one can do, as a new process of sowing, the will of the Heavenly Father.

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

Hosea 14: 9 **Who is wise? Let him understand these things. Who is prudent? Let him know them. For the ways of the LORD are right; The righteous walk in them, But transgressors stumble in them.**

Psalms 32: 8 **I will instruct you and teach you in the way you should go; I will guide you with My eye.**

9 Do not be like the horse or like the mule, Which have no understanding, Which must be harnessed with bit and bridle, Else they will not come near you.

10 Many sorrows shall be to the wicked; But he who trusts in the LORD, mercy shall surround him.

11 Be glad in the LORD and rejoice, you righteous; And shout for joy, all you upright in heart!

One of the most sublime novelties of life that one can find in walking in newness of life still in the present world, if not the most sublime, is and always will be the fact that one can “walk abiding” in the fellowship with the Lord, the virtues of the Lord, and the instructions the Lord grants or teaches to be performed in conjunction with Him or in Him.

Micah 6: 6 **With what shall I come before the LORD, And bow myself before the High God? Shall I come before Him with burnt offerings, With calves a year old?**

7 Will the LORD be pleased with thousands of rams, Ten thousand rivers of oil? Shall I give my firstborn for my transgression, The fruit of my body for the sin of my soul?

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

C5. Growth in Walking in Newness of Life

Another wonderful aspect that is found in the newness of life in Christ Jesus, and in which God calls people to walk, is that in Christ, the novelty of life never grows old and never runs out.

When a person perseveres in walking in the new and living way and in doing the actions consistent with this new way, one also puts oneself in a position to grow in the walking in newness of life itself.

By revealing to us about the glory of Christ Jesus, God makes us know that the riches and abundance of life in Christ Jesus are unsearchable, can never be exhausted, and that the Lord Jesus Christ, as the central aspect of the newness of life offered to us, cannot suffer damage, decrease, or corruption in His characteristic of a constant source of life. The Lord Jesus Christ, as well as the life that a Christian has available in Him, are eternal and not temporary as the natural condition of the human being, exemplified below by a few more verses:

Hebrews 13: 8 **Jesus Christ is the same yesterday, today, and forever.**

1 Peter 4: 11 **If anyone speaks, let him speak as the oracles of God. If anyone ministers (serves), let him do it as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen.**

Lamentations 3: 22 **Through the LORD'S mercies we are not consumed, Because His compassions fail not.**
23 **They are new every morning; Great is Your faithfulness.**

Christ is the expression of the way that never loses its truthfulness, effectiveness, or power. Therefore, walking on the path that is called as “walking in Christ” can be taught already to a child, for even when one reaches the old age on the natural context, one can continue to rely on this same path as the one that always remains fully powerful to accompany him or her at all times with an alive and perfect condition.

Walking in Christ is the fully perfect way to be taught to children, adults, as well as for the elderly, for neither the age of people nor their aging in the present world affects the constant newness that there is in the Lord towards all who receive the call to walk in Him.

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

2 Corinthians 4: 16 **Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day.**

The way the Lord instructs to be taught to adults and the elderly is the same way children should be trained up to walk. And if a child is taught to relate to Christ to choose the path of life and the acts that are appropriate to this way, Christ will keep him or her from evil even until the time of the gray hairs or the older age. Yet in the old age, by being in the Lord or by being on the path and foundation that never fades, a person has available the path of righteousness and even the possibility of bearing fruit for God or in the Lord.

*Proverbs 16: 31 **The silver-haired head is a crown of glory, If it is found in the way of righteousness.***

*Psalms 92: 14 **They shall still bear fruit in old age; They shall be fresh and flourishing,***
*15 **To declare that the LORD is upright; He is my rock, and there is no unrighteousness in Him.***

And if the Scriptures present the instruction to train up children in the way that is also called “Christ,” it is because they have from the Lord the ability to learn what the Lord instructs to teach them. The Lord would never give an instruction that could not be attained, for the Lord has never been, is, or will be unjust in what He instructs people to do or follow.

As much as a child is still in the early stages of the process of learning about discerning good as well as evil, the Lord longs for him or her to be taught to trust in Christ and to be instructed that Christ is the way of discernment and attainment of the newness of eternal life that is in God.

Unfortunately, many parents who have even taught their children to pursue attitudes considered “right” or “Christian” have not taught their sons or daughters to discern what should precede appropriate attitudes, and which is the “Way” in which they should walk so that they can indeed do works “in Christ Jesus.”

A child may learn many Bible stories, memorize Scriptures verses, and even be zealous for these things, but all of this will not reach the center point of the desired beneficial purpose if one is not taught to hear and obey the Lord Jesus Christ, through the Holy Spirit, in one's heart and actions.

There are parents, for example, who, despite teaching their children to be “responsible,” do not teach them concerning what they should be responsible or which is the path in which they should be responsible. Therefore, a child, later as an adult, might be responsible regarding his or her job duties, but not be aware that he or she should first be walking in God's will. There are people who have learned to be “responsible” and use this even to engage in illicit endeavors that promote unrighteousness. Some are helpful and intense in works that collaborate with injustice because they have not been taught that there is a way of true righteousness in which they are called to walk, which is to walk in the Lord Jesus Christ, Our Righteousness.

*Romans 10: 2 **For I bear them witness that they have a zeal for God, but not according to knowledge.***

- 3 For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God.**
- 4 For Christ is the end of the law for righteousness to everyone who believes.**

We emphasize here, however, that if a person has not yet learned to walk in Christ because it was not taught to him or her in one's childhood, one does not need to be subjected to sadness or distress, for one may pray to the Lord Jesus Christ who is powerful to save everyone who calls to Him from the ways contrary to the will of God and yet to grant a unique teacher perfectly prepared to be always with an individual already in the present world to lead him or her in the novelty of life from God, namely, the Holy Spirit.

- Romans 10: 9 That if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.**
- 10 For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.**
- 11 For the Scripture says, "Whoever believes on Him will not be put to shame."**
- 12 For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him.**
- 13 For "whoever calls on the name of the LORD shall be saved."**

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.

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

And once a person has learned about the way of the newness of life, the individual who has chosen it is also called to remain walking in it, for through this walking in the novelty of life, the one who perseveres in doing so is also led by Christ to grow in the path of life that is available in one's new condition in the Lord.

When the Lord calls Christians to indeed walk in the new and living way of life, He does so because He wants people to pass the stage of just wanting to be at the informative level about walking in newness of life, and this, so that may increasingly experience the other aspects that can be attained if they move forward in the call of the Lord.

In addition to the fact that the way of life in Christ never grows old or ceases to be new, and because of this it can sustain in every new day a Christian who chooses to walk in it, there are also in this newness of life aspects that a Christian may attain increasingly when he or she perseveres in walking in the new condition granted to him or her in the Lord.

Philippians 3: 16 Nevertheless, to the degree that we have already attained, let us walk by the same rule, let us be of the same mind.

*2 Peter 3: 17 You therefore, beloved, since you know this beforehand, beware lest you also fall from your own steadfastness, being led away with the error of the wicked;
18 but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory both now and forever.
Amen.*

Hebrews 5: 14 But solid food belongs to those who are of full age, that is, those who by reason of use have their senses exercised to discern both good and evil.

*6:1 Therefore, leaving the discussion of the elementary principles of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward God,
2 of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment.
3 And this we will do if God permits.*

God's salvation, presented in Christ Jesus to the world, offers the novelty of the liberation of people from the yoke of sin, something that no other aspect of creation can provide. However, when a person walks in the newness of freedom in Christ Jesus, a Christian may also come to realize that one can advance in the Lord and even glorify God abundantly through his or her life or the works one performs through the novelty of life granted in the Lord.

In choosing the newness of life in Christ Jesus, an individual hitherto subject to sin, the body of sin, and the condemnation of eternal death becomes freed from all this condition of bondage, but one is also called to experience the condition of becoming alive in Christ to perform acts or works that are according to God's will, which praise the Lord, and which yet cooperate for the good of others.

By receiving the newness of life that is in Christ, a person who was in bondage to sin and in a position of opposition toward God can be set free in the Lord to the point of becoming a fellow worker with the Lord and the works He is doing in one's generation and every new day in the present world.

The call to indeed walk in newness of life is an invitation for a continuous walk in the novelty of life of the Lord, and, therefore, the Lord wants Christians to present themselves day by day awake before Him to be led by Him to the novelties that await them in the life as new creatures in Christ Jesus.

When a Christian responds to the call to live in Christ, as well as to walk in newness of life, both in choosing the way of the Lord and in practicing the Lord's instruction in this way, many and varied can be the fruits of the Lord in the life and through the life of this Christian.

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

Although every person who has been constituted as a genuine Christian comes from an earlier condition of subjection to sin, set free because of God's love, mercy, and grace toward him or her, and not by one's works so that no one can boast before God, if a Christian abides in the newness of life of living and walking in Christ, he or she can also achieve one of the great and sublime purposes for which one has been saved, which is, in Christ Jesus, to participate in the fulfillment of good works which God has prepared in advance for us to walk in them.

*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,
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.
10 For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.*

Indescribably sublime and powerful is the change of position or condition that God's salvation can bring to the life of the one who receives this salvation and chooses to walk in the newness of life offered in Christ Jesus through this same heavenly salvation.

Therefore, our goal in this present subject is not to see it as a material that aims to cover a broad spectrum of "walking in newness of life," but rather as an initial approach that aims to cooperate to awaken people to indeed start and give continuity to the "walking in Christ" or the "walking in the novelty of life" available to them in the Lord and in which many aspects remain to be experienced and added to Christians who attend the Lord also in this aspect of His calling.

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

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

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

9 **For in Him dwells all the fullness of the Godhead bodily;**

10 **and you are complete in Him, who is the head of all principality and power.**

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.**

Bibliography

Note on Biblical Texts referenced:

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

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