

- Systemic Teaching about Christian Life -

Walking in Christ Without Turning Back to the Basic Principles of the World

Series:
Walking in
Newness of Life

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General Considerations about Using This Material:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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C1. Called to Persevere in the New Without Going Back to the Way of Life from Which the Christian Was Saved

This new material is a continuation of the subjects of the series Walking in Newness of Life 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;
- ⇒ 6) Walking in an Acceptable and Worthy Manner of God;
- ⇒ 7) Walking Zealous for Good Works.

In the first three subjects mentioned above, we seek to expose various aspects that are complementary to each other in the call of God for a Christian to walk in newness of life in Christ Jesus and which cooperate with the strengthening and establishment of the Christian in this calling, starting to describe the walking in novelty of life itself in more detail from the four other subjects cited above.

Still, in the last four subjects referred to above, we aim to show, from the Scriptures, that the fact that every Christian is called to walk in newness of life while still in the present world also means that each one of them is called to present oneself personally to God in the new condition that one received from the Lord. Every Christian is called to present oneself to God in the condition of being holy, or belonging to the Lord, which was conferred upon him or her when one received Christ in the heart, for the Lord separated him or her from the path of darkness and death and placed him or her in the way of light and eternal life to walk in a pleasant, acceptable, or worthy manner of God, and also in the condition of being able to be zealous for good works.

In the subjects in reference above, it was emphasized that salvation from God for human beings offers a “**from --> to**” so that a person can also effectively live and walk in the condition “**to which**” one has been saved, considering also that presenting oneself personally to God in a living, holy, and worthy manner of the Lord, as well as zealous of good works, expresses essential practical aspects and part of the active walking in novelty of life.

And once a Christian indeed also begins to walk in a living, holy, and worthy way of the Lord, and zealous of good works, one may discover that there is still more to be experienced in the Lord, aspect expressed, in turn, by a growing walking in the will of God or also called a walking from glory to glory in the Lord.

The call for a Christian to walk in newness of life is not a call to an eventual or sporadic condition or only as an initial experience when a person receives Christ in the heart. It is, rather, a call for the whole life of the one who was granted the condition of being able to live and also to walk increasingly in the novelty of life.

Nevertheless, before advancing even more on the topic of walking in Christ Jesus in a growing way, and not only as an initial event or as a sporadic experience, it seems to us to be very cooperative to emphasize once again that **walking in a manner worthy of God and zealous of good works also includes the perseverance in walking in the Lord without returning to subjection to the conditions from which a Christian was saved by the salvation of God extended to him or her.**

The fact that the salvation that comes from God for human beings refers to a **“from --> to”** occurrence, so that a person also receives new living conditions and can effectively come to live and walk in the condition **“to which”** one has been saved, expresses a vital point also regarding the fact that the Lord's call to the newness of life is as well a call so that a person no longer needs to live and walk in conformity with the condition **“from which”** he or she has been redeemed.

Every Christian is called to persevere firmly in the Lord as to walk in newness of life, but what also implies a call to persevere in no longer accepting a return to subjection to the conditions from which he or she was saved.

As has also been discussed in the subject Forgetting Those Things that Got Behind, the Scriptures repeatedly reiterate that the call to walk in newness of life in Christ Jesus does not refer to a call for a person to make a conciliation of one's former way of life with the will of God. If this were so, the call to the Christian life would not be for walking in newness of life, but it would be, instead, an attempt to apply some novelties in the ancient way of living and walking of a person in the world.

Regarding the call to walk in newness of life or to walk in Christ Jesus, the Scriptures reiterate, for several times, that the call to the new walking in the Lord implies also moving away from subjection to the aspects that previously led a person to walk in opposition to the will of God. And this too, so that people know that it is not possible to reconcile the walk in the newness of life offered in Christ Jesus with the subjection to the old way of walking.

Therefore, **to walk in a manner worthy of God or to walk zealously in the works that God beforehand has prepared for Christians to walk in them, also includes perseverance for:**

- ⇒ 1) **A Christian keeping oneself walking in the newness of life granted to him or her in Christ Jesus and by the guidance of the Spirit of the Lord;**
- ⇒ 2) **A Christian not going back to subjection to the conditions from which he or she has been saved in the Lord, or similar to them.**

Although a Christian could already recognize by the very call to walk in newness of life that it also refers to a call to no longer submit to the conditions that guided his or her life before receiving Christ Jesus in the heart, the Scriptures make very explicit the two aspects referred to above.

The Scriptures, thus, show very markedly how new the new is indeed, and how the subjection to the conditions of which a Christian was freed is contrary to the will of God and, due to this, unfavorable to the life of the Christian.

The fact that God exhorts Christians not to return to subjection to the conditions from which they have been freed points out that salvation is a “**from --> to**” so that a person may live and walk in the “**to**” for which one has been saved, but also that heavenly salvation is as well the provision for a deliverance from the “**from**” of which an individual was redeemed.

The call to walk in Christ Jesus is an invitation to walk in newness of life also because this new walking presents characteristics that enable the disruption with the walking in what can never truly offer newness of life to human beings. That is why a Christian is called to recognize both what one is called to walk in and what one is called to no longer return.

When the Lord Jesus Christ taught that no one should put “*new wine into old wineskins*” nor “*put a piece of unshrunk cloth on an old garment,*” He, also through these examples, pointed out the clear and practical separation that those who receive the newness of life of the Lord should do regarding the ways of life from which God has delivered them through the salvation extended to them by the heavenly grace.

As seen in the subject with the title *The New Creature in Christ Jesus*, **the Christian life to which God calls people, and in which they can experience the newness of God's life offered to them, does not refer to an offer of life that seeks to conciliate or harmonize the varied or libertine human conceptions of living and walking with the propositions of the most diverse religions that human beings try to introduce and follow in the world, as if the combination of these propositions could produce the expression of something new.**

God's call for people to walk in the newness of life that comes from Him is also not a call for them to live and walk in confusion or for a walk resulting from a mixture between the newness of life offered by the Lord and the aspects of which a person was released.

In calling people to the newness of life in Him, the Lord calls them, at the same time, to no longer attend to the calls of the propositions that contradict the novelty of life offered to them in God, for however appealing and comforting the rudiments of which the Christian has been freed may seem to be, they are but apparent, transitory, or false comforts, and that cannot lead an individual on the path of eternal life in the Lord.

When God calls Christians to shoe their feet with the preparation of His gospel, He is not calling them to wear footwear of newness of life along with the aspects of old garments or the condition from which a person was saved. On the other hand, God also does not call people to put on the “new man” or the “new creature” in Christ and, at the same time, shoe their feet with the thoughts and attitudes of the condition of the “old man,” the “old wine,” or according to human nature and its obscure carnal and religious practices.

The call of the Lord to those who believe in Him is to put on the entire new garment offered to them in Christ, as mentioned in the text below:

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

By not paying attention to how crucial it is to walk in Christ without turning back to the thoughts, attitudes, and paths from which they have been delivered, many Christians have harvested confusion and many unnecessary inconveniences, embarrassments, and troubles in their journey in the present world.

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

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

2 Corinthians 3: 14 But their minds were blinded. For until this day the same veil remains unlifted in the reading of the Old Testament, because the veil is taken away in Christ.

15 But even to this day, when Moses is read, a veil lies on their heart.

16 Nevertheless when one turns to the Lord, the veil is taken away.

17 Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty.

18 But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.

Yet another aspect regarding which it is crucial to know that the call to the newness of life is simultaneously a call to not to go back to the basic principles of the world, is the longing that several people have for receiving glory or recognition from their fellow men even though to the detriment of themselves as to the new condition of life that God offers them.

Although many people want the newness of life that God offers them, several among those who desire this gift of the Lord still turn back to the basic principles of the world by unduly or excessively appreciate the so-called “glory or praise of men.” In this way, these people place themselves in a position of detachment from what indeed is good for them and praiseworthy before the eyes of God, as well as move away from following the instruction that from Heaven is offered to them.

Mark 8: 35 For whoever desires to save his life will lose it, but whoever loses his life for My sake and the gospel's will save it.

36 For what will it profit a man if he gains the whole world, and loses his own soul?

37 Or what will a man give in exchange for his soul?

38 For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels.

John 12: 42 Nevertheless even among the rulers many believed in Him, but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue;
43 for they loved the praise of men more than the praise of God.
44 Then Jesus cried out and said, "He who believes in Me, believes not in Me but in Him who sent Me.
45 And he who sees Me sees Him who sent Me.
46 I have come as a light into the world, that whoever believes in Me should not abide in darkness."

Acts 5: 29 But Peter and the other apostles answered and said: "We ought to obey God rather than men.

And lastly in this chapter, aiming once again to exemplify that the invitation of God to the novelty of life is a call, at the same time, to the new and to not to go back to the subjection of the conditions that guided the life of a person before receiving Christ Jesus in the heart, we present below one of the texts related to the salvation offered by God in which the two above mentioned matters are well evidenced. A text that also gives us subsidies for the considerations of the next chapters of the present subject.

Colossians 2: 6 As you have therefore received Christ Jesus the Lord, so walk in Him,
7 rooted and built up in Him and established in the faith, as you have been taught, abounding in it with thanksgiving.
8 Beware lest anyone cheat you through philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ.
9 For in Him dwells all the fullness of the Godhead bodily;
10 and you are complete in Him, who is the head of all principality and power.
11 In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ,
12 buried with Him in baptism, in which you also were raised with Him through faith in the working of God, who raised Him from the dead.
13 And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses,
14 having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross.
15 Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it.
16 So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths,
17 which are a shadow of things to come, but the substance is of Christ.

18 Let no one cheat you of your reward, taking delight in false humility and worship of angels, intruding into those things which he has not seen, vainly puffed up by his fleshly mind,

19 and not holding fast to the Head, from whom all the body, nourished and knit together by joints and ligaments, grows with the increase that is from God.

20 Therefore, if you died with Christ from the basic principles of the world, why, as though living in the world, do you subject yourselves to regulations,

21 (Do not touch, do not taste, do not handle, which all concern things which perish with the using) according to the commandments and doctrines of men?

23 These things indeed have an appearance of wisdom in self-imposed religion, false humility, and neglect of the body, but are of no value against the indulgence of the flesh.

3:1 If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God.

2 Set your mind on things above, not on things on the earth.

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

C2. Walking in Newness of Life Without Turning Back to the Precepts and Routines that Enslave

In addition to being called to walk in newness of life, the fact that the Lord repeatedly points out in the Scriptures that a Christian as well is called to persevere in walking in Christ Jesus without returning to the subjection to previous ways of walking in the world, evidently shows that the possibility and the danger of falling back actually exist. That is also why this aspect of the Lord's call should never be viewed lightly by a Christian so that one does not put oneself in a position of a risk of getting involved again with that of which one has already been redeemed by God.

And as we begin to look more closely at the specific aspect that a Christian is called not to return to subjection to the conditions that guided his or her life before one was saved in the Lord, we can see that the need for this perseverance is also stressed by the Lord because of the subtle ways in which the old manner of walking seeks to establish itself in people's lives or even seeks to reintroduce itself into the lives of those who have already received salvation in Christ.

The fact that the salvation offered by God redeems people from subjection to sin, which for several individuals may mean being redeemed from an undisciplined or unruly life, may also be one of the reasons why some people mistakenly think that the opposite of life subject to sin basically is an orderly life and subject to rules and disciplines, believing improperly that this is what would be the newness of life to which they are called by God.

Nevertheless, if we observe the characteristics of what in the Scriptures is called as newness of life, we can see that the opposite of subjection to sin does not refer to a call for a search for a merely disciplined life and subject to an external set of rules, but rather to a call that is full of the Lord's life and continually guided by the Lord Jesus through the Holy Spirit Who a Christian receives in the heart together with his or her salvation in the Lord.

Thus, when God clearly states the ways of living and walking to which Christians should no longer return, He is also teaching Christians to recognize or discern accurately even what may have the appearance of Christian life or godly life, but what before God is not considered as a true Christian life.

As has already been seen more broadly on the subject on The New Creature in Christ Jesus, the Christian in the Lord is indeed a new creature, not being, therefore, called to be a reckless person toward sin, but also not being called to be a person governed by external disciplines, rules, and ordinances as if only by fulfilling them one could attain the newness of life in the Lord.

When God exhorts Christians to be careful not to turn back to subjection to the aspects from which they have been set free, He is calling them to also understand and discern that neither the indiscipline nor the discipline of the world can put them on the path of eternal life or walking in newness of life.

When God exhorts Christians to be careful not to go back to subjection to the aspects from which they have been set free, God is also teaching them that no matter how hard people strive to achieve the newness of life in some manner proposed by the world, whether by indiscipline or discipline, both options or any combination of them are equally ways of deceit and death, however much the path of discipline may have a higher appearance of not being a path of perdition.

And because life under external disciplines and rules is also a life dissociated from the guidance of the Spirit of the Lord, but with the appearance of piety or devotion, the Lord, through the Scriptures, also addresses this particular aspect in a very accentuated way. The Lord emphasizes the danger of apparent piety so that Christians can be adequately equipped with discernment to recognize that this type of life is also a return to subjection to conditions that cannot produce the true novelty of life and to realize that life under the external disciplines and rules is also equated with living and walking subject merely to the “basic principles of the present world.”

To understand the special alert that the Lord proclaims to Christians not to go back to a life that is subjected to the rules and so-called commandments of the world, or the so-called rudiments or basic principles of the world, is crucial, for the fact that there are many things in the world that are routine, or so often repeated, may lead many individuals to think that the essence of life is in the establishment of firm and repetitive routines or disciplines, thus leading many people to refrain from the understanding that the true essence and newness of life is in God through fellowship with the Lord Jesus Christ.

By observing, for instance, that the sun routinely rises every morning and also sets at the end of each day, that the ocean tides regularly rise and fall in their respective cycle of hours, that in each week there are their 7 days routinely divided, as well as also computed commonly in the 365 days of the year, it would even be understandable to think that the essence of life would be basically its routines. However, this thinking does not conform to a broader perspective that God wants people to have about life.

Those who look at life from the perspective of routines may even think that they express the main aspects of human living and walking in the world, but this type of thinking is not applicable when one begins to observe the more detailed aspects of life and, even more, when one starts to observe the individualized aspects of each human being.

In the world, there is not even a day of a human being that is a routine precisely like his or her previous days, even if for him or her the differences from one day to the other seem minimal or imperceptible.

Each person who lives another day on Earth, with each new day, at least, gets less young or becomes older, going through many different stages in life. Even though there may not be many changes in a person's life from one day to the next, at least one more day in the “ticking” of one's life has advanced, making it inevitable that one gets closer to the end of life in the present world or the natural body.

If clocks based on older models always return to the same 12-hour cycle, this is no longer the case with digital watches that also compute the years, which is why people's lives, in this respect, are more like digital time devices than those that always fall back to the same routine. However, even clocks that repeat the same cycle do not remain the

same every day, for they too become increasingly worn and corroded in their existence in the present world.

Although the human being is inserted into a series of routines or sees a series of routines being fulfilled each day in one's surroundings, the biological clock of an individual, as well as a more complete digital watch, never walks in a full circle or in a single cycle, because the human being cannot go back in time, cannot live again the days that one has already lived, and cannot stop growing old every second and minute that goes by.

Although human life in the world is exposed to routines that are inevitable, it is not only the expression of routines as the announcers or defenders of the world's basic principles want it to appear to be.

When a more extended period in the history of humankind is observed, it can be seen that many things that God has accomplished through the centuries have also been very distinct in each of them. Throughout the centuries there have been many very remarkable and extraordinary events that God never repeated in the following centuries, and that will never be repeated in the ages yet to come.

The creation of the Heavens and the Earth, the flood, the granting of the law of Moses in response to the request of the liberated people of Egypt, the coming of the Lord Jesus in the flesh to the world, the crucifixion of Christ for the perfect provision to deliver people from the bondage of sin and the law of Moses (or similar to it), the resurrection of the Lord from the dead to be exalted above all and over all created things, as well as to be known that in His name alone there is salvation, and many other aspects, refer to unique events and which will never be repeated, becoming demonstrated also by them that life is not limited to repetitive routines.

It is true that there are several disciplines, schedules, and routines that are necessary or beneficial for the good functioning of a series of activities in life. However, God does not call the human being to be enslaved to the disciplines, schedules, and routines to the point of not realizing that the life granted by God to people is not in fact, and will never be, a merely routine, an aspect that is even more accentuated when God calls people to be guided in everything by the Spirit of the Lord.

To be attentive to the variety of circumstances in life and the moments of their variations, even the small ones, refers to an aspect that is part of God's process of teaching the heavenly wisdom to those who wait for it and who are attentive to it.

Psalms 90: 12 ***So teach us to number our days, That we may gain a heart of wisdom.***

God, in many ways, shows that the life of human beings is filled with distinct circumstances and moments, which, in turn, also need to be seen in different ways and accompanied by particular actions, as exemplified as well in the texts below:

Ecclesiastes 3: 1 To everything there is a season, A time for every purpose under heaven:
2 A time to be born, And a time to die; A time to plant, And a time to pluck what is planted;
3 A time to kill, And a time to heal; A time to break down, And a time to build up;
4 A time to weep, And a time to laugh; A time to mourn, And a time to dance;
5 A time to cast away stones, And a time to gather stones; A time to embrace, And a time to refrain from embracing;
6 A time to gain, And a time to lose; A time to keep, And a time to throw away;
7 A time to tear, And a time to sew; A time to keep silence, And a time to speak;
8 A time to love, And a time to hate; A time of war, And a time of peace.

Isaiah 28: 23 Give ear and hear my voice, Listen and hear my speech.
24 Does the plowman keep plowing all day to sow? Does he keep turning his soil and breaking the clods?
25 When he has leveled its surface, Does he not sow the black cummin And scatter the cummin, Plant the wheat in rows, The barley in the appointed place, And the spelt in its place?
26 For He instructs him in right judgment, His God teaches him.
27 For the black cummin is not threshed with a threshing sledge, Nor is a cartwheel rolled over the cummin; But the black cummin is beaten out with a stick, And the cummin with a rod.
28 Bread flour must be ground; Therefore he does not thresh it forever, Break it with his cartwheel, Or crush it with his horsemen.
29 This also comes from the LORD of hosts, Who is wonderful in counsel and excellent in guidance.

Mark 1: 15 And saying, "The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel."

God has no difficulty in coming across a vast variety of facts in people's lives, for as Almighty and Sovereign God over all, He is able to oversee all the diversity of events taking place in the universe, one of the reasons why the Lord can draw people's attention so that they also look more broadly at the variety of events that may occur in their lives.

God is the One Who has established the variety in the creation and times for a diversity of purposes, but which extent becomes even more highlighted when God calls people to walk in the newness of life that is in Christ Jesus.

Now the world or the people who are still of the world, those individuals who do not yet walk in Christ Jesus, present an enormous difficulty in abstaining from life guided chiefly by their routines, choosing to follow the repetitive basic principles in reference because they do not know how to deal with the breadth of the variables in their lives

and either do not know how to be guided in a variety of facts about which they do not visualize a way of how to control them.

By not trusting the Lord or by not wanting the direction of Christ, the world seeks to reduce and frame life in external routines, schedules, dates, and rules. Because of its fragility and smallness in the face of the greatness of life, and because of its limited ability to effectively handle and manage the variety that exists in this greatness, the world is continually searching for pre-formatted “rules” and “self-help concepts,” but which repeatedly end up being exposed in their ineffectiveness.

Many aspects of the world that are presented as expressions of wisdom are, in reality, propositions without substantial foundation because they proceed from the fragility of the human being in trying to control events and the dynamic clock of life, which, however, cannot be properly administered by the creation if people keep living dissociated from the fellowship with the Eternal Creator.

Obviously, that we are not referring here to the fact that in the world there must be a series of daily routines, such as the routines of a series of maintenance that is necessary for everyday life, for, also as an example, no one would like to travel on an airplane whose maintenance has not been routinely checked.

When, however, the subject is the personal life of an individual regarding being guided by rules, goals, dates, and schedules rather than being led by the Lord, these kinds of reference points become the opponents or competitors of being guided by the Holy Spirit, not being acknowledged by God, in this condition, as appropriate principles for the lives of those who claim to believe in the Lord.

If a person just lets oneself be carried away by the tide of the world, by the agendas of the world, or by the basic principles of the world, he or she also abstains from the instruction of God to “redeem” the days of his or her life in a world where days are evil.

*Ephesians 5: 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.

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

The action of “redeeming,” mentioned in the text above, expresses the concept of “rescuing” or “redeeming” something that is under the domination of another so that what has been redeemed can be used under a free and appropriate condition.

The Christian who has attained salvation in Christ Jesus and is still dwelling in the present world is called to “redeem” the days that are made

available to him or her in the world so that they may be lived with the wisdom of God and not merely according to the course of this world.

*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.*

Every day of a Christian is important to be redeemed to be consumed for the sake of God's will, even though the activities of some days might seem to be repetitive and of little contribution to what the Lord is building in this Christian's life.

A Christian who, for instance, is committed to a job in which God has allowed him or her to be, as a matter of fact, has duties or routines to follow in relation to the work one has undertaken, but one does not have to allow one's whole life to be guided or driven merely by routines of the job. Every new day, a Christian can present oneself to God to receive specific instructions from the Lord for the next steps of one's living and walking regarding the work, the family, and in the world in general, instructions that also lead a Christian to be built up in what the Lord wants to accomplish in a longer turn in the life and through the life of this Christian.

If a Christian does not receive his or her most varied days as an opportunity to be lived with the Lord, one may also not perceive what the Lord could build in one's life over a time, thus lacking the wisdom for changing or improvements when they are placed before him or her as opportunities granted by the Lord.

Although the days of a Christian may seem repetitive in some periods, in the Lord one has the freshness of life for every new day. With each new morning, a Christian may pray and have renewed fellowship with the Lord, as well as one may pray for the people with whom one works and the people of the whole world so that they too may come to know the newness of life that awaits them in the Lord.

The fact that a Christian knows that his or her life is not merely a routine to be programmed in preordained days and schedules, and with no flexibility for change, also keeps his or her understanding enlightened that situations of affliction may occur around him or her and that there are times to even sow with tears.

Psalms 126: 5 Those who sow in tears Shall reap in joy.

When a Christian does not listen to what God instructs him or her, and allows the world's basic principles to interfere with one's relationship with the guidance of Christ Jesus regarding the dynamics of one's life, he or she puts oneself in a position of risk of turning back to subjecting to a torpor such that makes people, in their routines, even become unaware or insensitive to the days of the visitation of the Lord in the present world, exemplified also by a few more texts that follow:

Jeremiah 8: 7 Even the stork in the heavens Knows her appointed times; And the turtledove, the swift, and the swallow observe the time of their coming. But My people do not know the judgment of the LORD.

Luke 17: 26 And as it was in the days of Noah, so it will be also in the days of the Son of Man:

27 They ate, they drank, they married wives, they were given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all.

28 Likewise as it was also in the days of Lot: They ate, they drank, they bought, they sold, they planted, they built;

29 but on the day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all.

30 Even so will it be in the day when the Son of Man is revealed.

*2 Peter 3: 1 Beloved, I now write to you this second epistle (in both of which I stir up your pure minds by way of reminder),
2 that you may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the apostles of the Lord and Savior,*

3 knowing this first: that scoffers will come in the last days, walking according to their own lusts,

4 and saying, "Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation."

*5 For this they willfully forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water,
6 by which the world that then existed perished, being flooded with water.*

7 But the heavens and the earth which are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men.

8 But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day.

9 The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.

10 But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.

11 Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness,

12 looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat?

The subjection to the basic principles of the world generates a torpor in the senses of perception of the people about the facts that occur around them and that change with the passing of days, but, primarily, it obscures the perception of the individuals regarding what the Lord has done, does, and still will do in relation to the present world.

And why do the basic principles of the world cause this torpor in those who submit to them?

When accepted by a person, the basic principles of the world generate dullness because they have in their propositions a primary goal embedded in them, namely: To keep people from a sound or a sober consciousness that the essence of what each human being needs in life is the fellowship with the Living and Eternal God and with the continuous direction of the Lord Jesus Christ.

Isaiah 29: 13 **Therefore the Lord said: "Inasmuch as these people draw near with their mouths And honor Me with their lips, But have removed their hearts far from Me, And their fear toward Me is taught by the commandment of men."**

The basic principles of the world propose a false perception of life in order to drive people away from a mind enlightened by the Lord. The rudiments of the world teach that through the works and routines that people learn "mechanically," and are willing to repeat so automatically, human beings will achieve the success they so much crave for. And this is weak, poor, and highly distorted, for people's lives are not basically supported by their disciplines, orders, and plans, but they are primarily supported by God Who gives them the breath of life.

Although the human being needs to adopt several routines that are beneficial for the living and walking in the world, one should never think that the fulfillment of routines is one's primary support. To rely on the basic principles of the world is to seek to establish life on a false foundation and by which an individual may come to think that life is in one's very hands if only one follows the rudiments that are proposed to him or her, thus disregarding that the breath of a person's life does not depend just on one's routines, but on the mercy of God toward him or her.

Those who, however, remain in the sobriety granted to them by God, know that it is absurd for a person to think that one can have control of one's life in one's own hands. Depending on what happens to an individual, the failure of just one essential item of one's planning may also cause, even within a few seconds, the failure or collapse of what one has built for years.

Luke 12: 20 **But God said to him, "Fool! This night your soul will be required of you; then whose will those things be which you have provided?"**

Although various routines and plans may cooperate with what a person builds, what ultimately sustains an individual are the mercies of the Lord, as it is also announced by the prophet Jeremiah in the following text:

Lamentations 3: 22 **Through the LORD'S mercies we are not consumed,
Because His compassions fail not.**
23 **They are new every morning; Great is Your faithfulness.**
24 **"The LORD is my portion," says my soul, "Therefore I hope in
Him!"**

A Christian is called by God to “not returning” to submit to the basic principles of the world because they also result from the presumptions and arrogance of human beings, as if the facts or the history of the world depended only on them.

And even more, the presumption that the human being can map and plan his days as if he had enough control over them indeed does not come exclusively from the human beings themselves, but it is a presumption that people receive or absorb from the prince of this world or the darkness of this age. This presumption, when assimilated and reproduced by human beings, is an extension of the working of the kingdom of darkness in their lives, as it is explained as well in the following passages of the Scriptures:

James 4: 13 **Come now, you who say, "Today or tomorrow we will go to such and such a city, spend a year there, buy and sell, and make a profit";**
14 **whereas you do not know what will happen tomorrow. For what is your life? It is even a vapor that appears for a little time and then vanishes away.**
15 **Instead you ought to say, "If the Lord wills, we shall live and do this or that."**
16 **But now you boast in your arrogance. All such boasting is evil.**

Ephesians 2: 2 **... in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience.**

The prince of the power of darkness does not want people to know that they can live and walk in the world by being personally led by God, offering them, therefore, alternative ways to be guided, but which in practice obscure the course of their lives.

The world that is subject to darkness wants to impose external and collective rules to people in order to create collective flows to impute collective behavior, but its higher attempt in proposing its weak and poor basic principles continues to be to alienate people from a personal relationship with God and from a personal guidance of the Lord offered to them by living and walking in Christ Jesus.

The Christian who is led by the Holy Spirit, however, is free in God to be instructed, taught, and guided by the Lord to perceive the daily variations in his or her life, whether they are strongly perceptible or of little external exposure.

The Christian, guided by the Holy Spirit or who abides in the Lord, grows in wisdom and can move on with discernment, and may even be useful in cooperation with the Lord in all the days of his or her life, for in the inward he or she receives the constant renewal of life of the Lord.

*Romans 8: 13 **For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live.***
*14 **For as many as are led by the Spirit of God, these are sons of God.***

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

To be aware that walking in newness of life is not equivalent to walking according to the basic principles of the world, with its excessive subjection to keeping its rules, fragile precepts, days, and special agendas established in such a traditional and rigid way, is especially crucial for a Christian not letting oneself becoming ensnared by thoughts and propositions that claim that he or she does not need a continual dependence on the Lord Jesus Christ.

The dependence on Christ can never be replaced by the mere keeping of days so-called specials, agendas, or external acts, no matter how much the appeal to them is often so attractive to the human being.

By way of an example, when God instructs children to honor and respect their parents so that it may be well with them and so that they may obtain longevity of life, the Lord tells them to do it always or continuously, and not just on some days that the world elected as special agendas for parents to receive honors from their children. This aspect applies likewise to the Lord, Who is worthy to be honored every day of the life of a Christian and not only at “a special day in the week,” such as Saturday or Sunday for instance, or even just at dates and events that people preselect under the claim that they do so to honor God.

*Psalms 145: 1 (A Praise of David.) **I will extol You, my God, O King; And I will bless Your name forever and ever.***
*2 **Every day I will bless You, And I will praise Your name forever and ever.***
*3 **Great is the LORD, and greatly to be praised; And His greatness is unsearchable.***

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

The call for a person to walk in newness of life is also the expression of a novelty of life because it is distinct from everything the world has ever

known or can offer. It essentially expresses a proposition of newness of life also by the fact that a Christian can live and walk in the freshness of life and wisdom that is continually in his or her Eternal Lord.

*Isaiah 43: 19 **Behold, I will do a new thing, Now it shall spring forth; Shall you not know it? I will even make a road in the wilderness And rivers in the desert.***

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*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."***

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

*John 3: 8 **The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit.***

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

Finally, in this chapter, we would like to mention that a more detailed explanation of what is generally covered in what is considered in the Scriptures as the basic principles of the world, including the attempts to merge Christian aspects with aspects of religious rudiments and the Law of Moses, is also exposed in the subjects The Gospel of the Righteousness of God, The Gospel of the Glory of God and the Glory of Christ, The Other Gospel, The New Creature in Christ Jesus, and on the theme Forgetting Those Things that Got Behind.

C3. Walking in Newness of Life Without Going Back to the Basic Principles of the World Due to the Granted Privilege of Continuing to Know God and Walk in the Heavenly Light

In the previous chapter, it was approached that walking according to the rudiments of the world can cause even for a Christian, if one opts for it, a return to the yoke of slavery that is inherent to living and walking according to these rudiments.

Walking according to the basic principles of the world enslaves people or limits their freedom in relation to the freedom they can have in the Lord, since its propositions are related to walking based on natural knowledge and definition of rules, dates, and agendas established by human beings in their limited and ineffective attempts to control the course of their lives.

Nevertheless, in this new chapter, we would like to emphasize once again that **the yoke of the world's slavery does not only seek to impute a course of life subject to its basic principles. The biggest danger for a person to be subject to the yoke of the precepts of the world is that this type of slavery also aims at subjecting people to a condition of obscurity regarding the fellowship with God, the Light from the heavenly kingdom, and the walking under the grace and the instruction of the Eternal Lord.**

Since the basic principles of the world are opposed to the essence of the newness of life, which is the continual dependence of a Christian of Christ Jesus and of being led by Christ through the Spirit of the Lord, it is evident why the Lord warns Christians to be so careful about not turning back into subjection to the rudiments from which they have already been freed by the salvation extended to them by the heavenly grace.

Considering that the call to follow the walking that enslaves certainly aims at purposes that oppose the call of walking in the true freedom of the Lord, it is evident why the Lord teaches and calls Christians to always keep in mind the difference between these two calls. The warning regarding not to go back is highlighted so that Christians do not put themselves again subject to the conditions that act to prevent them from remaining in the Lord or walking in newness of life.

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.**

If a person longs for the “*Emanuel*,” “*God with Us*,” to be with him or her to grant the newness of life, one also needs to be willing to let the Lord lead him or her out of the condition that opposes the novelty of life, for God has no part in that which resists the gift of life which is offered to all through the Gospel of the kingdom of heaven.

When someone who has already been freed by the salvation granted by the Lord seeks to return to live and to walk in subjection to the basic principles of the world, or even wants to reconcile these rudiments with the newness of the heavenly life, one inevitably also places oneself in a position that implies despising the presence of God, the “*Emanuel*,” the “*God with Us*.”

To seek to return or to consent to go back to a living and walking that is subject to the basic principles of the world, or wanting to reconcile the old way with the new way of life, is a work of offense in the eyes of the Lord and a work of contempt to the whole provision of salvation that Christ provided with deep suffering and love on the cross of Calvary.

In other words, one of the highest dangers of returning to the subjection or the slavery to the basic principles of the world is the opposition that this bondage does to the relationship or fellowship of an individual with the Lord, seeking to get people to be deprived of the only real and true choice of freedom, newness of life, or eternal life.

If a person longs to have the “Light of Life” illuminating the way of life to walk in it, one also needs to be willing to reject the veil of that which interposes between him or her and the Light of the Lord.

When a person rejects the light of the Lord, what one certainly reaps is darkness. When a person chooses to walk under the basic principles of the world, what remains from it is to walk under the limited, inappropriate, fragile, and vain philosophies, propositions, or beliefs of the world.

Only the light that comes from God to enlighten people in the world can enlighten an individual to walk properly amidst it, which is why the Lord also instructs Christians to stand firm in following Him or keep their eyes always fixed in the Eternal Christ, as is also taught in the following texts:

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."

1 Corinthians 2: 14 ***But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned.***

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.

It is vital for a Christian to understand that even though one has already attained God's salvation, one is not wise in oneself. Only “in Christ” can a Christian find the condition of being wise, and only by remaining in fellowship with the Lord can one discern to differentiate light and darkness and the basic principles of the world.

When God exhorts Christians to be careful regarding not going back to subjection to the basic principles of the world, He is not calling Christians to seek to catalog or know all the details of the rudiments of the world or for them, in their own strength or wisdom, to try to avoid these principles of the world.

Therefore, **when God calls Christians to be careful not to go back to the path subject to the basic principles of the world, He also emphasizes that the first or primordial form for them to keep in line with the heavenly instruction, also in this particular sense, still remains the primary aspect to which they are called to walk in newness of life, that is, to remain in Christ and the way of knowing God that is offered to them by the Lord.**

When the Lord exhorts Christians on how harmful it is to turn back to the basic principles of the world, He does so firstly because this return can alienate them from the essential condition that can give them discernment and support so they do not need to submit to the world and its vain rudiments. The Lord urges Christians not to go back so that they may remain in the condition of being able, through fellowship, to know more and more the Lord Who has given them salvation.

If we recall the text of Colossians quoted in the first chapter of the present subject, we can see that the solution for a Christian not to become subject to the basic principles of the world is not in him or her to become an expert knower of all of these rudiments, but, firstly, to incline the heart to the Lord and to His instruction, which specific part is exposed once more below:

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

Moreover, to emphasize that the matter of knowing God is an essential point for the newness of life in the Lord, and because of which a Christian should not return to subjection to the basic principles of the world, let us also see the text of the book of Galatians exposed below with particular attention to what comes to be the aspect that separates walking according to the will of God and walking according to the rudiments of the world, as follows:

Galatians 4: 8 **But then, indeed, when you did not know God, you served those which by nature are not gods.**
9 **But now after you have known God, or rather are known by God, how is it that you turn again to the weak and beggarly elements, to which you desire again to be in bondage?**
10 **You observe days and months and seasons and years.**
11 **I am afraid for you, lest I have labored for you in vain.**

It is only because of the privilege of receiving the opportunity of first knowing his or her God, the Creator, and Lord that a Christian has the possibility of discerning what the weak and beggarly elements of the world are so that he or she does not longer need to submit to them.

It is only because of the privilege of receiving the opportunity of first knowing the Lord and His instruction that a Christian can walk in newness of life, for the eternal life itself is also expressed by the Lord Jesus Christ as knowing the Heavenly Father and His Beloved Son, as we also recall below:

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

To walk in newness of life, to be able to serve God in Spirit and in truth, and to receive the condition of freedom to no longer need to be subject to the weak and beggarly principles of the world, are all aspects that are directly related to the possibility given to Christians to have access to know the Lord of their lives.

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

*Hebrews 10: 19 Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus,
20 by a new and living way which He consecrated for us, through the veil, that is, His flesh,
21 and having a High Priest over the house of God,
22 let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.
23 Let us hold fast the confession of our hope without wavering, for He who promised is faithful.*

*John 8: 31 Then Jesus said to those Jews who believed Him, "If you abide in My word, you are My disciples indeed.
32 "And you shall know the truth, and the truth shall make you free."
...
36 "Therefore if the Son makes you free, you shall be free indeed."
----*

On the other hand, to go back to walking according to the basic principles of the world, refers to a return to a position in which the Christian acts as if he or she did not have the opportunity to know the Lord and to have fellowship with Him, moving away from one of the primary purposes of salvation and the heavenly light offered to him or her by the Heavenly Father.

A Christian is called to lean on the Lord Himself and not only on what he or she has already learned about God in the past, for the people or leaders who create or promulgate the basic principles of the world are cunning and change the appearances of the rudiments in their attempts to entangle the unwary. They even seek to update their speeches, the ways of expressing their rituals or the appearance of their religions, cultures, and traditions, even trying to appear Christian, but the goal is always the same, which is to imprison people to deprive them of the fellowship with Christ.

John 5 :39 **You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me.
40 But you are not willing to come to Me that you may have life.**

Mark 7: 6 **He answered and said to them, "Well did Isaiah prophesy of you hypocrites, as it is written: 'This people honors Me with their lips, But their heart is far from Me.
7 And in vain they worship Me, Teaching as doctrines the commandments of men.'
8 For laying aside the commandment of God, you hold the tradition of men (the washing of pitchers and cups, and many other such things you do)."
9 He said to them, "All too well you reject the commandment of God, that you may keep your tradition."**

Colossians 2: 18 **Let no one cheat you of your reward, taking delight in false humility and worship of angels, intruding into those things which he has not seen, vainly puffed up by his fleshly mind,
19 and not holding fast to the Head, from whom all the body, nourished and knit together by joints and ligaments, grows with the increase that is from God.**

2 Peter 2: 1 **But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, and bring on themselves swift destruction.
2 And many will follow their destructive ways, because of whom the way of truth will be blasphemed.
3 By covetousness they will exploit you with deceptive words; for a long time their judgment has not been idle, and their destruction does not slumber.**

1 Timothy 6: 3 **If anyone teaches otherwise and does not consent to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which accords with godliness,
4 he is proud, knowing nothing, but is obsessed with disputes and arguments over words, from which come envy, strife, reviling, evil suspicions,**

5 useless wranglings of men of corrupt minds and destitute of the truth, who suppose that godliness is a means of gain. From such withdraw yourself.

When a Christian comes to discern that walking in newness of life is based on knowing God through perseverance in trusting the Lord and the fellowship with Him, this Christian can also come to discern that one of the most harmful aspects that can come over him or her in returning to subjection to the basic principles of the world is the interruption of growth in knowing the Lord. An interruption that may even go so far as to render vain the knowledge of God that a Christian had previously received from the Lord.

If a Christian returns to rely on the basic principles of the world, and not on the ongoing fellowship with God, even all the enlightenment that one has received from the Lord may become vain.

***Hebrews 10: 37 For yet a little while, And He who is coming will come and will not tarry.
38 Now the just shall live by faith; But if anyone draws back, My soul has no pleasure in him.***

2 Corinthians 6: 1 We then, as workers together with Him also plead with you not to receive the grace of God in vain.

Remaining in Christ, fellowship with God, or continuing with the eyes fixed on Christ to be supported, strengthened, and instructed by the Lord is a point of assurance for which God calls Christians so that they can also firmly resist the propositions of returning to subjection to the basic principles of the world.

In Christ, a Christian finds the light and the provision of wisdom to advance in his or her walking in newness of life. However, lest this be interrupted and that the walking in the novelty of life may be continuous and growing, it is necessary that a Christian does not abandon one's position that gives him or her the possibility of walking in the light that is in the Lord Jesus.

Since the call to walk in the newness of life is a call to eternal life and, yet, that eternal life is to know the Lord continuously and increasingly, it is also because of this immeasurable privilege to know the Lord that every Christian is called to not go back to the position of subjection to the basic principles constituted by a world dissociated from fellowship with the Lord.

Hebrews 10: 39 But we are not of those who draw back to perdition, but of those who believe to the saving of the soul.

And finally, in this chapter, considering that the purpose in it objectifies more to reiterate the importance of a Christian maintaining oneself in the privilege of knowing and continuing to know the Lord, and does not aim to primarily expose “how” a Christian can know the Lord, we still reiterate that in the subjects Knowing About God or Knowing God, The Letter or Life, The Gospel of the Glory of God and the Glory of Christ, The Core Principle of Life for a Christian, and The Law of the Understanding were addressed more aspects objectively related to the very matter of knowing the Lord, and of which we recall some texts to finalize also this present material:

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.**

James 4: 7 **Therefore submit to God. Resist the devil and he will flee from you.**

1 John 2: 15 **Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him.**

16 **For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father but is of the world.**

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

Hosea 6: 3 **Let us know, Let us pursue the knowledge of the LORD. His going forth is established as the morning; He will come to us like the rain, Like the latter and former rain to the earth.**

1 Corinthians 2: 12 **Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God.**

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

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Note on Biblical Texts referenced:

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

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