

- Systemic Teaching about Christian Life -

Walking in an Acceptable and Worthy Manner of God

Series:
Walking in
Newness of Life

3rd Edition – Aug/2023 – English Translation – Aug/2023
Copyright of the Author - Terms of use described in the published material.

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!

Considerations about Copies and Distribution of this Material:

This particular material, whether printed or in digital media, is allowed to be freely copied for personal use. It is made available to be shared with those who hunger and thirst to know more about the Heavenly Father, the Creator of Heaven and Earth, the Lord Jesus Christ, the Holy Spirit, the Christian Bible, and the Christian life, or even to be shared with those who just want to be more informed about these aspects.

*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.

If a person, to whom such materials were beneficial, wants to share them with other people, one can do so, preferably indicating the “website” of this Systemic Teaching about Christian Life, where this subject, and others, can be obtained freely. (www.zoominchristianlife.org).

Nevertheless, if a person wants to share this material with anyone who has restrictions or difficulties with direct access to the “website” in reference, one may share a copy directly to him or to her, printed or digitally, just respecting the complete reproduction of the material, including the quotes about the criteria of use and copies.

We emphasize, however, that **this material is not allowed** to be copied and distributed, under any circumstances, when any commercial activity is involved. This subject is not authorized to be sold, exchanged for offers of money, goods or services, included in “sites” to attract the public to the “clicks” on “links” with the purpose of advertisements and trade, and similar situations. **This material is also not allowed** to be included in events, courses or retreats with paid subscriptions or for any personal promotion of “speakers,” instructors, institutions, or similar.

The permission for free use aims to make the materials widely available to people in general and for everyone who wants to access them for reading, learning, and growing in what is beneficial or who also wants to share them freely to those that have restrictions or difficulties with direct access to them.

*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.

Contents

Contents	4
C1. The Beneficial and Righteous Calling to Also Present Oneself Pleasingly or Acceptably to the Lord	5
C2. Pleasing, Acceptable, and Worthy.....	9
C3. Made Acceptable or Worthy to Present Oneself Acceptable or Worthy to God .	12
C4. Presenting Oneself Acceptably or Worthy to God After Being Made Acceptable or Worthy	18
C5. The Sublime Perspective Evidenced Especially in the Calling to Walk Worthy of the Lord	20
C6. Practical Postures that Accompany Presenting Oneself or Walking in an Acceptable or Worthy Manner of God.....	28
C7. The Pleasant, Acceptable, or Worthy Manner of God Seen also from the Aspect of an Edification Worthy of the Lord	36
Bibliography	49

C1. The Beneficial and Righteous Calling to Also Present Oneself Pleasingly or Acceptably to the Lord

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;
- ⇒ 5) Walking as Holy People or Belonging to the Lord.

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 and fifth subjects mentioned above.

Additionally, in the fourth and fifth themes mentioned above, we sought to show, through the Scriptures, that the fact that every Christian who still remains in the present world is called to walk in God's newness of life also means that each one of them is called to present oneself personally to God in the made alive way one received from the Lord, as well as holy or belonging to the Lord who separates the saved ones from the path of darkness and death and places them in the way of light and eternal life.

In the themes referenced above, we highlighted that the salvation provided by God for human beings is a "**from --> to**" so that a person can also effectively live and walk in the condition "**to**" which one is saved and that presenting oneself personally to God in a living and holy way expresses two essential practical and integral aspects of effectively walking in newness of life.

Bearing in mind that the salvation that God offers to all human beings allows a person to be constituted as a Christian, giving him or her newness of life and the condition of separation from the powers of darkness to belong to the kingdom of the Son of God's Love, it is also reasonable, sober, or evident to expect that the Christian will present oneself to the Lord according to one's new condition granted by God.

Once a person has received the condition of being a Christian and belonging to the kingdom of God, there is no sense in one not wanting to behave as a Christian or in wanting to behave contrary to the kingdom of God for which one oneself made one's choice, for no house or kingdom that adopts the posture of being divided against itself can subsist.

*Mark 3: 24 "If a kingdom is divided against itself, that kingdom cannot stand.
25 And if a house is divided against itself, that house cannot stand."*

Matthew 12: 25 **But Jesus knew their thoughts, and said to them: "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand.**

A Christian being able to walk in newness of life and holiness 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 an aspect that is rational, evident, or according to a sober understanding about the heavenly calling for a person to come to receive Christ Jesus in the heart as Lord of one's life.

However, **because of the priceless and fundamental value that walking in newness of life represents for each person after receiving God's salvation in the heart, the Lord, through Paul, in addition to instructing about the calling for each Christian to present one's body as a living and holy sacrifice to the Lord, also instructs Christians with "beseeches," "by the mercies of God," that each one personally presents one's own body still as a "pleasing" or "acceptable" sacrifice or offer to the Lord.**

We recall then below, the text in which Paul instructs how a Christian is called to position oneself before God also in the aspects that are related to one's natural body to walk in the novelty of life, highlighting the point about doing it also in a pleasant or acceptable way, as follows:

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

The mention that every Christian who is still present in the world is also called to present oneself to the Lord in a living, holy, and pleasing or acceptable manner does not refer to a mere repetition of three expressions with the same meaning. Instead, these expressions represent specific practical positionings that complement each other. And this is presented in this way so that a Christian can indeed achieve the experience of the purpose of the newness of life for which one is called in the Lord.

Just as presenting oneself alive and presenting oneself holy to God are part of the vital aspects of the practical accomplishment of walking in the newness of life in the Lord, each of these two aspects having its own peculiar characteristics, so also presenting oneself in a pleasing or acceptable manner of the Lord, with its respective characteristics, is an integral and essential part in achieving the goal of walking in the Lord.

Just as presenting oneself alive and presenting oneself holy to God work together to shed light on how a Christian can practically walk in the newness to which one is called in Christ, so the aspect of being called to present oneself in a pleasing or acceptable way of God also contributes to a Christian being able to see more fully how great is the vocation to which one is called in the Lord.

Because of the great benefit that walking in newness of life represents for every Christian, the Lord, repeatedly and in different ways, also instructs and shows, even with beseeches, how this newness of life can be effectively experienced.

Therefore, **when a Christian begins to learn more deeply about the specific aspect of presenting oneself in a way that is pleasing or acceptable to God, one will realize that this aspect of God's calling is also sublime, enlightening, and cooperative for the newness of life granted by the Lord to be experienced in Christ Jesus.**

The Lord does not call Christians for them to start to adopt postures and practical positions in the condition of being redeemed and saved to impose burdens on them, but so that each Christian may indeed experience the life granted by God and so that one may remain in it, as well as that every Christian may be in a position where one is victorious over the world which so sharply opposes the newness of life offered from heaven to human beings.

When God instructs Christians to present themselves also in an acceptable manner to Him, these words likewise are spirit, life, and words that lead a Christian to victory in the Lord over a world that still resists the Lord's lordship.

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."

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

1 John 5: 3 For this is the love of God, that we keep His commandments. And His commandments are not burdensome.

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

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

Thus, **just as (1) the calling to present oneself alive to the Lord is perfectly reasonable and righteous towards the one who has received spiritually made alive condition from the Lord Himself, and just as (2) the calling to present oneself holy to the Lord is perfectly reasonable and just towards the one who has been separated from the powers of darkness and the way of death to be heirs of the kingdom of God and of eternal life in the Lord, so also (3) the calling to present oneself pleasing or acceptable to the Lord is perfectly reasonable and righteous for the one who in the Lord receives the condition of ceasing to be an enemy of God, who becomes washed from sin, and who still receives the condition of being able to have fellowship with the Lord and becoming perfected in Him to what is good.**

Everything for which Christians are called to present themselves to God, including presenting the members of their natural body to God in a way that is pleasing or acceptable to the Lord, is presented to them by the Lord as being truly useful and necessary for walking in newness of life or because of being a part of what is appropriate, pertinent, or proper to the path of the novelty of eternal life.

The Lord presents us with the various points associated with the calling for a Christian to live and walk in newness of life so that every Christian also knows how to position oneself to continually remain and grow in all that is available to him or her in one's Eternal Redeemer and Lord.

- Proverbs 2: 7* **He stores up sound wisdom for the upright; He is a shield to those who walk uprightly;**
8 He guards the paths of justice, And preserves the way of His saints.
9 Then you will understand righteousness and justice, Equity and every good path.
10 When wisdom enters your heart, And knowledge is pleasant to your soul.
11 Discretion will preserve you; Understanding will keep you.

Isaiah 48: 17 **Thus says the LORD, your Redeemer, The Holy One of Israel: "I am the LORD your God, Who teaches you to profit, Who leads you by the way you should go."**

- Psalms 16: 7* **I will bless the LORD who has given me counsel; My heart also instructs me in the night seasons.**
8 I have set the LORD always before me; Because He is at my right hand I shall not be moved.
9 Therefore my heart is glad, and my glory rejoices; My flesh also will rest in hope.
10 For You will not leave my soul in Sheol, Nor will You allow Your Holy One to see corruption.
11 You will show me the path of life; In Your presence is fullness of joy; At Your right hand are pleasures forevermore.

C2. Pleasing, Acceptable, and Worthy

Once we saw in the previous chapter that a Christian is also called to present oneself in a way that is pleasing or acceptable to the Lord, another point that we could naturally see in the sequence would be the aspect of how, then, in a practical way, an individual can present oneself in a manner pleasing or acceptable to God.

Nevertheless, before going further into the aspect of how to present oneself to the Lord in this way, it seems to us more appropriate to point out some considerations about the very expression *pleasing* or *acceptable* used in verse 1 of chapter 12 of Romans, as well as used in several other texts of the Scriptures.

Thus, in the first place, we would like to highlight that the matter of something being pleasing or acceptable to God does not have the same connotation of what human beings understand as pleasing or enjoyable in their fleshly mentality and dissociated from the will of God.

The Scriptures teach us that God is love. However, the same Scriptures also teach us that love does not rejoice or is not pleased with unrighteousness, as well as it does not misbehave. An aspect that shows us that the Lord is only pleased with what is according to His love, righteousness, and truth.

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

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

Galatians 5: 6 For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love.

Secondly, we would like to point out that “presenting oneself pleasingly or acceptable to God” also does not refer to a person offering a set of sacrifices, gifts, offerings, or tithes that one may think God wants to receive and with which He should be pleased. That is, when God asks each Christian to present oneself as a living sacrifice, holy, and pleasing to Him, the Lord does not refer to the gifts, goods, or resources that this Christian may want to offer to God, but refers to the Christian presenting oneself, one's own life, and one's own natural body to God that one might live and also walk according to the newness of life that there is in Christ Jesus.

Furthermore, we can see, then, as a third aspect, that **presenting oneself to God in a “pleasing” way refers, inseparably, also to presenting oneself to God in a way “acceptable” to the Lord**, to the point that several Bible versions even use this last term in their translations.

What is pleasing and what is acceptable to God are aspects that go hand in hand before the Lord. Therefore, a person cannot present oneself to God or present something to God in a way that is pleasing to the Lord if it is not also acceptable to the Lord.

In the theme The Gospel of the Righteousness of God, through several texts of the Scriptures, we approached the matter that God is grounded in everything in true righteousness and truth. A point that also implies that God has never been, is, or will become an accomplice to sin, iniquity, or unrighteousness. An aspect that is also reflected in what God accepts or does not accept regarding what people seek to offer Him.

So, if something or some attitude is contrary to God's eternal righteousness, it automatically also is not pleasing to the Lord.

And still following the three points discussed above, **as a fourth aspect of what is related to being pleasing or acceptable to the Lord**, we can see in the Scriptures that this matter is also associated with what is called in them as the **“way or manner worthy of the Lord,”** as shown in the text below:

Colossians 1: 9 ***For this reason we also, since the day we heard it, do not cease to pray for you, and to ask that you may be filled with the knowledge of His will in all wisdom and spiritual understanding;***
10 ***that you may walk worthy of the Lord, fully pleasing Him, being fruitful in every good work and increasing in the knowledge of God;***
11 ***strengthened with all might, according to His glorious power, for all patience and longsuffering with joy;***
12 ***giving thanks to the Father who has qualified us to be partakers of the inheritance of the saints in the light.***

or

Colossians 1: 10 ... ***that you may walk in worthy manner of the Lord, fully pleasing Him, being fruitful in every good work and increasing in the knowledge of God;*** (translated from Portuguese)

God's purpose, and for which Paul prays on behalf of those who have already received Christ Jesus as Lord in their hearts, is that each of them should **“walk in a worthy manner of the Lord, fully pleasing to Him,”** as shown by some Bible translations.

Now, the expression *worthy of* or *in a worthy manner of*, in turn, also includes what is admissible, acceptable, adequate, appropriate, suitable, approved, not condemnable, or according to what is righteous or correct. That is, according to what is pleasing to the Lord precisely because it is acceptable before God or worthy of the Lord.

In this way, **presenting oneself in a manner that pleases God can only be accomplished if this action is simultaneously acceptable to the Lord or worthy of God.**

Therefore, we understand that it is worth highlighting here once again how essential it is to have the knowledge of what is pleasing to the Lord according to the principles of the kingdom of God or what is exposed by the Scriptures themselves and not according to what the world dissociated from fellowship with God defines about what is or is not worthy of being followed.

*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.***

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

C3. Made Acceptable or Worthy to Present Oneself Acceptable or Worthy to God

No matter how intensely a person presents oneself to God to serve Him, no matter how wide one's effort is, or no matter how extensive an offering or sacrifice a person seeks to present to God is, the Lord does not recognize or receive anything of a person if one does not present oneself before Him also in an acceptable and worthy way according to what is considered as such by the Lord.

Many people try to present themselves to God in the most varied ways, with intensity, extensive efforts, and even with many material resources or sacrifices. However, because many individuals do not pay attention or do not accept that what is pleasing to God is also inseparable from the acceptable and worthy way of the Lord, these individuals end up seeing their attempts to please God fall so often into attempts devoid of benefits or entirely frustrated.

On the other hand, in the world, there are also many people who strive to be able to become pleasing to God along with being acceptable to the Lord, but even so they fail to do it because they do not understand or do not accept the fact that they, by themselves, can never reach the condition of being pleasing, acceptable, or worthy before the Lord.

Therefore, **just as (1) a person can only present oneself in a living way to God if one has already been made alive in the Lord, and just as (2) a person can only present oneself in a holy way to God if one has already received from the Lord the condition of being sanctified or set apart to be His, so also (3) a person can only come to present oneself in a pleasing, acceptable, or worthy way to God if one has previously received from the Lord the condition that allows him or her to present oneself in this way to God.**

As we discussed in the previous themes of this series on the subject of Walking in Newness of Life, **a Christian is called to walk in newness of life because this novelty is already given to him or her in Christ Jesus, which also applies to the matter of presenting oneself to God to walk acceptably to the Lord or worthy of Him.**

In the New Covenant that God offers to human beings through faith in Christ Jesus as Lord, what God asks Christians to do is preceded by the Lord's provision for them to accomplish it. A principle that also applies to the matter of the pleasing, acceptable, or worthy manner in which Christians are called to present themselves to God to walk in newness of life.

Given this, if the call to present oneself worthy of God or to walk acceptably to God might seem like an excessively high demand in some people's eyes, it would only be so if God did not first provide what is needed for a Christian to act in this way.

So, a Christian can present oneself acceptably or worthily to God because, through Christ Jesus, one has been made justified from one's sins and trespasses before the Lord, there being no other way but through Christ Jesus to a person come to be justified from one's sins and iniquities before God.

Let us remember below, then, one of the texts that show us the condition of the opposition of the human being in general towards God, but which also shows us the

fundamental aspect for a person to be able to present oneself justified before one's Only Eternal Creator.

Romans 3: 10 As it is written: "There is none righteous, no, not one;

12 They have all turned aside; They have together become unprofitable; There is none who does good, no, not one."

18 "There is no fear of God before their eyes."

*21 But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets,
22 even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference;
23 for all have sinned and fall short of the glory of God,
24 being justified freely by His grace through the redemption that is in Christ Jesus,
25 whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed,
26 to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.*

In Christ Jesus, a person finds the condition of being able to put off the old man subject to the path of sin, iniquity, darkness, and eternal death, as well as also in Christ, a Christian finds the condition of being able to put on the new inner man, which is created by God in truth and righteousness, receiving the Christian, for this, in Christ Jesus, the condition of being acceptable and worthy before God.

As we have broadly discussed in the previously mentioned theme of The Gospel of the Righteousness of God, **all the work or the provision of justification of the human being who has become an enemy of God by becoming a friend of sin has already been carried out by the Heavenly Father in Christ Jesus. Therefore, the personal relationship with Christ Jesus is also the only means by which a person can become acceptable or worthy before God, as well as the only means for an individual to remain in this condition.**

Therefore, without dwelling too long on this point, we believe it is opportune to briefly recall below some more texts addressed more widely in the various subjects on the Gospel of God:

*Colossians 1: 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.*

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

Romans 5: 19 **For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous.**

2 Corinthians 5: 21 **For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.**

So, a **first essential aspect** of a Christian's life so that one can present oneself to God in an acceptable way or worthy of the Lord refers to one remaining in the condition that one initially received from Christ when one received one's salvation in the Lord and by which one was made acceptable before God, as follows:

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.**

Without a Christian remaining in righteousness and heavenly grace, by which one was justified, saved, and set apart to belong to the Lord, one will never be able to present oneself in a way that is pleasing and worthy of the Lord, for this point is an indispensable prerequisite for every person who longs to be in an acceptable condition before God.

And similarly to heavenly grace and righteousness, the same point in the previous paragraph also occurs regarding a Christian's faith or trust in the Lord. Once a Christian has received God's righteousness and grace by believing in Christ Jesus as Lord to be saved and made initially acceptable in the kingdom of God, it is also by abiding in faith and trust in the Lord Jesus Christ that a Christian can continue in an acceptable condition of life before God.

If a person has received in Christ Jesus the salvation granted through faith in God's provision to be acceptable to the kingdom of God, it is also through faith in the same provision of God in Christ Jesus that one is called to stand to continue in the condition of being acceptable before the heavenly kingdom, for the very faith, by which one can please God, is also granted and sustained exclusively by the Lord Jesus to and in those who keep their hearts looking unto Him.

Hebrews 11: 6 **But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.**

Hebrews 12: 2 ... **looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.**

Given this, we can see that the following words of the Lord Jesus Christ, which we have so often highlighted throughout the Systemic Teaching about Christian Life, also apply to presenting oneself to God in a way that is pleasing, acceptable, or worthy of the Lord.

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."

Regarding presenting oneself before God in a living, holy, and acceptable way, a person can only do so through fellowship with Christ and what is previously granted to him or her by salvation in Christ Jesus, through fellowship with Him, and by abiding in Him.

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."**

As we also discussed in the theme The Gospel of the Righteousness of God, the Lord makes people worthy before Him through His Spirit and through the provision granted to them through faith in the righteousness that is in Christ Jesus so that they can also continue to be worthy based on this same provision. God does not save those who receive His Gospel so that they, in the saved condition, seek to present themselves pleasing to God again through the efforts of the flesh or the Law of Moses that in Christ Jesus was declared obsolete and abrogated.

The attempts of a Christian to want to please God through the efforts of the fleshly life, which can also be expressed by the intention of wanting to please God by following the law of external norms and precepts similar to those of the law of the First Covenant, will never be considered as an acceptable or worthy way before God, for they represent actions subject to deception, fascination, or enchantment, as the following text also warns us:

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

- 20 I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.*
- 21 I do not set aside the grace of God; for if righteousness comes through the law, then Christ died in vain."*
- 3:1 O foolish Galatians! Who has bewitched you that you should not obey the truth, before whose eyes Jesus Christ was clearly portrayed among you as crucified?*
- 2 This only I want to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of faith?*
- 3 Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh?*
- 4 Have you suffered so many things in vain, if indeed it was in vain?*
- 5 Therefore He who supplies the Spirit to you and works miracles among you, does He do it by the works of the law, or by the hearing of faith?*
- 6 just as Abraham "believed God, and it was accounted to him for righteousness."*
- 7 Therefore know that only those who are of faith are sons of Abraham.*
- 8 And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, "In you all the nations shall be blessed."*
- 9 So then those who are of faith are blessed with believing Abraham.*
- 10 For as many as are of the works of the law are under the curse; for it is written, "Cursed is everyone who does not continue in all things which are written in the book of the law, to do them."*
- 11 But that no one is justified by the law in the sight of God is evident, for "the just shall live by faith."*
- 12 Yet the law is not of faith, but "the man who does them shall live by them."*
- 13 Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree"),*
- 14 that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.*
-

In this way, it is by having been made acceptable to God through Christ Jesus and by continuing to believe that it is in Christ Jesus that one continues to be pleasing to God that a Christian can also move forward to present oneself as an acceptable sacrifice or in a worthy manner of God. And this, to also achieve the purposes the Lord has for one's life after one has been made acceptable before God or worthy of the heavenly kingdom and its newness of life.

2 Thessalonians 1: 11 Therefore we also pray always for you that our God would count you worthy of this calling, and fulfill all the good pleasure of His goodness and the work of faith with power,

12 that the name of our Lord Jesus Christ may be glorified in you, and you in Him, according to the grace of our God and the Lord Jesus Christ.

Hebrews 13: 20 ***Now may the God of peace who brought up our Lord Jesus from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant,***
21 make you complete in every good work to do His will, working in you what is well pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen.

C4. Presenting Oneself Acceptably or Worthy to God After Being Made Acceptable or Worthy

The fact that an individual first needs to be made acceptable or worthy by the Lord so that one can also present oneself as acceptable or worthy to God may sound strange to some people. However, this same aspect or type of situation, just by way of example of similarity, can also be seen in natural life among human beings, in which, in turn, it occurs daily or very often.

If we look, for example, at the process that is carried out to form a team of firefighters, we can observe that these, in general, are first trained and equipped so that they only after this are considered acceptable or worthy to effectively act in their field of activities for which they presented themselves to work.

On the other hand, it does not make much sense for a person to want to become an acceptable and worthy firefighter without also wanting to make oneself available when one's cooperation is needed or required.

So, God does not require of people what human beings cannot accomplish or achieve on their own, such as presenting themselves as acceptable or worthy to God. However, once what people need is granted to them in an entirely satisfactory way in God Himself, the Lord also expects that people will start to position themselves in the new condition given to them from the heavenly kingdom. And in this sense, Christians are also called to present the natural body as an acceptable and worthy sacrifice or instrument to the Lord. An aspect that is also expressed by the calling to walk in the newness of life already extended to them in Christ Jesus.

In this way, after first receiving Christ and remaining in Christ to be in an acceptable or worthy condition before God, a Christian, as a second essential aspect for one's life in the Lord, is also called to adopt ways, postures, and actions in the new condition previously made available to him or her in Christ Jesus.

After offering every Christian the condition of being able to remain acceptable and worthy before God through Christ Jesus, the Lord also invites every Christian to choose and adopt postures and actions according to what is granted to a Christian in Christ Jesus.

Just as (1) a person made alive in Christ Jesus is called to live and walk as a made-alive individual, and just as (2) a person set apart or sanctified for the kingdom of God is called to live and walk in this condition of holiness, so also (3) the person who has been made acceptable or worthy in Christ is called to make use of this new condition in one's living and even walking in the present world.

We recall here once again that the “garments” in the Scriptures also express the idea of postures and attitudes that a person can adopt for the most diverse aspects of one's life. Therefore, after a person receives in Christ Jesus the condition of being able to put off the clothes of the old man and put on the clothes of the new man, the Lord also expects or calls a Christian to actually take off the attributes of the old man and put on the virtues of the new man, exemplified in the following text:

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.

The calling to present the body as an acceptable sacrifice to God, to walk in newness of life, to put off the old man, and put on the new man also regarding practical life in the present world is equivalent, in essence, or many respects, to say that the newness of life that the Lord grants to those who choose to receive it also has a purpose that accompanies it or that can be accomplished after a person receives this newness of life in the Lord.

Given this, **on the one hand, it is essential for a Christian to understand and remain attentive to the fact that it is only through the Lord that one can present oneself as acceptable to God or that one can walk worthy of the Lord, not being able to perform acceptable works without first having been accepted in Christ Jesus through faith in the Lord. On the other hand, it is also crucial to reiterate that a Christian, after having been made worthy before God by the Lord, is called to continue to present oneself acceptably before God or to walk in a worthy manner of the Lord, for this second point also makes part of the newness of life for which a Christian was saved.**

After being made acceptable or worthy by God in Christ Jesus, to the point of receiving reconciliation with the Heavenly Father and the possibility of continuous fellowship with the Lord Jesus already from the heart, the calling to also live and walk in this new condition, in a sense, simply means a calling to the Christian to remain in the condition received and to act accordingly to it.

In yet other words, along with the newness of life that the Lord bestows on those who become new creatures in Him, the Lord also calls each new creature to be aware that the calling for one to be worthy in the Lord also encompasses the purpose of being able to live and walk in the dignity received from God through His heavenly grace.

C5. The Sublime Perspective Evidenced Especially in the Calling to Walk Worthy of the Lord

After seeing that the calling for a Christian to present oneself acceptably or worthily to God essentially refers to presenting oneself to God according to the condition that the Christian first received in the Lord, and this to also walk acceptably or worthily in the most diverse aspects of one's life, we understand that it is opportune to advance towards some specific points that exist in walking acceptably or worthily of the Lord, for walking in newness of life also leads us to perceive particularly sublime perspectives.

Throughout the themes of the Systemic Teaching about Christian Life, we highlighted that the option for the path or the will of God is also, in everything, an option for the good of the Christian, whether for the present or the future. And for this reason, it is perfectly reasonable for a Christian also to present oneself to God to belong to the Lord and to be instructed, guided, and protected by the Lord in all of one's ways, including also at the moment of leaving the present natural world and inheriting the eternal life in God forever.

Nevertheless, **in addition to the point that following God's instruction aims at the good of the Christian, when we observe that a Christian is called to walk worthy of God, we can see that this walking worthy of God evidences, in a very special way, still another aspect because of which a Christian should also walk in the way and will of God. And this aspect is to see God in evidence as the great reason why a Christian should walk in the newness of life granted by the Lord.**

On the one hand, we can see that just as the Christian is called to walk holy or as belonging to God in the present world because this is necessary since God is also holy and that without sanctification in Christ Jesus no one can come to the Heavenly Father, so also the Christian is called to walk in the condition of worthiness that one received from the Lord for the benefit of this Christian and not to depart from this condition so graciously granted by the Lord.

On the other hand, however, we can observe that **the calling for a Christian to “walk worthy of the Lord” is not only referring to a calling for a Christian to “walk worthy before the Lord,” but for a Christian also to be attentive to a perspective whose emphasis reiterates how much walking in newness of life is worthy of being followed because of the recognition or respect for the dignity of God Himself.**

Considering that the heavenly salvation offered by the Lord grants many aspects especially and eternally beneficial to the person who receives it in one's heart, it is understandable that there is also a great emphasis on seeking to know what life in Christ Jesus aims to provide for a Christian. However, **when we come to look more closely at the aspect of walking worthy of “the Lord,” we can begin to see that one of the points that should most move a Christian to walk in newness of life is not just the perspective of what is good for oneself, but also what is consistent with the very dignity of the Lord who extended such tremendous and unique salvation.**

As long as a Christian still sees a weight of obligation in being called to present oneself made alive to the God who granted him or her a made alive spirit, or while a

Christian still sees a weight of restrictions on one's life because one is called to present oneself as holy or belonging to God who in Christ Jesus separated him or her from the way of perdition to life in the Lord, this Christian still lacks a more proper understanding of the greatness, the sublimity, the righteousness, and the dignity that there is in the One who calls this Christian to live and walk according to the worthiness of the Lord Himself.

As long as a Christian still sees a weight of obligation in being called to present oneself made alive to the God who quickened him or her, or while a Christian still sees a weight of restrictions on one's life because one is called to present oneself as holy or belonging to the Lord, this Christian still lacks a more appropriate understanding of the worthy glory of God in the face of Christ Jesus and how worthy the Lord Himself is to receive all honor in the whole universe.

A Christian, washed by the blood of Christ, regenerated by the Spirit of God, and received into the family of God and as a fellow citizen with the saints, is evidently called to walk worthily according to the heavenly kingdom for one's own good. However, one too can grow in one's Christian life to do so not because one is focused only on oneself, but because one discovers that by living and walking worthily in Christ, one too can live and walk for a purpose that is even greater than seeking good only for oneself, starting to live and walk in the eternal purpose of also being a cooperator of the Eternal and Only God Creator of the Heavens and the Earth and everything in them.

When a Christian allows the love of God to work more deeply in one's life, the love of the Lord itself calls this Christian to realize the greatness of living and walking focused not only on oneself but also focused on living and walking in Him in whom every Christian has the provision of life also to glorify the Lord and to be able to walk in the good works that God has beforehand prepared and for which the Christian was also created.

*Colossians 1: 9 **For this reason we also, since the day we heard it, do not cease to pray for you, and to ask that you may be filled with the knowledge of His will in all wisdom and spiritual understanding;***
*10 **that you may walk worthy of the Lord, fully pleasing Him, being fruitful in every good work and increasing in the knowledge of God;***
*11 **strengthened with all might, according to His glorious power, for all patience and longsuffering with joy;***
*12 **giving thanks to the Father who has qualified us to be partakers of the inheritance of the saints in the light.***

In the world, there are multitudes of people who so much seek a purpose or a more substantial reason for their lives. However, among them, there are also multitudes of people who never find it because they do not understand or do not accept to understand that it is when they begin to live in the One, through the One, and for the One who granted them life that they can meet the supreme purpose or upward calling of God that is in Christ Jesus, who, in turn, gave Himself to make this purpose available to everyone who believes in Him.

*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.

Thus, because of (1) the creation which the Heavenly Father brought into existence through the Son of His love, (2) the redemption He provided in Christ Jesus, and (3) the many virtues of God which are revealed to Christians by the privilege extended to them of being able to know the glory of God and the glory of Christ through fellowship with the Lord, all Christians should understand that it is perfectly sober and reasonable for them always to offer themselves to God to live and walk worthily not only because of the benefits to themselves, but also because of the dignity which is eternally due to the Lord Himself.

Revelation 4: 11 ***"You are worthy, O Lord, To receive glory and honor and power; For You created all things, And by Your will they exist and were created."***

Revelation 5: 11 ***Then I looked, and I heard the voice of many angels around the throne, the living creatures, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands,***

12 saying with a loud voice: "Worthy is the Lamb who was slain To receive power and riches and wisdom, And strength and honor and glory and blessing!"

13 And every creature which is in heaven and on the earth and under the earth and such as are in the sea, and all that are in them, I heard saying: "Blessing and honor and glory and power Be to Him who sits on the throne, And to the Lamb, forever and ever!"

Now, on the other hand, dissociated from living and walking in a way worthy of the Lord because God is worthy that they do so, people become lost in the lack of sobriety and eternal perspective on life. And as a result of this, they turn their hearts to what has long been revealed about them, as follows:

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

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

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

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

5 having a form of godliness but denying its power. And from such people turn away!

Philippians 3: 18 For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:

19 whose end is destruction, whose god is their belly, and whose glory is in their shame, who set their mind on earthly things.

When people surrender to the appeal to live and walk contrary to the heavenly dignity that is due to be followed primarily by the fact that God is worthy in everything, people may even show themselves externally godly, associated with the most diverse religious institutions that even call themselves Christians, and still participate assiduously in what they call meetings or services to God. However, by neglecting the calling to walk daily according to the sovereign dignity of God over their lives, they deny the Lord they say they want to follow with their actions and words.

And yet, when people lose sight of the dignity of God and that it is righteous and proper for them to live and walk in a manner worthy of the Lord because God is worthy to see His creation living and walking in heavenly dignity, they also stop listening to sound doctrine and surrender to listening to masters who tell them what they want to hear and who with flattery propagate teachings by which people see themselves as “the center of the universe.” And so, because of their vain thoughts, they fail to recognize the One Sovereign God eternally worthy of all honor.

2 Timothy 4: 3 For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers;
4 and they will turn their ears away from the truth, and be turned aside to fables.

To listen, for example, to the kind of thinking that proposes that God, because of His grace, ignores the unworthy behavior of Christians, as if God does not care or is not aware of the inappropriate actions of Christians, is to turn the ears to fables that seek to corrupt precisely the calling of God for the Christian to walk in a worthy or acceptable manner of the Lord.

Therefore, **if the worthy manner is also the acceptable way, the unworthy manner is also the unacceptable way before God. And although grace is a partner of God's mercy, the Lord's grace is also a partner of God's righteousness and judgment, for God, although abundant in grace, is not a participant or accomplice in any unrighteousness.**

1 Corinthians 15: 33 Do not be deceived: "Evil company corrupts good habits."
34 Awake to righteousness, and do not sin; for some do not have the knowledge of God. I speak this to your shame.

Thus, when a Christian wants to claim that God, because of heavenly grace, does not care whether one's life is given over to sin or given over to the return to the principles of the Law of Moses, which is also a condition of sin, one is despising the fact that every Christian, along with being called to grace, is also called to present oneself each day worthy of God. And by doing so, one still despises the fact that when a Christian takes God's grace in vain, one is actually moving away from being under the Lord's grace.

- 2 Corinthians 6: 1* **We then, as workers together with Him also plead with you not to receive the grace of God in vain.**
- 2* **For He says: "In an acceptable time I have heard you, And in the day of salvation I have helped you." Behold, now is the accepted time; behold, now is the day of salvation.**
- 3* **We give no offense in anything, that our ministry may not be blamed.**

Galatians 5: 4 **You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace.**

- Hebrews 2: 1* **Therefore we must give the more earnest heed to the things we have heard, lest we drift away.**
- 2* **For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward,**
- 3* **how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him,**
- 4* **God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will?**

Every person who, by grace, has come to be a genuine Christian comes from a situation in which one was devoid, in oneself, of being worthy before the Lord, having been made worthy by the sacrifice of Christ on the cross of Calvary and through which one received forgiveness and the remission of one's sins to be acceptable to God. However, after being saved and placed in a position where one can soberly see the glory of the sovereignty and dignity of the Lord who grants the condition for a worthy life, a Christian is called to have in first esteem walking in this new condition also in cooperation with the Lord and His name, considering the Lord even as the only one worthy of the primacy in one's life so that this Christian also may remain in the condition of dignity that one has been granted in Christ Jesus.

- Matthew 10: 37* **He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me.**
- 38* **And he who does not take his cross and follow after Me is not worthy of Me.**

In this last text, we can see an aspect that might not have yet been noticed by many about the salvation that God offers to all in Christ Jesus and that is granted to those who receive Christ as Lord in their hearts.

In chapter 10 of the book of Mathew, **the Lord Jesus Christ shows us that although a Christian is called to walk worthy of the Lord, one is called to this condition also to become worthy of having Christ in one's life. An aspect confirmed in the Scriptures when describing that the mystery kept in God for centuries and revealed in Christ is Christ Himself in the Christian as the certainty of the hope of God's glory for this Christian.**

In this way, **when the Lord instructs Christians to present themselves as worthy of Him, loving Him above all and everyone because of the love with which they were loved by Him and because of the love they also received from God in their hearts when they became Christians, the Lord also instructs them to do so for them to be worthy of the Heavenly Father and the Lord Jesus Himself in their lives, for in Christ, every Christian is called to be in the Lord, but also so that the Christian Himself may be a dwelling place of God.**

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

*1 Corinthians 6: 19 **Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own?***

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

*2 Corinthians 6: 16 **And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: "I will dwell in them And walk among them. I will be their God, And they shall be My people."***

Finally, in this chapter, we would like to highlight that **the calling for a Christian to walk worthy of God is primarily a calling for him or her to know the glory of the Lord so that one may understand who is the God by whom one is called to walk in a worthy manner and what is the glory of the Lord to lead and help this Christian in this same manner of walking.**

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

Because of the vital importance of knowing the glory of God also in terms of walking worthy of the Lord, we would like to reiterate once again how necessary it is for a Christian to be instructed about the glory of the Lord, also underlining how much the devil strives to act so that unbelievers do not come to know the so sublime glory of the Lord, according to the text that we recall below:

2 Corinthians 4: 3 **But even if our gospel is veiled, it is veiled to those who are perishing,**
4 whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them.
5 For we do not preach ourselves, but Christ Jesus the Lord, and ourselves your bondservants for Jesus' sake.
6 For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Moreover, because of the little importance that many Christians have given to a more in-depth knowledge of the Gospel of God, perhaps because they mistakenly think that the Gospel is only for the “unsaved,” a very expressive contingent of Christians has also not paid attention to walk in a worthy manner of the Lord, for it is also through the Gospel that the glory and dignity of God are made known to Christians.

For this reason, we highlight here that **walking worthy of the Lord is also equivalent to walking worthy of the Gospel of the Lord.**

Philippians 1: 27 **Only let your conduct be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of your affairs, that you stand fast in one spirit, with one mind striving together for the faith of the gospel.**

Thus, **because of lacking the knowledge of God's glory many Christians also do not understand what it means to walk in a worthy manner of the Lord, for they do not advance in the knowledge of the Lord who granted them salvation.**

On the other hand, **the lack of a more substantial knowledge of the Gospel of the Lord can be remedied through the due inclination of a Christian to the Lord to also know more of the Gospel of Glory to which every Christian is called in Christ Jesus.**

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.

Therefore, the fact that the approach on walking worthy of God is directly related to the knowledge of the glory of the Lord also cooperates to understand the reason why the Lord Jesus instructs His disciples to seek first the kingdom of God and His righteousness. Aspects on which there is already a vast content addressed in the themes The Gospel of the Glory of God and the Glory of Christ, The Gospel of the Kingdom of God, and The Gospel of the Righteousness of God. For this reason, we will limit ourselves here to mentioning once again how essential it is for the Christian to become familiar and intimate with the knowledge of the glory that the Lord wants to reveal about Himself to everyone who has received the newness of eternal life in Him.

C6. Practical Postures that Accompany Presenting Oneself or Walking in an Acceptable or Worthy Manner of God

Once a Christian understands how worthy the Lord is and that due to the worthiness of God it is also worthy for him or her to walk in a way that is pleasing, acceptable, or worthy of the Lord, realizing further that to be able to walk in this way is indeed an inestimable privilege given to him or her by God, this Christian can also advance towards a more precise or detailed understanding of this aspect of one's calling in the Lord, as exemplified in the following text:

Ephesians 4: 1 ***I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called,***
2 with all lowliness and gentleness, with longsuffering, bearing with one another in love,
3 endeavoring to keep the unity of the Spirit in the bond of peace.
4 There is one body and one Spirit, just as you were called in one hope of your calling;
5 one Lord, one faith, one baptism;
6 one God and Father of all, who is above all, and through all, and in you all.
7 But to each one of us grace was given according to the measure of Christ's gift.

After a Christian understands that one has been called to walk worthily in one's heavenly calling because there is one Lord, one Spirit, and one God and Heavenly Father above all, and that, because of this, God is worthy to receive the worthy walking of the Christians, this Christian can also focus one's attention on the main practical aspects that are associated with walking worthy of the Lord.

After having one's eyes enlightened about the relevance of walking worthy of the Lord because of the worthiness of the Lord Himself and because of the benefit of walking in this way, a Christian is also more able to realize that the practical aspects of walking worthy of God also present a series of new postures and actions for one's life, but which are often not considered as worthy in the practices of people who do not follow the Lord in the present world.

Ephesians 5: 8 ***For you were once darkness, but now you are light in the Lord. Walk as children of light***
9 (for the fruit of the Spirit is in all goodness, righteousness, and truth),
10 finding out what is acceptable (or pleasing) to the Lord.

Walking in a way worthy of God, which is also the expression of a worthy manner of living in God translated into practical daily actions in the present world, goes hand in hand with postures and actions of humility, meekness, longsuffering, kindness, and other aspects that for many people in the world are considered as expressions of weakness and not actual expressions of dignity.

Therefore, also at this point where the Christian is called to add postures worthy of the Lord to one's walking pleasingly to God, we return once again to the aspect of the need to know more fully the glory of the Lord to know what is valuable to God, even if it is not so in the world's eyes, for that which is worthy before the Lord to be associated by the Christian to one's walking in the world is also that which is part of the virtues of the Lord Himself.

Learning to walk in a way worthy of God also includes learning about how the Lord is and what His virtues are, for in terms of adding worthy postures to walking in the vocation of God, the Lord basically calls Christians for them to adopt or add the virtues and postures that are in the Lord Himself, as is also mentioned in the texts that follow below:

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

*Ephesians 5: 1 Therefore be imitators of God as dear children.
2 And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma.*

When calling Christians to walk in the world in a way worthy of God, even if the world is shrouded in corruption or darkness and resists the Lord, God does not do it without also calling them to look first to Him, for with the eyes looking unto the Lord and in His virtues, a Christian can always have before one's eyes the supreme and perfect model of virtues and postures that are necessary to walk worthy of the Lord.

As to the provision for walking in newness of life and true godliness, even amid a world resistant to God, the Lord Himself has repeatedly declared that it is by knowing the Lord that a Christian is abundantly supplied with grace and peace, as well as by which a Christian also has the promises to know that one is called even to be a partaker of the divine nature or the virtues of God so that one may be sustained in everything by the Lord, an aspect also exposed by the texts below:

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

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

2 Peter 1: 2 Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord,

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

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

When a Christian understands that God is worthy to receive one's walking in a worthy way and in conformity with the heavenly kingdom, and yet, this Christian remains attentive to the virtues of the divine nature, one will also be able to perceive that several virtues that make God worthy are also the virtues that God offers to this Christian so that one may also walk in a way that is pleasing, acceptable, or worthy of the Lord.

In calling Christians to walk worthy of Him, God does not do so without also giving them a perfect model or example to be contemplated and followed by them.

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."

It is in Christ's example and virtues that a Christian can know the practical postures one is called to associate with presenting oneself acceptably to God or walking worthy of the Lord.

1 John 2: 5 But whoever keeps His word, truly the love of God is perfected in him. By this we know that we are in Him.
6 He who says he abides in Him ought himself also to walk just as He walked.

In this way, a Christian is called to walk in truth because Christ is the truth. A Christian is called to walk in heavenly righteousness because Christ was made "Our Righteousness" and because He acts in righteousness in everything. A Christian is called to walk in love because Christ was given to us as a gift of God's love and because He acts according to God's love in all things, making it possible also for us to walk in the love of the Heavenly Father.

Let us see below, then, a small list of examples about the Christian finding in the Lord the model to also behave in the likeness of one's Lord:

1 John 4: 19 We love Him because He first loved us.

John 13: 34 "A new commandment I give to you, that you love one another; as I have loved you, that you also love one another."

John 15: 10 "If you keep My commandments, you will abide in My love, just as I have kept My Father's commandments and abide in His love."

John 17: 18 "As You sent Me into the world, I also have sent them into the world."

*Romans 13: 13 Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy.
14 But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts.*

Faced with the fact that the Christian is called to be a follower or even an imitator of God in the virtues that the Lord wants to share with Christians, some people try to argue that an individual aiming to be dependent on God is a sign of weakness, lack of individuality, or lack of independence. However, before God, it is precisely in wanting to be similar to the Lord by whom one was created that there is one of the most honorable positions that an individual can adopt, for through it, a Christian expresses one's recognition of God's sovereign and perfect dignity.

While many in the world claim that dignity lies in a person always being strong, unbeatable, and independent, this is not so before God, for before Him, a person is recognized as worthy when one declares how much one needs the Lord and how much one acknowledges that one was created to live and walk in the Lord and exist and move in Him.

And upon those who acknowledge their own weakness and dependence on God, the Lord causes the grace, glory, and power of Christ to rest upon them.

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

*1 Peter 4: 14(a) **If you are reproached for the name of Christ, blessed are you, for the Spirit of glory and of God rests upon you.***

In the first and so sublime epistle of John, we can also see that the reference that guided him throughout the introduction and the entire sequence of this same epistle was to have his eyes always put unto God and the Lord Jesus Christ, as exemplified below by some verses of this same epistle:

- 1 John 1: 1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, concerning the Word of life;*
2 (the life was manifested, and we have seen, and bear witness, and declare to you that eternal life which was with the Father and was manifested to us;)
3 that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ.

+

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.

Similar to John, also one of the psalmists declares how much the hope of becoming like the Lord, by contemplating the face of the Lord through heavenly righteousness, was pleasant to him, as follows:

*Psalms 17: 15 **As for me, I will see Your face in righteousness; I shall be satisfied when I awake in Your likeness.***

Given this, however sumptuous or pompous a person's oratory might be, or however haughty one's posture is, if one thinks that one has in oneself the sufficiency of life, one places oneself in a continual posture that is not worthy of any esteem before God and which should not be esteemed by Christians either. A stance against which the Lord repeatedly admonishes all human beings, as follows:

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

*Proverbs 3: 5 **Trust in the LORD with all your heart, And lean not on your own understanding;***
*6 **In all your ways acknowledge Him, And He shall direct your paths.***

*Isaiah 2: 12 **For the day of the LORD of hosts Shall come upon everything proud and lofty, Upon everything lifted up, and it shall be brought low.***

Therefore, a person who leans towards the possibility that one can be wise and worthy even being dissociated from fellowship and dependence on God also begins to incline one's life to a path of high risk of deceitfulness and corrupted illusions.

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

6 For he shall be like a shrub in the desert, And shall not see when good comes, But shall inhabit the parched places in the wilderness, In a salt land which is not inhabited.

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

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

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

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

Regarding still the proud or haughty posture, the prayer of one of the psalmists also teaches Christians to seek support in the Lord so as not to fall and remain in such great evil.

Psalms 19: 12 Who can understand his errors? Cleanse me from secret faults.

13 Keep back Your servant also from presumptuous sins; Let them not have dominion over me. Then I shall be blameless, And I shall be innocent of great transgression.

14 Let the words of my mouth and the meditation of my heart Be acceptable (or pleasing) in Your sight, O LORD, my strength and my Redeemer.

Thus, considering that the Lord Jesus Christ Himself, author jointly with the Heavenly Father in the creation of the world, Lord of Lords, and King of Kings seated over all principality and power, has the humility of heart as one of His virtues, how can an individual, except for unbelief or fascination, come to think that God will count one worthy in one's position of pride, haughtiness, or arrogance?

As much as a person strives to want to do works "for God," the Lord sees the heart. And it is also what is in a person's heart that qualifies an individual to have one's way of walking in the world recognized as worthy or unworthy before the Lord.

1 Samuel 16: 7 But the LORD said to Samuel, "Do not look at his appearance or at the height of his stature, because I have refused him. For the LORD does not see as man sees; for man looks at the outward appearance, but the LORD looks at the heart."

*Psalms 40: 4 **Blessed is that man who makes the LORD his trust, And does not respect the proud, nor such as turn aside to lies.***

*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.***

The inclination towards the flesh and the inclination towards the exaltation of the human being only in its natural condition to the detriment of the posture of humility that recognizes the Lord as eternally worthy because He is the Only Lord, Creator, and Eternal Redeemer do not receive from God the recognition of worthy postures or paths, for these inclinations lead to death and not to the life that the Lord wants every human being to receive.

*Romans 8: 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.***

So, here we can see that the act of considering God worthy, as well as the act of considering, for example, humility before God as a worthy position or a virtue worthy of the Lord, express two aspects that inevitably need to walk together for a Christian's way of walking to be accounted worthy of God.

The humility of continuing to recognize the sovereign dignity of God and the humble dependence on God to walk worthily are, therefore, essential postures for Christians to remain seen as worthy in the eyes of the Lord. And this is necessary so that the Christian also continues to receive abundant heavenly grace to be able to walk with dignity in the most diverse aspects of one's life.

*Psalms 51: 17 **The sacrifices of God are a broken spirit, A broken and a contrite heart, These, O God, You will not despise.***

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

*7 **Therefore submit to God. Resist the devil and he will flee from you.***

...

*10 **Humble yourselves in the sight of the Lord, and He will lift you up.***

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

Therefore, just as the calling of God for a Christian is according to the virtues of God and not of the world that resists the Lord, so also to walk in this vocation in a worthy manner of God is according to what is worthy in the sight of the Lord.

1 Corinthians 1: 26 For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, are called.

27 But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty;

28 and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are,

29 that no flesh should glory in His presence.

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

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

C7. The Pleasant, Acceptable, or Worthy Manner of God Seen also from the Aspect of an Edification Worthy of the Lord

To conclude the current theme, we present below yet another way that exposes that every Christian is called to lead one's life in a manner worthy of the Lord and that one can only do so if one has God Himself as one's reference of dignity and help for this aspect of one's calling.

Starting with a verse from a Psalm presented below, we can see also in the example of edification that people are called to have the Lord as the One through whom they can perform worthy and lasting deeds before the Lord.

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

Now, in another text in the New Testament, we can see that the very life of Christians is the house or building that they are called to build according to the instruction and action of God towards them, as follows:

*1 Corinthians 3: 9 **For we are God's fellow workers; you are God's field, you are God's building.***

Thus, God's field is a field of buildings that are being built, it is a field in which the building of the life of each Christian represents the buildings of this field, and it is a field where each person makes one's choices to build what endures or that which is vain or unworthy before God, as follows:

*1 Corinthians 3: 10 **According to the grace of God which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But let each one take heed how he builds on it.***

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

*12 **Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw,***

*13 **each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is.***

And here again, **for a Christian to build worthily or walk in the present world in a worthy manner of the Lord, God, also in the exemplification of edification, shows us that Christ is the reference of what is acceptable or worthy of God.**

Beginning with the fact that Christ is the only foundation on which a worthy life can be built to the various details of this edification, Christ is always the reference point by which a Christian can discern between what is worthy of the Lord and what is not worthy of the Lord.

We believe it is highly relevant to highlight here, then, once again, that the life of each Christian is a spiritual building being built by God directly in Christ, remembering also that in Christ one does not build stone upon stone, Christian upon Christian, for every Christian rooted in Christ is compared to a wise man who built his own house in the Lord. Or in other words, a Christian is called to be built up directly in Christ, and no Christian is called to build up upon other people as if these could be mediators between God and human beings.

That which regarding the spiritual life is built under or upon other persons, and not directly in Christ, where these other people are supposed to be a foundation or a hierarchy of spiritual covering among Christians, will certainly not receive from the Lord the recognition of a worthy building. And for this reason, this kind of action does not represent a lasting building for eternal life, for the Lord does not recognize as worthy what is contrary to His word or instructions given clearly and objectively to Christians.

No building that, for example, contradicts the two texts below will receive from the Lord the seal of having been built in an acceptable or worthy way of the Lord:

1 Timothy 2: 5 ***For there is one God and one Mediator between God and men, the Man Christ Jesus,
6 who gave Himself a ransom for all, to be testified in due time.***

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

Given this, as a first aspect of the appropriate edification of a Christian's life, we can see from the texts above that **since the Heavenly Father established the Lord Jesus Christ as the only foundation and the only spiritual covering of the building of a person's life in the Lord, no individual can build one's life worthy of God if one oneself does not remain personally and directly established in the Lord Jesus and under the Lordship of Christ.**

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

+

*Hebrews 3: 1 **Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Christ Jesus,***

*...
6 **but Christ as a Son over His own house, whose house we are if we hold fast the confidence and the rejoicing of the hope firm to the end.***

And about this first and essential aspect of edification, and how a Christian can lay firm foundations in the eternal foundation that is Christ, there is much to be addressed, which, however, we will not continue to do at this point since this subject is already discussed in the theme Rooted and Established in Christ.

Therefore, after having considered that the edification acceptable to God is the building on the foundation called Christ, we can still see in the Scriptures at least three other aspects that can be directly related to Christ and an edification in line with the will of God or a manner pleasing, acceptable, or worthy of the Lord, namely:

- ⇒ Christ, the cornerstone;
- ⇒ Christ, the plummet;
- ⇒ Christ, the measuring line.

Thus, after the foundation, as a second point related to the building of a life or personal spiritual house acceptable or worthy of the Lord, a Christian is called to approach with attention or appreciation to the cornerstone of one's edification, as the text below teaches us:

*1 Peter 2: 4 **Coming to Him as to a living stone, rejected indeed by men, but chosen by God and precious,***

*5 **you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.***

*6 **Therefore it is also contained in the Scripture, "Behold, I lay in Zion A chief cornerstone, elect, precious, And he who believes on Him will by no means be put to shame."***

In this last text, we can see that **every Christian is invited to draw close to Christ, as unto a living stone chosen by God and precious, to be built up a spiritual house to be able, in this way, to offer pleasing sacrifices to God also through Jesus Christ, that is, to live and walk worthy and pleasing to the Lord.**

Christ, the living stone, is called the chief cornerstone beside which every spiritual building is called to be built up in God.

Now, the chief cornerstone refers to the stone from which all the horizontal and vertical alignment of the edification comes out. Therefore, after the foundation is laid, the chief cornerstone is the next main point for building a personal spiritual house worthy and acceptable to God.

Thus, walking in a way that is pleasing and worthy of the Lord also includes walking with the eyes focused on the chief cornerstone as the primary reference point of the entire building, as well as walking according to the instructions given by this chief cornerstone.

And the way by which a Christian can line up with the chief cornerstone is coming to this keystone for fellowship, but a fellowship under the intention of trusting the chief cornerstone also to practice what this cornerstone instructs to be followed or done. It is getting close to the chief cornerstone so that this keystone becomes the reference for everything that a Christian builds up in one's life.

The Lord's promise is that whoever believes in the chief cornerstone and His words will not be ashamed. On the contrary, one finds in the chief cornerstone the direction to be able to adopt ways and actions in these ways that cooperate in building up a life worthy of the Lord.

Nevertheless, whoever does not believe in the chief cornerstone and does not follow the instructions granted by the Lord will not be able to walk in a way acceptable and worthy of the Lord, for one will walk contrary to the will of God and continually stumble at the good and precious word of God instead of being built up by this word.

1 Peter 2: 7 Therefore, to you who believe, He is precious; but to those who are disobedient, "The stone which the builders rejected Has become the chief cornerstone,"
8 and "A stone of stumbling And a rock of offense." They stumble, being disobedient to the word, to which they also were appointed.

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

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

3 For consider Him who endured such hostility from sinners against Himself, lest you become weary and discouraged in your souls.

Whoever insists on not looking at the words or instructions of the chief cornerstone is not qualified to build a building that pleases the Lord or a spiritual house in which God manifests Himself intensely, for if the Lord did so, He would be giving His endorsement and agreement with what is contrary to His will and the life that is granted to be lived in Him, and, consequently, with what is not effectively good and true.

When the Scriptures of the book of Hebrews declare that a Christian is surrounded by such great a cloud of witnesses expounded earlier in the book of Hebrews itself, the Scriptures are not instructing a Christian to set one's eyes primarily or mainly on the witnesses, but for Christians to look unto the One in whom these witnesses had put their primary focus of life. That is, each Christian is instructed to have one's main focus

continually on the same unique and sovereign chief cornerstone that each previously mentioned witness of the Lord had also established as one's life reference point.

We have already seen more than once in this theme that without faith, it is impossible to please God. However, here we see that without a person drawing close to the Lord and without putting one's eyes on the living cornerstone that is Christ, it is impossible for him or her to have faith to walk in a worthy and acceptable manner of the Lord, for the chief cornerstone is also the very Author and Finisher of Christians' faith.

Now, after seeing that a building worthy of the Lord is that which (1) is built upon the only eternal foundation, and (2) is that which has the coming to the chief cornerstone, or fellowship with it, as a reference to all stages of what is being built up, we can begin to see two more essential aspects that detail a little more the alignment of a Christian in relation to the chief cornerstone.

So, as a third aspect of building up worthy of God, we can see from the Scriptures that **Christ is also the plummet that enables or assists a Christian to align oneself with the chief cornerstone.**

In general, the plummet is used in buildings to see the vertical alignment of the columns and walls that are being erected during the construction, and so that in each step that the building goes up, it also remains aligned or square in relation to the cornerstone.

And regarding a Christian not building one's life with an undue inclination, which may even cause the fall and destruction of what was previously built, the word of God shows us that the plummet is also considered as a reference to the righteousness of God.

*Isaiah 28: 17 **Also I will make justice (or judgement) the measuring line, And righteousness the plummet; The hail will sweep away the refuge of lies, And the waters will overflow the hiding place.***

The plummet of God is the righteousness of the Lord. But likewise from the Scriptures, we know that Christ was manifested to the world as the righteousness of God that He might be the righteousness of everyone who believes in Him, as follows:

*Jeremiah 33: 16 **In those days Judah will be saved, And Jerusalem will dwell safely. And this is the name by which she will be called: THE LORD OUR RIGHTEOUSNESS.***

*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.***

*Romans 10: 4 **For Christ is the end of the law for righteousness to everyone who believes.***

Many people think that the fact that they have a zeal for the things of the Lord is enough for God to be pleased with them, even if they are not based on heavenly righteousness. However, the Scriptures clearly show that this is not seen in this way before the Lord, showing that personal zeal for God and God's righteousness are distinct aspects that should complement each other.

*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.

Therefore, as a Christian intensifies one's walking in Christ, the more one will also realize how much one needs to decide wisely which ways and actions one should take and which ways and actions one should not add to the life one is edifying.

Given this, when a Christian has Christ as the plummet of righteousness, one is also widely supported by wisdom so that the aspects that are not compatible with heavenly righteousness are perceived and discarded so that they do not become an obstacle for an edification worthy of the Lord.

The need for God's righteousness to be present in a Christian's actions is one of the most central and essential points of the entire Christian life, for any act that opposes it or tries to distort God's righteousness, granted by the Lord's grace, is contrary to what Christ did on the cross of Calvary and His propitiation that was provided to deliver people from the bondage of sin, law, and death.

Similarly, when speaking of his personal life in Christ, Paul also firmly declared his intention not to adhere to any righteousness that does not come from God to find himself righteous exclusively with the heavenly righteousness, the one coming from God and based on faith in Christ Jesus, as follows:

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

9 and be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith;

In this way, if in the edification of the spiritual building that a Christian builds in one's life are inserted aspects of the righteousness based on the works of men and the precepts of the Law of the First Covenant or Moses, or similar to it, this righteousness contrary to the Lord added to one's edification should be removed briefly so that the

building under construction does not cease to be pleasing to God and so that the Christian does not go down the path of moving away from the grace of God.

If the supposed righteousness that does not come from God is not rejected in time, it may compromise the whole edification of a Christian's life, for the righteousness that does not come from God, since it is corrupted, also has as one of its characteristics to work like a leaven that aims to corrupt the whole lump that welcomes it, as exemplified in the text that we mention once again below:

*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.***

...

*4 **You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace.***

*5 **For we through the Spirit eagerly wait for the hope of righteousness by faith.***

*6 **For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love.***

*7 **You ran well. Who hindered you from obeying the truth?***

*8 **This persuasion does not come from Him who calls you.***

*9 **A little leaven leavens the whole lump.***

A Christian is only justified before God by grace, through faith in Christ's righteousness. That is, it is always from the righteousness of God that a Christian is acceptable before God, as seen in previous chapters, and not from the works, rituals, services, offerings, tithes, and sacrifices that one wants to do to try to please God.

The Christian is and will always be justified by the propitiation of Christ on the cross of Calvary and by faith in that propitiation and the Lord who performed it. And working for the Lord is a result of having already been justified and set apart to belong to the Lord and, therefore, called to live and walk in Christ Jesus. The possibility of being able to work worthily for the Lord or in the Lord is, then, a result of justification and salvation, not the cause of justification and salvation.

Thus, if something is not in line with the righteousness that was provided from Heaven for human beings, it should be rejected so as not to compromise the edification that is being carried out, highlighting here once again that receiving justification and salvation from God, as well as abiding in them, is only possible through faith in God's provision made through the blood of Christ Jesus shed on the cross of Calvary once and forever.

Considering that a person only does not build in vain if God oneself builds in cooperation with the person being built up, and considering further that righteousness is likened to the plummet that aligns the vertical or upward position of a Christian's life building, we recall once more the following words of the Lord Jesus Christ, whose name is also "Our Righteousness":

*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.***

We also remember here that the theme of God's righteousness, together with the kingdom of God, also due to its essentiality in building a life worthy of the Lord, is the first point to be known by a Christian, for it is the first aspect that the Lord instructs His disciples to seek when He says: “***Seek first the kingdom of God and His righteousness***” (according to Matthew 6: 33). A theme that is widely discussed in the specific subject on The Gospel of the Righteousness of God, which, in turn, has already been referenced previously also in this material, but which we do not get tired of talking about due to the very fundamental condition that the righteousness of God represents for every Christian.

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

And finally, **as a fourth aspect of building up for a Christian to build one's life in such a way that it is worthy of the Lord, we would like to briefly mention the measuring line**, starting by quoting again the text already considered in the previous point.

Isaiah 28: 17 ***Also I will make justice (or judgement) the measuring line, And righteousness the plummet; The hail will sweep away the refuge of lies, And the waters will overflow the hiding place.***

When a person relates to Christ as the Lord being the plummet of one's building, one may always be instructed to know whether one is building or walking according to the righteousness of God that comes by faith and not by the works of the law. However, **when a person relates to Christ also as the measuring line or judgment in one's life, one too can always be instructed to know whether one is appropriately building regarding other people.**

As we have also discussed in several subjects of the series The Life of the Christian in the World, the word *judgment*, also used to express the “*measuring line*,” can be used both for *discernment* and the *declaration of a judgment sentence*.

As for the first aspect of the previous paragraph, that of discernment, a Christian is called to, in Christ, discern people and their intentions so that one knows how to position oneself with heavenly wisdom regarding the most diverse behaviors that people adopt in the world or that they want that Christians also adopt in their lives.

Now, as for the declaration of judgment sentences, the Christian should be cautious not to place oneself as a judge of one's fellow men where one has not been established for this, remembering that the uttering of any eternal sentence on a person's life is an exclusive prerogative of God. The Lord is the supreme judge and righteous judge, and only He can see all things with righteousness and righteously assign sentences concerning the eternal condition of each person.

Thus, when a Christian is active in building something substantial before God for one's life, one of the ways people try to deter this individual from this edification, for example, is to seek to offend the Christian in some way in order to take one's attention away from what one is building up in the Lord and so that one spends the time of one's life in what one is not called by the Lord to do, such as building grudges and bitterness.

Nevertheless, if a Christian is aligned with a sober discernment of who the Lord of one's life is and what one's calling in the Lord is, one, despite opposition to the edification of one's life, will not need to deviate from what one is building up in the Lord, knowing what is pertinent to him or her to do and what is exclusively for the Lord to take care of. An aspect exemplified for us also in the person of Christ Jesus and reiterated as well by other texts, as follows:

*1 Peter 2: 21 For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps:
22 "Who committed no sin, Nor was deceit found in His mouth";
23 who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed Himself to Him who judges righteously.*

Romans 12: 17 Repay no one evil for evil. Have regard for good things in the sight of all men.

18 If it is possible, as much as depends on you, live peaceably with all men.

19 Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, "Vengeance is Mine, I will repay," says the Lord.

Advancing still in the aspect of judgment as a means to carry out sober discernment, we can observe in the Scriptures and the world in general that people in fact adopt the most varied postures and behaviors in their lives. Therefore, it is up to a Christian to seek the Lord Jesus as one's "measuring line" to know how to behave in the horizontal expansion or expression of the edification of one's life.

In Christ Jesus, a Christian receives instruction and understanding about what is appropriate and based on truth in one's relationship with God. However, in Christ Jesus, a Christian likewise receives instruction and understanding about what is adequate and worthy in one's relationship with other people and the world in general.

And as for this aspect of walking with understanding towards the present world and the people in it, we can also see in the Scriptures a variety of texts associated with this point, of which we present a small list below:

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;

2 Timothy 2: 7 Consider what I say, and may the Lord give you understanding in all things.

1 Corinthians 14: 20 Brethren, do not be children in understanding; however, in malice be babes, but in understanding be mature.

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

1 John 5: 1 Whoever believes that Jesus is the Christ is born of God, and everyone who loves Him who begot also loves him who is begotten of Him.

2 By this we know that we love the children of God, when we love God and keep His commandments.

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.

The Lord's discernment is essential for the life of a Christian in the world, for in addition to having in it the possibility for a Christian adopting attitudes favorable to one's edification in the Lord and rejecting attitudes contrary to the Lord's will, there are also in the present century, people with whom it is beneficial for a Christian to have fellowship so that they mutually encourage each other to stand firm in the Lord, just as there are other people whose relationship is more necessary for professional and circumstantial matters of everyday life. However, in the world, there are also other individuals or groups of individuals with whom a Christian should not associate under any circumstances, needing the Lord's discernment also for this diversity of horizontal aspects.

If a Christian, for example, begins to associate with people who want to adopt partly the righteousness of God and partly the so-called righteousness of men or laws similar to the Law of the First Covenant or Moses, the edification of one's life may lose the characteristic of being in a way that is acceptable and worthy of the Lord, for in this way, this Christian may give space, even if it is a little portion, to the leaven that can leaven or corrupt the whole lump.

In other words, a Christian who does not discern relationships that are contrary to God's will for one's life may even incur moving away from living and walking in the Lord and for the Lord, becoming an accomplice in the unfruitful works of the darkness.

- 1 Corinthians 5: 6 Your glorying is not good. Do you not know that a little leaven leavens the whole lump?*
- 7 Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us.*
- 8 Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.*
- 9 I wrote to you in my epistle not to keep company with sexually immoral people.*
- 10 Yet I certainly did not mean with the sexually immoral people of this world, or with the covetous, or extortioners, or idolaters, since then you would need to go out of the world.*
- 11 But now I have written to you not to keep company with anyone named a brother, who is sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; not even to eat with such a person.*
-

Therefore, a Christian is called to draw close to Christ in everything and continually to know, including regarding one's choices with whom one will relate, what is and what is not “aligned” with God’s worthy or acceptable way, having in Christ the instruction in how to relate to God but also in how to relate to other people and the world in which one lives.

In the horizontal matters of one's life, every Christian is called to continually “align oneself” with the principle that, in everything in one's life, the primacy or preeminence should always belong to the Lord alone.

Galatians 1: 10 For do I now persuade men, or God? Or do I seek to please men? For if I still pleased men, I would not be a bondservant of Christ.

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.

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

Here we still understand that many other aspects about the position of Christ Jesus acting as a measuring line in the life of each Christian could receive a broader approach, but since the main relationships that a Christian may face in the world are already covered in the theme The Gospel of the Glory of God and the Glory of Christ and the series The Life of the Christian in the World, also in a particular way in the

subject on The Law of Understanding, we do not intend to expand this theme further at this point.

Thus:

- ⇒ **1) In His position as the foundation of the Christian, Christ is the unshakable sustainer of the Christian's life.**
- ⇒ **2) As the chief cornerstone, Christ is the perfect and unshakable model in which a Christian is called to mirror oneself for the edification of one's life, both in His virtues and His postures.**
- ⇒ **3) Like the plummet, Christ is the Lord who is willing to instruct a Christian on how one can edify in everything before God according to the heavenly righteousness and grace.**
- ⇒ **4) As the measuring line, Christ is the Lord who is willing to instruct a Christian how to act according to the sober and proper discernment of the Spirit of the Lord in everything and at every step also in the relationship with one's fellow people and the world.**

Since God considers only that which a Christian built up in Christ Jesus as worthy in His sight, He also grants Christ to all those who believe in Him so that Christ may be all and in all or guide and strengthen them in all.

1 Corinthians 2: 16 For "who has known the mind of the LORD that he may instruct Him?" But we have the mind of Christ.

+

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

Finally, also at the conclusion of this chapter and this theme, we come back again to what we repeatedly addressed above, namely: **The way to edify according to the will and the dignity of God or the way to walk worthy of God is, and it will always continue to be, abiding in Christ, accomplished by faith in the Lord and by continual fellowship with Christ through the Holy Spirit also to practice what the Christian sees as an example in the Lord and hears from the Lord.**

Matthew 7: 24 "Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock:

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

Isaiah 66: 1 Thus says the LORD: "Heaven is My throne, And earth is My footstool. Where is the house that you will build Me? And where is the place of My rest?"

2 For all those things My hand has made, And all those things exist," Says the LORD. "But on this one will I look: On him who is poor and of a contrite spirit, And who trembles at My word.

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

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

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

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.

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.

Bible EC – Portuguese - João Ferreira de Almeida Edição

Comtemporânea (1990). Editora Vida.

Bible LUT - German - Translation of Martin Luther (1912) - CD Online Bible.

Bible NKJV - New King James Version (2000) - CD Online Bible.

Bible RA – Portuguese - Almeida Revista e Atualizada (1999) - CD OnLine Bible.

Bible RC –Portuguese - Almeida Revista e Corrigida (1995) - CD OnLine Bible.

Bible RVR95 – Spanish - Reina – Valera Revisión (1995) – Cd Online Bible.

James Strong, LL.D, S.T.D. - Strong's Hebrew and Greek Lexicon - CD Online Bible.