

- Systemic Teaching about Christian Life -

# Walking as Holy People or Belonging to the Lord

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](http://www.zoominchristianlife.org).

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

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

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

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

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## C1. Sanctified to Walk in Newness of Life

This new material is a continuation of the subjects of the Walking in Newness of Life series and is preceded by the following themes:

- ⇒ 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;
- ⇒ 4) Walking in Newness of Life.

In the first three subjects mentioned above, we addressed several aspects that are complementary to each other in the Lord's calling to walk in the newness of life in Christ Jesus and that give support to this calling, starting to see the very walking in newness of life in more detail from the fourth subject mentioned above.

In the last theme in reference, we also sought to emphasize that the calling to walk in newness of life, in general, is an integral part of God's salvation offered to human beings, an aspect that also shows that the calling to a new life in Christ Jesus is granted to Christians so that they begin to experience the new condition in the Lord even in the time of life that remains for them in the present world and not only in the time after the end of the respective natural life.

As mentioned in the last referenced subject, the salvation that God grants to people in Christ Jesus effectively provides for the liberation of a person from the path of darkness and death to put this individual in the way of light and life, but this, so that the saved person also passes to live and walk indeed in the new condition made available in the Lord even though one is still in a natural, transient, or corruptible body.

The salvation offered by God to human beings is a “**from --> to**” so that a person can also effectively live and walk in the condition “**to**” which one is saved.

The salvation that God offers to all and grants to those who believe in Him, although it has as its central point salvation for eternal life in the Lord, does not only refer to the liberation from a state of bondage to sin, the body of sin, and darkness for a person to remain in a condition of mere expectation or in a stage of emptiness in which only after the end of one's life in the present world one would be able to experience a condition of life in the Lord.

In seeking to show that the salvation that God offers to people is granted to those who believe in the Lord to be experienced by an individual from the moment one receives it, Paul, an apostle of Christ, goes so far as to “beseech,” “by the mercies of God,” that his fellow believers of faith in Christ understand that because of the heavenly salvation granted to them, they are also called to offer to God, in a living way, even the natural body or the members of this body as instruments of righteousness for cooperation with the Lord, according to the text we recall below:

*Romans 12: 1 **I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.***

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By “beseeching” Christians that each one of them presents even one's body as a “living” offering to God, Paul, also in this way, shows that in everything, spirit, soul, and body, a Christian, as saved in the Lord, is called to behave according to the new condition one received from God. That is, that a Christian is called to start living in Christ, but also to walk in Christ, in the Holy Spirit, or in the newness of life already in the present world.

If, however, we look more closely at the last text quoted above, we can see that Paul, in addition to making a specific reference that a Christian is called to offer even the members of one's body as living instruments to the Lord, also makes a particular reference that a Christian is equally called to offer one's natural body to the Lord as a “holy” offer or as a “holy” sacrifice to God.

Let us see, then, the last text in reference once again below and with emphasis on the aspect of “holiness:”

*Romans 12: 1 **I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.***

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A Christian's being able to walk in the newness of life also regarding what one accomplishes through one's natural body or the members of one's body, even while one is in the present world, has always been considered, before God, as what is rational, evident, or according to a sober understanding. However, since many people are reluctant to understand or accept it according to what is sober, the Lord, through Paul, for example, reiterates this aspect by exposing it in other ways as well.

Thus, if, for some, the aspect that Christians are called by God to present their bodies as a living sacrifice to Him does not yet make it clear that every Christian is also called to walk in the present world in the newness of life that there is in Christ or to walk in the Holy Spirit, the Lord also reiterates this same vocation of Christians by calling them to present their bodies as a “holy” offer or sacrifice to God.

**In His purpose to do and offer good to human beings in such a way that they also actually experience the good offered to them, God communicates with people in different ways, through approaches from different angles, and from a variety of perspectives, also using the aspect of “sanctification” as a way of clarifying the “walking in newness of life.”**

**Just as the salvation offered by God to human beings is a salvation that makes it possible for a person to be freed from the condition of subjection to a path opposite to one's life to a condition of the newness of life in the Lord, so that one can effectively begin to live and walk in this new condition even in the present world, so the call of Christians to “sanctification” also expresses or reiterates this aspect of salvation.**

**The instruction for Christians to also present themselves as “holy” or “saints” before God denotes, as a first aspect, a highly special condition already granted to them and a condition very rich in several details related to the type of salvation by which a Christian received the novelty of life in the Lord.**

Given this, and considering that the word *holy* refers to a condition in which *someone or something was “sanctified before,”* it is necessary to understand what the *act of sanctifying* is, because for a Christian to be able to present oneself as “holy” to God, it is essential that one also has been “sanctified” beforehand.

**The “act of sanctifying,” in its first aspect, is also a reference associated with the salvation that God offers in Christ Jesus to human beings, for the expression *to sanctify*, similarly to the salvation of God, also basically means:**

- ⇒ 1) **To separate someone from a condition in which one finds oneself and from which one needs to be saved;**
- ⇒ 2) **Separating someone from a condition to be placed in a new condition for which one is being separated;**
- ⇒ 3) **Separating someone with the purpose that one is able to live and act according to this new condition.**

Let us see below a text that expresses very objectively what the action of “sanctification,” offered by the Lord to human beings, accomplishes:

*Colossians 1: 13* **He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love,**  
**14 in whom we have redemption through His blood, the forgiveness of sins.**

+

**21 And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled**  
**22 in the body of His flesh through death, to present you holy, and blameless, and above reproach in His sight,**  
**23 if indeed you continue in the faith, grounded and steadfast, and are not moved away from the hope of the gospel which you heard, which was preached to every creature under heaven, of which I, Paul, became a minister.**

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Therefore, to say that God frees a person from the powers of darkness and conveys this individual to the kingdom of the Son of His love, providing for the remission and redemption of this individual from the sins and powers of darkness so that one ceases to be a stranger and an enemy of God and so that one may present oneself in a new condition before God, is equivalent to saying that God “*sanctified a person from the kingdom of darkness into the kingdom of the Son of His Love.*”

By the salvation that God offers from His eternal kingdom, God “sanctifies or separates” a person from a condition subject to the powers of darkness, sin, and the eternal consequences of this subjection in order to, in the same process, place this person in a new position or condition of life “in Christ” so that the person saved, freed, or sanctified by the Lord also starts to live and even walk “in Christ.”

Although the act or process of salvation provided by God to an individual involves specific aspects related to bringing a person out of the lost condition and involves specific aspects related to placing the redeemed person in a saved state, when salvation

is also seen from the point of view of "sanctifying," it is evident that the salvation granted by God does not refer to incomplete salvation or as if it only offers to redeem someone without also, in the same process, offering the repositioning of a person in a new condition of life for which one has been saved.

In this way, **when the Lord, through the Scriptures, instructs Christians to present themselves "holy" before Him, the Lord does so because the salvation conferred on them has already provided for them both the aspects of remission or redemption and placing them in the kingdom of the Son of His love.**

When God calls Christians to walk in the novelty of life, the Lord does so because He, through heavenly salvation, has already placed Christians in the condition of the newness of life in which He calls them to walk, for since sanctifying the redeemed also is an intrinsic part of salvation, this salvation could not be only redemption without putting a Christian in a new condition also to live and walk in newness of life.

**A Christian is called to walk in the light because one has already been sanctified from being subject to darkness to being a child of light.**

**A Christian is called to walk according to the righteousness of God because, in Christ Jesus, one has already been sanctified from being under bondage of unrighteousness and sin to being a justified person in the justification provided by Christ and by having been begotten a new creature according to the truth and righteousness in the Lord.**

**And a Christian is called to walk as a child of God because one likewise has been sanctified from being an enemy of God and a child of disobedience to being part of the Lord's family and, therefore, a fellow citizen with the saints.**

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

*Romans 5: 1 **Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,**  
2 **through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God.***

*Ephesians 2: 19 **Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God.***

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Thus, looking at salvation also from the perspective of the process of "sanctification" evidences once again that God's salvation has always contemplated simultaneously the calling to walk in the novelty of life in Christ Jesus to everyone who still remains with natural life after receiving Christ in one's heart, for the "act of sanctifying someone" expresses the "act of separating from one condition to effectively pass to the condition of being active in another condition."



Now, in its second aspect, the “*act of sanctifying*” also refers to the posture and actions that a Christian adopts in one's life as someone who has been previously sanctified by the Lord, making this reference to yet another point that confirms that God's salvation is a calling for a Christian to walk in newness of life also in one's condition of still being in a natural body or the present world.

Given this, when applied to Christians, we understand that it is essential to realize that two distinct aspects are being considered in this chapter regarding the expression *to sanctify*. And this occurs because in the absence of this understanding, a Christian may not understand that it is by God's salvation that one is “holy” in the Lord to live and walk as a “saint,” and not that one's own “holiness” or that one's diversity of “good deeds” in the world can make him or her “holy” before God, as was the goal of people under the Law of Moses or the First Covenant.

For a person to be able to do the works of light, one needs first to be separated from the condition of darkness and placed in the condition of light. This is why it is so important to understand that the first aspect of “*sanctifying*” precedes the second aspect of “*sanctifying*,” that is, that the process of “**from --> to**” precedes the possibility of being able to walk in the newness of life in the “**to**” for which a person has been set apart.

In the aspect of actually being taken out of subjection to the powers of darkness into the kingdom of the Son of God's Love, every true Christian has received this separation by receiving Christ Jesus as Lord into one's heart. And every Christian, in this sense, is able to present oneself “alive” and “holy” to God to be instructed and strengthened in the Lord as a “saint” of the Lord.

In the aspect of having already been “separated” from bondage to sin, the body of sin, the condemning law of the First Covenant, and the way of death, and having “received” in the Lord the condition of a new creature, created according to the truth and righteousness, every Christian is “a separated or sanctified individual by the Lord” to “live and walk in the Lord.” A reason why every Christian can present oneself as “alive” and “holy” to God, as the text of Romans chapter 12 above in reference instructs.

From the Christian who was “sanctified” or “saved” by God's salvation several years ago to the newborn Christian by the new birth, the calling “*I beseech you therefore, brethren, by the mercies of God, that you present your bodies a holy sacrifice to God*” is for Christians in general and can or should also be performed by every genuine Christian. And this is so because in the first sense of “*sanctifying*,” every genuine Christian has already achieved, through believing in Christ Jesus as Lord, separation from one's old condition, as well as has already been inserted into the condition of a new creature in the same Lord Jesus.

There is no way for a person to reach the condition of being a Christian, or of being a “saint” before God, if one has not yet been exposed to the first aspect of sanctification, the aspect that encompasses the separation from the old and inclusion in the new. “Having been constituted as a Christian” or “having been separated from the condition of death in trespasses and included in the condition of the newness of life in God” express equivalent and inseparable aspects, one not existing without the other.

*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.**

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The first aspect of “sanctification,” by which every true Christian has received the condition of being a Christian, is a complete and perfect act or process performed by God on one's behalf, for simultaneously with being separated from the old state of bondage to a new condition in the Lord, every Christian also undergoes the new birth, which is in no way incomplete or imperfect.

When a person receives the new birth through faith in Christ Jesus as the Lord of one's life, one does not receive an imperfect new birth, but a new birth that makes him or her indeed and rightfully a child of God and a fellow citizen with those who have already been previously sanctified in the Lord as children of the Heavenly Father.

When a person believes in the Lord Jesus Christ and receives Him as Lord of one's life, one receives:

- ⇒ 1) Perfect Salvation;
- ⇒ 2) Perfect childship in God;
- ⇒ 3) Perfect condition of New Creature;
- ⇒ 4) Perfect made alive spirit;
- ⇒ 5) Perfect childship of the Light;
- ⇒ 6) Perfect condition of being a saint, that is, separated from the world to be the Lord's;
- ⇒ 7) Perfect cancellation of the handwriting of spiritual requirements that were against one's life;
- ⇒ 8) Perfect eternal justification and forgiveness of sins;
- ⇒ 9) Perfect citizenship of the kingdom of heaven and the new Jerusalem, which is from above and not earthly or fleshly;
- ⇒ 10) Perfect union with Christ in the New Covenant.

When a person receives the Lord, one does not receive a partial citizenship record nor a title of partial release from bondage to sin, the condemning law of the Old Covenant, and eternal death. Everything one receives is rightful, complete, and perfect before God.

Let us see below some more texts to exemplify the considerations of these last paragraphs:

*Colossians 2: 10 ... **and you are complete in Him, who is the head of all principality and power.***

*Hebrews 12: 22* ***But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels,***

***23 to the general assembly and church of the firstborn who are registered in heaven, to God the Judge of all, to the spirits of just men made perfect,***

***24 to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than that of Abel.***

*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.***

*Hebrews 10: 14* ***For by one offering He has perfected forever those who are being sanctified.***

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

*John 17: 14* ***"I have given them Your word; and the world has hated them because they are not of the world, just as I am not of the world."***

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Thus, when returning to the second aspect concerning the expression *to sanctify*, we again emphasize that the Christian is called to behave as “holy” because one is already “holy” in the Lord, just as one is called to walk in newness of life for having already received the new life in one's heart and for having already received in the Lord the condition of being able to walk in this same newness of life.

Just by way of symbolic example, the person who receives Christ in the heart is, in the first aspect of “sanctification,” like a person who has received a full and legal release from prison and who has come to have the full rights of a free citizen. On the other hand, however, continuing with this figurative example, a person who is released from prison is released with the expectation that one will not commit the crimes one committed before, but that one will live in the condition of a citizen who lives and walks in compliance with the release condition for which one was released from prison.

So, because a Christian has already been saved or sanctified in the Lord, one is also called to present oneself as “holy” before God.

When God calls Christians to present themselves “alive” and “holy” before Him, the Lord calls them to present themselves in the condition of who they became in the Lord to enjoy this condition and also so that they do not return to subjection to the state from which they were freed.

*Galatians 5: 1 Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage.*

*1 Corinthians 7: 23 You were bought at a price; do not become slaves of men.*

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The calling for a Christian to “*stand fast therefore in the liberty by which Christ has made us free*” is a calling for the Christian to abide in what one has already received by the Lord's salvation or the process of “sanctification” that has been extended to him or her by God's salvation. One more point that shows that the acts in which a Christian is called to persevere refer to postures and actions for the Christian to maintain and grow in the positions or conditions that have already been granted to him or her through the heavenly salvation.

Let us look once again at a text that has already been quoted above to show that after a Christian has been rescued and saved in the Lord, one is also called to adopt postures and actions in one's new state and to persevere in the condition granted to him or her in Christ Jesus.

*Colossians 1: 13 He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love,*  
*14 in whom we have redemption through His blood, the forgiveness of sins.*

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*21 And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled*  
*22 in the body of His flesh through death, to present you holy, and blameless, and above reproach in His sight,*  
*23 if indeed you continue in the faith, grounded and steadfast, and are not moved away from the hope of the gospel which you heard, which was preached to every creature under heaven, of which I, Paul, became a minister.*

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In the second point associated with the verb *to sanctify*, we can once again see the aspect that when a person receives Christ Jesus as Lord in one's heart, one is also redeemed by the Lord's salvation from subjection to darkness and receives the new condition of sonship and citizenship in God. However, we can also see added to this, that it is up to the Christian to decide whether one will indeed choose to remain, live, and walk in the “holy” condition granted to him or her by the grace of God.

In the texts that follow below, we can observe this double condition related to the expression *to sanctify*, which shows us that, firstly, a Christian was “sanctified” in Christ Jesus, but also that the Christian was sanctified in the Lord to adopt a “posture of holiness” that corresponds to the novelty of life to which one has been called or sanctified in the Lord.

*1 Corinthians 1: 1 Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,  
 2 To the church of God which is at Corinth, to those who are sanctified in Christ Jesus, called to be saints, with all who in every place call on the name of Jesus Christ our Lord, both theirs and ours:  
 3 Grace to you and peace from God our Father and the Lord Jesus Christ.*

*2 Thessalonians 2: 13 But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth,  
 14 to which He called you by our gospel, for the obtaining of the glory of our Lord Jesus Christ.*

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Through sanctification by the Spirit of the Lord and faith in the truth, God accomplishes the salvation or sanctification of those who believe and receive the salvation offered to them by the heavenly kingdom. However, God also calls those who have been reconciled with Him in Christ to live and walk in sanctification. And this, for them to continue to reach the glory of our Lord Jesus Christ, an aspect already declared also when the purpose of the birth of the Lord Jesus as the Christ for all human beings was announced, as follows:

*Luke 1: 68 "Blessed is the Lord God of Israel, For He has visited and redeemed His people,  
 69 And has raised up a horn of salvation for us In the house of His servant David,  
 70 As He spoke by the mouth of His holy prophets, Who have been since the world began,  
 71 That we should be saved from our enemies And from the hand of all who hate us,  
 72 To perform the mercy promised to our fathers And to remember His holy covenant,  
 73 The oath which He swore to our father Abraham:  
 74-75 To grant us that we, being delivered from the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him all the days of our life."*

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Under the Law of Moses, a person first had to fulfill the entire law in order to achieve a "holy" status. Something that no one except Christ Jesus achieved. However, in Christ Jesus, a Christian already begins as a "saint" to, as such, also live and walk in the world as a "saint of the Lord."

By right of new birth in God, every Christian is perfectly set apart or holy to be of the Lord and is perfectly a child of God or a child of Light. However, this condition of holiness in the Christian's life needs to be practiced by the Christian also in one's various acts in the world so that one is strengthened and established unshakably in this



holiness and so that one does not stray from everything that, through the grace of God, a Christian has in the Lord.

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

*Romans 6: 22* **But now having been set free from sin, and having become servants to God, you have your fruit to holiness, and the end, everlasting life. (NKJV+AV)**

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Thus, when a Christian lives and walks in the condition of holiness granted by the Lord and to which one has been called, or lives and walks in the newness of life that is given by the covenant with the Lord Jesus Christ, the Christian reaps even more of the fruit of sanctification to which one has been already called. He reaps a greater practical experience in living and walking in the newness of life or holiness already bestowed on one's life, even if one still is in the present world or in a corruptible natural body.

**When a Christian lives and walks in the condition of “holy” that was granted to him or her by the Lord, one effectively starts to make use of what is already available in God, but, additionally, one also begins to sow to reap more and more of the fruit of one's condition as “holy” or new creature in the Lord and also to be strengthened increasingly in the Lord's salvation.**

Nevertheless, when a Christian despises the condition of holiness or the remission from the darkness and the world that was granted to him or her by the Lord together with the granting of the newness of life in Christ, one places oneself at very high risk or under the possibility of very severe consequences, as also the following texts teach us:

*Hebrews 10: 29* **Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace?**

*Hebrews 12: 5* **And you have forgotten the exhortation which speaks to you as to sons: "My son, do not despise the chastening of the LORD, Nor be discouraged when you are rebuked by Him;**

**6 For whom the LORD loves He chastens, And scourges every son whom He receives."**

**7 If you endure chastening, God deals with you as with sons; for what son is there whom a father does not chasten?**

**8 But if you are without chastening, of which all have become partakers, then you are illegitimate and not sons.**

**9 Furthermore, we have had human fathers who corrected us, and we paid them respect. Shall we not much more readily be in subjection to the Father of spirits and live?**

*10 For they indeed for a few days chastened us as seemed best to them, but He for our profit, that we may be partakers of His holiness.*  
*11 Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it.*

*1 Thessalonians 4: 1 Finally then, brethren, we urge and exhort in the Lord Jesus that you should abound more and more, just as you received from us how you ought to walk and to please God;*  
*2 for you know what commandments we gave you through the Lord Jesus.*  
*3 For this is the will of God, your sanctification: that you should abstain from sexual immorality;*  
*4 that each of you should know how to possess his own vessel in sanctification and honor,*  
*5 not in passion of lust, like the Gentiles who do not know God;*  
*6 that no one should take advantage of and defraud his brother in this matter, because the Lord is the avenger of all such, as we also forewarned you and testified.*  
*7 For God did not call us to uncleanness, but in holiness.*

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Therefore, **separating a person who cries out to the Lord to be separated from the path of death and to be placed on the path of life is an inseparable part of God's work, thus making this person a Christian or a saint. However, it is also part of the Christian life or a sanctified individual to adopt postures or actions appropriate to their new condition of life that is conferred on them in the Lord, for the choice to live and walk as a Christian or as a saint is not imposed by the Lord on Christians, instead, it refers to an invitation or calling to be willingly accepted.**

The Gospel is an offer of life in the Lord and strengthened by the Lord, but not an imposition of the Lord on human beings, as it is exposed in the Scriptures and whose mention has been repeated several times in the various themes of the Systemic Teaching about the Christian Life.

If a Christian would be obligated to live and walk in the status of a Christian or a saint granted by God, and could not do so by understanding and by freely choosing the way of the Lord and being strengthened in the Lord, one would not be indeed in a position where one could voluntarily choose the way of the Lord or the way pertaining to the saints in the Lord.

Based on Paul's text mentioned at the beginning of this chapter, we can see that the option for the second aspect related to the verb *to sanctify* is the only sober, logical, coherent, or rational choice, in the sense of what is appropriate and reasonable, that a Christian can come to make regarding the grace extended to him or her, which is to start living and also to walk day by day in the holiness or unique condition conferred on everyone who receives Christ Jesus in one's heart. However, we can also see that, even so, this decision is a choice that each Christian is called to make personally from one's own heart.

In yet other words, because a Christian has already been sanctified in Christ Jesus and by the Spirit of the Lord by receiving Christ in one's heart, one is called to also become holy *in all conduct* one performs in the world or in the places to which one is called by God to live and walk. And this is yet another way of saying that a Christian is also called to “walk in newness of life” and that it is up to each one to adopt a favorable position regarding the holiness to which one is called by the Lord.

- 1 Peter 1: 13 Therefore gird up the loins of your mind, be sober, and rest your hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ;*  
*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."*
- 17 And if you call on the Father, who without partiality judges according to each one's work, conduct yourselves throughout the time of your stay here in fear;*  
*18 knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers,*  
*19 but with the precious blood of Christ, as of a lamb without blemish and without spot.*  
*20 He indeed was foreordained before the foundation of the world, but was manifest in these last times for you*  
*21 who through Him believe in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God.*
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Thus, concluding this chapter by also looking at the principle of putting on the newness of life that is offered to us by the Lord, a point addressed in several other topics mentioned earlier, **we recall here that God's salvation or sanctification that God grants to each person who receives Christ Jesus in the heart provides new garments of life for the saved in the Lord so that one can adopt new postures in one's life, as well as we likewise remember that putting on the garments that are made available to each Christian is also a practical decision or action that every Christian is called to carry out in one's life.**

*Colossians 3: 12 Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering; ...*

## C2. Walking as the Lord's Own People or Belonging Exclusively to the Lord

The purpose of Christ's death on Calvary's cross was to make a complete or perfect provision for human beings so that everyone who believes in Christ as the Lord of one's life may receive what is called in Scripture as God's eternal salvation.

Nevertheless, when we move further into the subject of salvation and come to learn that the Lord's salvation also refers to a separation from an old condition to a new condition in the Lord, and which separation is associated with the purpose of this person also being able to live and walk in conformity to the new condition granted by the Lord, and no longer according to the condition from which this person was released, we can also come to understand that salvation in Christ Jesus does not refer to a calling to apply some new aspects in the old type of conduct adopted until the time of receiving salvation from the heavenly kingdom.

The Lord Jesus Christ taught us that in no way it is appropriate for a person to want to use a piece of unshrunk cloth to put on an old garment or to want to put new wine in old wineskins, showing us that what He came to provide and offer to human beings is something new to be lived in a new condition. That is, the Lord Jesus taught us that the salvation offered by God to people in the world is a newness of life so that the saved live and walk according to this newness of life, and no longer according to what guided their lives before being saved.

**And to further highlight the fact that a saved individual, or also called a saint, righteous, or Christian, is called by the Lord to actually live and even walk “in everything” in newness of life also in the present world, God also teaches us that the calling to salvation offered by Him is equally a calling for “us to be His” so that we can be in Him.**

**When God instructs people to call upon Christ Jesus as the Lord of their lives, He does so not only because it pleases Him or because He wants people merely to recognize Christ in the condition in which He was established by the Heavenly Father. God also does so because the choice to whom a person wants to belong or present oneself is a point inseparable from the salvation offered by the Lord.**

*Romans 6: 16* **Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin leading to death, or of obedience leading to righteousness?**

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Thus, **the point related to “belonging to God” is a highly relevant and fundamental fact, for if a person is opposed to recognizing that one belongs to God, or resists the Lordship of God over one's life, one begins to act in the sphere of the unrighteousness that wants to turn the truth into a lie and opposes the fact that there is only one God Creator of the Heavens and the Earth and who, also for this reason, has the right over everything that was created.** A point discussed more widely in the themes The Gospel of the Creator and The Gospel of the Righteousness of God, of which we recall some texts below:

*Psalms 24: 1 The earth is the LORD'S, and all its fullness, The world and those who dwell therein.*

*2 For He has founded it upon the seas, And established it upon the waters.*

*Psalms 95: 1 Oh come, let us sing to the LORD! Let us shout joyfully to the Rock of our salvation.*

*2 Let us come before His presence with thanksgiving; Let us shout joyfully to Him with psalms.*

*3 For the LORD is the great God, And the great King above all gods.  
4 In His hand are the deep places of the earth; The heights of the hills are His also.*

*5 The sea is His, for He made it; And His hands formed the dry land.*

*6 Oh come, let us worship and bow down; Let us kneel before the LORD our Maker.*

*7 For He is our God, And we are the people of His pasture, And the sheep of His hand. Today, if you will hear His voice:*

*8 "Do not harden your hearts, as in the rebellion, As in the day of trial in the wilderness,*

*9 When your fathers tested Me; They tried Me, though they saw My work."*

*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,*

*19 because what may be known of God is manifest in them, for God has shown it to them.*

*...  
25 who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever.  
Amen.*

Thus, when a person takes the path of wanting “not to belong to God” or wanting to be “independent of God,” one is also choosing a path that wants to prove that it is possible for the creature to subsist without its Creator. A posture that is contrary to truth, heavenly righteousness, and God's purpose for His creation, evidencing that someone “belonging to God” is inseparable from the Lord's salvation and that someone “not wanting to belong to God” is so intrinsically associated with the path of perdition.

Although God grants human beings to choose between the path of life and the path of death, between recognizing the Creator and His sovereignty or the path of not recognizing Him by suppressing the truth in unrighteousness, this does not mean that the fact that people choose a way of death, wanting it to be a way of life, changes, because of their choice, the way of death into a way of life, changes the fact that God is the Eternal Creator, or makes God agree with a lie, for God never acts against the truth or His righteousness.



*Psalms 89: 14 **Righteousness and justice are the foundation of Your throne; Mercy and truth go before Your face.***

*Hebrews 6: 17 **Thus God, determining to show more abundantly to the heirs of promise the immutability of His counsel, confirmed it by an oath,***  
*18 **that by two immutable things, in which it is impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold of the hope set before us.***

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When a person thinks that freedom is being “the owner of one's life” or “not belonging to anyone,” one is not thinking soberly about the real condition in which one finds oneself, for no creature was created by God to in fact be “the owner or master of one's life” before the Lord. This attitude is rather fanciful, based on a lie, contrary to the truth and God's purpose for the creation, and is even severely rebuked by God and considered as not worthy of any esteem.

*Isaiah 2: 22 **Sever yourselves from such a man, Whose breath is in his nostrils; For of what account is he?***

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God did not create human beings to be independent of the Lord who created them. For this reason, “belonging to God” is salvation and life, and “not wanting to belong to God” is a path of death and perdition, for life is in God.

**God calls each person to belong to Him because it is only in the Lord that there is eternal life or because eternal life and the Lord are inseparable,** an aspect repeatedly described in the Scriptures, as exemplified below:

*John 11: 25 **Jesus said to her, "I am the resurrection and the life."***

*John 14: 6 **Jesus said to him, "I am the way, the truth, and the life."***

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

*1 John 5: 9 **If we receive the witness of men, the witness of God is greater; for this is the witness of God which He has testified of His Son.***

*10 **He who believes in the Son of God has the witness in himself; he who does not believe God has made Him a liar, because he has not believed the testimony that God has given of His Son.***

*11 **And this is the testimony: that God has given us eternal life, and this life is in His Son.***

*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.***

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In yet other words, considering that God is life and fellowship with the Lord Jesus Christ is having abundant access to God's eternal life, if one chooses not to belong to God, one also chooses not to belong to life or not to have fellowship with it.

**So, when salvation is also equated in the Scriptures with sanctification by which a person positions oneself in favor of belonging to God, to live, and even walk in the newness of life, one is choosing the way for one's personal life to be subject to the very true life in God and no more to death and perdition.**

When God calls people to receive the salvation by which they can “be the Lord's,” “be in Him,” and “abide in Him,” including in the aspect of walking or acting in the present world, God is calling them to what is good and to life according to His purpose or will, for as the bestowal of true salvation and life belongs to the Lord alone, the act of resisting belonging to the Lord also implies resisting the newness of life that is in the Lord.

In this way, **the death of Christ on the cross of Calvary is a perfect provision for the liberation of human beings because of the matter of the remission and redemption of people from bondage to sin and the path of death or perdition, but also because, through it, the Lord provided the perfect possibility for human beings to voluntarily choose to return to the One in whom is eternal life and to belong only to the One to whom they should eternally belong.**

*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.***

*1 Corinthians 6: 20 **For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's.***

*1 Corinthians 7: 23 **You were bought at a price; do not become slaves of men.***

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Additionally, when we delve even deeper into God's salvation in terms of the aspect of sanctification or separation from the old condition of living and even walking in the present world to be able to walk in the newness of life, we can see in the Scriptures that God's calling to salvation still encompasses a calling for the saved person not only to belong to the Lord, but also to belong "exclusively" to God or to live and walk "exclusively" in the Lord.

Therefore, **when a person understands that in "belonging to Christ" or in "having Christ as the Lord of one's life" lies one's entire provision of the newness of life and that the old condition from which one was separated is a path of death and perdition, it also becomes evident why the Lord calls each Christian to be exclusively His or to continually live and walk according to the newness of life granted to the Christian in the Lord, also exemplified in the texts that follow below:**

*Hebrews 13: 12 **Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate.***

*2 Corinthians 5: 14 **For the love of Christ compels us, because we judge thus: that if One died for all, then all died;***

*15 **and He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again.***

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The calling for Christians to be the Lord's exclusive property to live and even walk in the newness of life in Christ, which also expresses the meaning of having been sanctified by the Lord Jesus, is a calling from God that aims, in the first place, at the own protection of the Christian and one's life in the Lord that is available to him or her, as well as that the Christian may glory in the Lord to enjoy and testify of the life given to him or her in Christ Jesus.

A Christian is called to belong to God and to live and walk exclusively in Christ because Christ gave Himself first for the salvation of all, because Christ was made by God everything a Christian needs for a life according to God's purpose, and because Christ is the very life that is willing to be in the Christian and so that the Christian can abide in this life.

*1 Corinthians 1: 30 **But of Him you are in Christ Jesus, who became for us wisdom from God, and righteousness and sanctification and redemption,***

*31 **that, as it is written, "He who glories, let him glory in the LORD."***

*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.***

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The calling for a person to be willing to belong to the Lord Jesus Christ implies, yes, restrictions towards the flesh and many purposes according to the things that are here on Earth. However, these restrictions also protect a person from being involved in the way of death and destruction that is opposed to the way of life in the Lord.

The calling that many and the powers of darkness present to a person not to belong only to the Lord is a calling to a path that appears to have no restrictions for the flesh, but which, on the other hand, restricts people from obtaining the heavenly and eternal life that exclusively God offers to all through His grace.

Thus, if a person aims for the way of eternal life, which can only be granted by the Lord of this life, it is not appropriate also simultaneously to want to follow the path of death and the prince of darkness who works for death, for just as light and darkness cannot have fellowship, a person cannot want to follow two “lords” who act in entirely opposite purposes.

The Lord Jesus Christ explicitly said that no one can harmonize or combine serving two “masters.”

***Matthew 6: 24 "No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other."***

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Lastly, focusing more specifically on the aspect of walking as God's exclusive people or as the Lord's own people, used as the title of the present chapter, we would like to reiterate that the association of salvation and life in God also specifically with the “walking in the Lord” shows that the calling for a Christian to be Christ's property, or to belong exclusively to Him, does not refer to a calling in which a person should isolate oneself from the world so that one supposedly could be or belong to the Lord and also remain in Him.

**The fact that Christians are called to belong to Christ, simultaneously with the calling to walk in Christ, shows that the vocation for a Christian to be of Christ does not mean a calling to refrain from acting in the present world, but that this Christian is called to proceed in everything in the Lord and according to His will even in the current world.**

There are several texts in the Scriptures, of which we exemplify a few more below, that demonstrate how much God's calling for Christians also encompasses them being called to be effectively active in the present world and even among the corrupted and perverse generations that exist in this same world.

***Philippians 2: 12 Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling;  
13 for it is God who works in you both to will and to do for His good pleasure.***

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

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

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."*

Titus 2: 13(b) *... and Savior Jesus Christ,*  
 14 *who gave Himself for us, that He might redeem us from every*  
*lawless deed and purify for Himself His own special people, zealous*  
*for good works.*

1 Peter 2: 9 *But you are a chosen generation, a royal priesthood, a holy*  
*nation, His own special people, that you may proclaim the praises of*  
*Him who called you out of darkness into His marvelous light;*  
 10 *who once were not a people but are now the people of God, who*  
*had not obtained mercy but now have obtained mercy.*  
 11 *Beloved, I beg you as sojourners and pilgrims, abstain from*  
*fleshly lusts which war against the soul,*  
 12 *having your conduct honorable among the Gentiles, that when*  
*they speak against you as evildoers, they may, by your good works*  
*which they observe, glorify God in the day of visitation.*



- 1 Timothy 2: 1 ***Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men,***  
 2 ***for kings and all who are in authority (or in eminence), that we may lead a quiet and peaceable life in all godliness and reverence.***  
 3 ***For this is good and acceptable in the sight of God our Savior,***  
 4 ***who desires all men to be saved and to come to the knowledge of the truth.***  
 5 ***For there is one God and one Mediator between God and men, the Man Christ Jesus,***  
 6 ***who gave Himself a ransom for all, to be testified in due time,***  
 7 ***for which I was appointed a preacher and an apostle, I am speaking the truth in Christ and not lying, a teacher of the Gentiles in faith and truth.***  
 8 ***I desire therefore that the men pray everywhere, lifting up holy hands, without wrath and doubting; ...***
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Great is the work of God in Christ Jesus in favor of human beings because in it, there is justification, deliverance, forgiveness, reconciliation of fellowship with the Lord, and still, or beyond all this, the provision of a perfectly new condition for a Christian to know the Lord's will for one's life and to be able to choose to live and walk in this new condition even in the adverse conditions of life on Earth and in a mortal body.

When a person receives the salvation of God in one's heart, one has in the Lord all the provision for eternal life, but one also has the provision in the Lord to be able to live and walk in newness of life to cooperate with God so that this newness of life is witnessed and proclaimed in the present world.

Thus, from actions in small and familiar aspects of everyday life to actions in occasional or extraordinary matters, a Christian is called to do everything according to the will of God for belonging to the Lord and for the fact that acting under this condition, one is acting in favor of what truly cooperates with one's life.

- 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.***
- 

Concluding this chapter, we understand that there is still much to be explored about “walking in the present world as holy people or belonging exclusively to the Lord” and the purposes associated with this condition. However, considering that a large set of reflections that are related to this subject are already described in the themes The Christian in the World in General, Works, Labors, and Services, and in the chapters and themes that are ahead in this series on Walking in Newness of Life, we would only like to reiterate here how precious the condition of being able to belong to Christ is to live, walk, and be able to belong to the One who, in addition to having created us, also gave Himself to buy us as a ransom to be His so that we can also eternally have the newness of life in God.

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."**

Psalms 100: 3 **Know that the LORD, He is God; It is He who has made us, and not we ourselves;**  
**We are His people and the sheep of His pasture.**

Romans 11: 33 **Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out!**  
 34 **"For who has known the mind of the LORD? Or who has become His counselor?"**  
 35 **"Or who has first given to Him And it shall be repaid to him?"**  
 36 **For of Him and through Him and to Him are all things, to whom be glory forever. Amen.**

### **C3. The Provision of Holy or Godly Fear for Walking in Holiness or Newness of Life**

The Christian life is worthy of being written in verses and poetry or celebrated through psalms or songs. However, all this is only real because it is a life with very practical reflexes in all its areas. A reason why only the excessive contemplative perspective of the Christian life may cause Christians to fail to experience much of its amplitude.

And to bring Christians to realize the “practice” greatness of the Christian life, the Lord instructs them by warning them also about the comprehensiveness of the novelty of life through texts such as those we repeat once again below:

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

*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.***  
***11 In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ,***  
***12 buried with Him in baptism, in which you also were raised with Him through faith in the working of God, who raised Him from the dead.***

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Thus, the so-called “walking in the Spirit” or “walking in Christ” deals with the aspects that are practiced in everyday life on Earth, which shows that this walking is also accompanied by the need to make choices of ways and actions in the light of the Lord regarding the aspects to be adopted or rejected each new day.

The decision to “walk in Christ” has as its purpose both the choice for the way of the Lord, as well as the rejection of the paths that do not lead a Christian to walk in what is not of Christ or is not according to the Spirit of the Lord, for considering that Christ is the Christian's path to truth and life, walking in ways and actions that are not Christ's also implies choosing paths that corroborate with death, that is, with life dissociated from the will of God.

Although the way of walking in the Spirit, in Christ, in the newness of life, or in a sanctified condition regarding the Lord is not always the easiest path, naturally speaking, nor is it a broad way for the soul or the flesh, walking in the way of the Lord is the path in which a Christian maintains oneself in one's condition of being reconciled with God and saved in the Lord already in the present and, mainly, for eternal life.

On the other hand, as we have sought to show in the most diverse themes of the Systemic Teaching about Christian Life, **the calling for a person to walk in the Lord and His will is not made to a Christian without the Lord Himself also calling an individual to do so with the provision that God has conferred on this Christian. Or still more precisely, without the Lord Himself also calling a Christian to do so being in Him as one's source and provision of the newness of life.**

We have mentioned this last aspect several times because, according to the Scriptures and human history, there are many people who repeatedly fall into the idea of trying to want to fulfill the will of God through their own natural forces, thus rejecting, forgetting, or not paying attention to the fact that trying to walk according to the will of God without the strength, the grace, and the Spirit of the Lord, offered in the newness of life to which they are called, is not indeed walking according to the will of God.

**To walk in the present world according to the will of God is to walk in the way of God and to practice the works of light. However, it is likewise to do so by living and walking in the Lord, for dissociated from abiding in the Lord, belonging to the Lord, and being in the Spirit of the Lord, no one can effectively walk in the will of God, as the following texts remind us:**

*Romans 8: 9 **But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His.***

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

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

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**Being called to walk in the newness of life is not only a calling for a Christian to do works for God, but first for a Christian to walk in God and do works with the Lord, through Him, or the Lord through the Christian.**

God does not need people to do works for Him, as if He were dependent on works done by human hands. God's purpose is broader and aims for each individual to live and walk in Him. For this reason, all that is necessary for living and walking according to the will of God is in the fellowship and growing knowledge of the Lord or comes from this fellowship or from knowing Him.

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

*25 **Nor is He worshiped with men's hands, as though He needed anything, since He gives to all life, breath, and all things.***

...

*28 for in Him we live and move and have our being, as also some of your own poets have said, 'For we are also His offspring.'*

*2 Peter 1: 3 ... as His divine power has given to us all things that pertain to life and godliness, through the knowledge of Him who called us by glory and virtue, ...*

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And although we have already made approaches similar to those above on several other themes, it seems to us that among the various aspects of the fact that it is God who provides in Christ Jesus everything that is necessary for a Christian also to be able to walk in newness of life, there is an aspect that seems to us to have not been addressed more extensively in the other themes of the Systemic Teaching about Christian Life.

When we see in the Scriptures that the calling to walk in the newness of life is also compared to the calling to walk in the state of saints in the Lord, which, in turn, is granted to Christians first when they receive Christ as Lord into their hearts, we can likewise see in the Scriptures that also for this condition of walking as saints there is, on the part of the Lord, a specific provision to cooperate with each Christian.

When a person begins to recognize Christ Jesus as the Lord of one's life also to be freed or separated from the dissociated life of reconciliation with God to belong to the Lord, which expresses the first aspect of the "act of sanctifying" seen in the previous chapters, one also receives the calling to fellowship with the Lord Jesus Christ through which, in turn, the Lord gives strength and instructions for all other steps that a Christian is called by the Lord to take, plus an aspect especially related to the matter of living and walking in holiness.

The Lord Jesus Christ came to provide redemption for justification, salvation, and sanctification. However, to all those who receive these gifts through faith in the Gospel, the Lord also offers them, through the Holy Spirit, all the provision to live and walk in the condition of being holy. That is, God does not call people to something specific without Him also offering them the provision in Him so that they can walk in what they are specifically called to.

Therefore, **even before calling Christians to live and walk in holiness, God previously also grants them a special provision for them to do so in all areas and details of their lives, which is also called the "holy fear of the Lord."**

Let us first see, then, a series of three texts that refers to holiness, the salvation of God, and also to the fear of the Lord:

*2 Corinthians 7: 1 **Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.***



*Philippians 2: 12 Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling;  
13 for it is God who works in you both to will and to do for His good pleasure.*

*Hebrews 12: 28 Therefore, since we are receiving a kingdom which cannot be shaken, let us have grace, by which we may serve God acceptably with reverence and godly (or holy) fear.*

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If a person looks at these last texts cited above quickly, with a mindset according to the Law of Moses, or from a perspective devoid of understanding that the fear of the Lord is a provision given by God, one may come to consider that one will first need to develop a personal conduct of fear of God so that one can serve the Lord and grow in holiness.

Nevertheless, if we observe the text that tells us that “*since we are receiving a kingdom which cannot be shaken, let us have grace, by which we may serve God,*” we can see again that God first calls people to receive what they need and then also to use what has been given to them.

*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.*

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Given this, we can see that just as God's salvation first separates or sanctifies an individual to be the Lord's and then one can live and walk in the Lord as a saint or Christian, so God grants first, through His grace, “the fear of the Lord” to a Christian so that one can then make use of this fear.

When one of the texts quoted above teaches that a Christian is called to “perfect one's holiness in the fear of the Lord,” it also teaches that the fear of the Lord must already be available for the accomplishment of this perfection or the development of the salvation already received.

Thus, for the Christian, the fear of God or holy fear is first a gift that is granted by the Lord. And the calling to serve God with reverence and godly fear, or to use this fear continually, is a calling for the Christian to abide in this gift granted by the Lord when one received Christ Jesus as Lord into one's heart.

“Godly fear,” first of all, is a gift from God to all those who in Christ Jesus become participants in the New Covenant with the Lord, as God pre-announced through the prophet Jeremiah and whose text follows below:

*Jeremiah 32: 39 "... **then I will give them one heart and one way, that they may fear Me forever, for the good of them and their children after them.***

*40 **And I will make an everlasting covenant with them, that I will not turn away from doing them good; but I will put My fear in their hearts so that they will not depart from Me.***

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The “fear of God” is not some kind of frightening fear or respect that a person should develop from God, but it is a gift from God that is granted as a heavenly gift to help a person remain in the Lord. A reason why no Christian should ever take any action of the “fear of God in one's heart” lightly or reject it when this fear calls one to reject the ways that are not from the Lord and to be always attentive to the path of God for one's life.

When hearing the expression “*fear of the Lord*,” some people may think that it represents that they should keep a due distance from God and His holiness. However, in the New Covenant, the “fear of the Lord,” placed by God in the heart of every Christian, acts exactly the opposite of what many think. It operates so that a Christian does not depart from the Lord, for it is by being in the Lord that a Christian is also in the condition truly favorable to one's life.

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

*15 **For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father."***

*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.***

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

*18 **There is no fear in love; but perfect love casts out fear, because fear involves torment. But he who fears has not been made perfect in love.***

*19 **We love Him because He first loved us.***

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**If a Christian welcomes the “fear of the Lord” already made available by the heavenly kingdom, this fear will act with freedom and intensity in drawing the Christian to be in Christ, as well as also warning the Christian about the ways and actions that operate to separate him or her from the Lord.**

The “fear of the Lord,” in one of its works, is like an alarm that warns the Christian about one's distancing from the Lord, as well as it is a gift from God that attracts the Christian to the path of good and eternal life.

*Proverbs 16: 6 **In mercy and truth Atonement is provided for iniquity;  
And by the fear of the LORD one departs from evil.***

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In this way, a Christian who nourishes the relationship with the “fear of the Lord” granted by the heavenly grace does not feel comfortable when one does not “walk in Christ” because this fear acts by signaling the need for this Christian to remain in Christ and because, as already mentioned, the Christian has a seed in one's heart that works to turn him or her away from sin.

And even if a Christian comes to sin, the Lord, through the “holy fear” placed in one's heart, warns this Christian so that one repents, confesses the sin, and leaves it, added to the fact that the Lord still assists the Christian to return to the path of peace in Christ Jesus.

- 1 John 1: 6 **If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth.***
- 7 **But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.***
- 8 **If we say that we have no sin, we deceive ourselves, and the truth is not in us.***
- 9 **If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.***
- 10 **If we say that we have not sinned, we make Him a liar, and His word is not in us.***
- 2: 1 **My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.***
- 2 **And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.***

*Proverbs 28: 13 **He who covers his sins will not prosper, But whoever confesses and forsakes them will have mercy.***

*Colossians 3: 15 **And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful.***

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**In general, a Christian should not lack the peace of Christ in one's heart. However, when God causes the Christian to be devoid of peace in one's heart, this, several times, may also be an action of the “fear of the Lord” in this Christian, for the lack of peace in the heart may be a strong sign or indication that a Christian is not walking in the will of God.**

If a Christian is involved in something that does not give him or her conviction of peace in one's heart, the Lord may be warning this Christian that one's ways or actions are not in line with the will of Christ.

Thus, the “fear of the Lord” is a spiritual manifestation in the Christian's life and can even extend to manifestations in one's soul and body with the goal of keeping the Christian attentive to follow the Lord's will or to resist what does not come from God. And this, again, so that the Christian may be careful to stay in the way of eternal life in the Lord.

One of the historical problems with many Christians and the “fear of the Lord” is that many have been taught to look at the fear of the Lord only in terms of rebuke, accusation, condemnation, and penalties to keep them afraid of God. However, seeing the “fear of the Lord” only in this light does not refer to correctly seeing it as an invaluable heavenly gift for cooperation and assistance to each Christian.

On the other hand, **as the “fear of the Lord” is granted to the Christian for one's protection, it is clear that situations may occur in which it can manifest itself with rebuke, discipline, admonition, and exhortation. However, even when this is necessary, its operation aims to cooperate for the good of the Christian.**

For example, when parents need to intervene with correction or admonition to save or protect their child's life from an attitude that would bring great harm, they are also warning the child for the good and salvation. Therefore, the Heavenly Father's rebukes to His children also represent the expression of His love for them so that they may be partakers of God's virtues, as also taught in the following texts:

*Proverbs 3: 11 **My son, do not despise the chastening of the LORD, Nor detest His correction;***

*Proverbs 15: 32 **He who disdains instruction despises his own soul, But he who heeds rebuke gets understanding.***

*Hebrews 12: 7 **If you endure chastening, God deals with you as with sons; for what son is there whom a father does not chasten?***

*9 **Furthermore, we have had human fathers who corrected us, and we paid them respect. Shall we not much more readily be in subjection to the Father of spirits and live?***

*10 **For they indeed for a few days chastened us as seemed best to them, but He for our profit, that we may be partakers of His holiness.***

*11 **Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it.***

*12 **Therefore strengthen the hands which hang down, and the feeble knees,***

*13 **and make straight paths for your feet, so that what is lame may not be dislocated, but rather be healed.***

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In the “fear of the Lord,” there is an abundance of benefits. And one of them is to cause an alarm in the Christian when one is about to break into actions of transgression

of the will of God, including regarding those that have an appearance of truth and of being good, but which are not suitable for the life of a Christian.

Thank God, then, that the “fear of the Lord” enables a Christian to see even the evil that hides behind mere appearances of good.

Thus, once again regarding the aspect of the “fear of God” cooperating for a Christian not to depart from the Lord, a Christian should never take a frivolous position towards this same fear, for if a Christian ignores the alerts of the “fear of the Lord” in one's life, what will remain as a warning not to stray from the way of life and increasingly take the path of death?

And what will become of the individual who turns away from “heavenly fear” when the Lord once more will shake all that is shakable?

*Hebrews 12: 25 **See that you do not refuse Him who speaks. For if they did not escape who refused Him who spoke on earth, much more shall we not escape if we turn away from Him who speaks from heaven,**  
26 **whose voice then shook the earth; but now He has promised, saying, "Yet once more I shake not only the earth, but also heaven."***

*Jeremiah 2: 19 **Your own wickedness will correct you, And your backslidings will rebuke you. Know therefore and see that it is an evil and bitter thing That you have forsaken the LORD your God, And the fear of Me is not in you," Says the Lord GOD of hosts.***

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

*Hebrews 3: 15 ... **while it is said: "Today, if you will hear His voice, Do not harden your hearts as in the rebellion."***

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Furthermore, when a Christian realizes that the “fear of the Lord” is with him or her to cooperate with one's life and abides in the relationship with the “fear of the Lord” placed in one's heart, manifested by the peace and the Spirit of the Lord, the Lord assists this Christian in everything to remain confident in the Lord and to instruct him or her more and more according to the heavenly will.

*Romans 8: 26 **Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered.***



*Isaiah 11: 2 **The Spirit of the LORD shall rest upon Him, The Spirit of wisdom and understanding, The Spirit of counsel and might, The Spirit of knowledge and of the fear of the LORD.***

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The “fear of the Lord” is given to Christians so that they do not stray from living “in the Lord,” but it is also provided so that Christians can grow more and more in their relationship with the Lord and the practical Christian life according to the Lord's instruction.

In this sense, we highlight that the “fear of the Lord” is the beginning of wisdom, for at the same time that the “godly fear” works for a Christian not to depart from the Lord, it also attracts the Christian to stay close to the source of wisdom which is Christ Jesus and to walk according to the instruction which Christ gives to those who walk according to His will.

*Proverbs 9: 10 **"The fear of the LORD is the beginning of wisdom, And the knowledge of the Holy One is understanding."***

*1 Corinthians 1: 30 **But of Him you are in Christ Jesus, who became for us wisdom from God, and righteousness and sanctification and redemption,***  
*31 **that, as it is written, "He who glories, let him glory in the LORD."***

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Eternal life is an offer of deliverance from bondage to sin and the path of death and perdition, but which, through the “fear of the Lord,” is also expressed as the way to initiate and continue a more profound knowledge of the glory of the Lord.

And when a Christian makes use of what is offered by God, one receives both the provision of discernment and the provision of prudence for one's life, for in Christ one has heavenly light, as one also receives instruction and strength in the Lord for the way of life and the actions of life on this path.

Therefore, when a Christian is called to serve the Lord in the newness of life, part of this newness of life conferred on the Christian is precisely the “fear of the Lord” in one's heart.

**When the Lord calls Christians to walk in the condition of saints, He does so because the way and provision for walking in holiness are already available to them in Him, highlighting that the “fear of the Lord” is one of these essential aspects.**

We reiterate here again that walking in the newness of life does not necessarily refer to walking in ways or actions considered high or great by the world, but that it can also be expressed in simple acts and words that a Christian practices in one's daily walking with the Lord and according to the instruction of the Lord.

And in a way, the people for whom God longs are those Christians who cherish the “fear of the Lord” so that they may always “be in Christ,” for in this way, the Lord Himself will guide them in triumph in living and walking in Christ, whether by acts and

words of minor importance in the eyes of the world, but valuable before God, or by extraordinary acts that God wants to accomplish through those who are His.

*Ecclesiastes 12: 13 **Let us hear the conclusion of the whole matter: Fear God and keep His commandments, For this is man's all.***

*Ecclesiastes 5: 7 **For in the multitude of dreams and many words there is also vanity. But fear God.***

*Proverbs 8: 13 **The fear of the LORD is to hate evil; Pride and arrogance and the evil way And the perverse mouth I hate.***

*Proverbs 22: 4 **By humility and the fear of the LORD Are riches and honor and life.***

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Finally, as a conclusion to the present theme, which aims to emphasize that walking in the newness of life or in Christ also refers to the walking of the Christian as a holy or exclusive people of God, and that in this path the Christian also has the provision of the Lord to strengthen one's fellowship with God and be supported in everything in Him, we list below some texts for reflection and to be kept in the heart about the greatness of this gift called "fear of the Lord."

*Psalms 25: 12 **Who is the man that fears the LORD? Him shall He teach in the way He chooses.***

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*14 **The secret of the LORD is with those who fear Him, And He will show them His covenant.***

*Psalms 111: 10 **The fear of the LORD is the beginning of wisdom; A good understanding have all those who do His commandments. His praise endures forever.***

*Proverbs 14: 26 **In the fear of the LORD there is strong confidence, And His children will have a place of refuge.***

*Proverbs 14: 27 **The fear of the LORD is a fountain of life, To turn one away from the snares of death.***

*Proverbs 19: 23 **The fear of the LORD leads to life, And he who has it will abide in satisfaction; He will not be visited with evil.***

*Psalms 19: 9 The fear of the LORD is clean, enduring forever; The judgments of the LORD are true and righteous altogether.*

## 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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