

- Systemic Teaching about Christian Life -

Walking as Children of God

Series:
Walking in
Newness of Life

3rd Edition – Sep/2023 – English Translation – Sep/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. Walking According to a Condition that Crowns the Other Conditions of the Newness of Life in Christ	6
C2. The Condition of Children of God Reveals a Central Facet of the Kind or Amplitude of Love with which We Are Loved by the Lord.....	11
C3. What a Christian Essentially Is in Christ Jesus.....	16
C4. Receiving for Being	19
C5. The Holy Spirit is God's Provision for Making the Condition of “Children of God” Known to Christians	24
C6. The Importance of Being and the Conviction or Certainty of Being	27
C7. Guarantees and Marks of Being a “Child of God”	39
C8. Acting according to What Someone “Is” or Doing to Try to Be	47
C9. The Condition of Children of God Grants Breaking with the Demand of Subjection to the Condemning Law	51
C10. The Condition of Children of God Grants Freedom from Subjection to Fear Caused by the Spirit of Bondage	55
C11. To Be and the Sober or Appropriate Manifestation of What We Are.....	65
C12. Children and Heirs – Part 1.....	74
C13. Children and Heirs – Part 2	82
C14. Children and Heirs – Part 3	86
C15. Children and Heirs – Part 4	93
C16. The Essence of God's Inheritance.....	100
C17. The Heavenly Father's Corrective Intervention as Part of the Inheritance that Aims at the Good and the Fruit of Righteousness for His Children	106

C18. The Expectation of the World for the Revelation of the Children of God and their Glorious Freedom	115
C19. The Revelation of the Children of God Directly from the Glory of the Source that Grants them the Condition of Children.....	119
C20. Recapitulating: The Victory and Support to Live and Walk as Children of God are in Christ Jesus.....	127
Bibliography.....	138

C1. Walking According to a Condition that Crowns the Other Conditions of the Newness of Life in Christ

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;
- ⇒ 6) Walking in an Acceptable and Worthy Manner of God;
- ⇒ 7) Walking Zealous for Good Works;
- ⇒ 8) Walking in Christ Without Turning Back to the Basic Principles of the World;
- ⇒ 9) Walking Faithfully in Times of Freedom and Peace;
- ⇒ 10) Walking from Glory to Glory in the Own Generation;
- ⇒ 11) Walking in Truth;
- ⇒ 12) Walking in Love.

The theme Walking as Children of God is preceded by a sequence of subjects in which we address various aspects related to the proper support for a Christian to be able to walk effectively in the new life that is granted to him or her as a new creature in Christ Jesus, as well as we also address several practical aspects in them to which a Christian is called to pay attention in carrying out this same walking in the Lord.

And although the themes referenced in the previous paragraphs already contain a vast amount of aspects that exemplify and amply demonstrate that Christians, as a result of living in fellowship with Christ, are also called to walk in the newness of life in Christ Jesus in the most diverse aspects of their lives in the present world, we understand that **the specific aspect about Christians being called to "walk as children of God" represents one of the most sublime aspects, if not the most sublime, of the mentioned above vocation of God for them.**

In addition, **the calling for Christians to "walk as children of God" also represents one of the aspects that most demonstrates how valuable, broad, and deep the salvation that God offers in Christ Jesus to all human beings is.**

In walking in a way worthy of God and in walking in truth, Christians, for example, are called to be attentive to the firm aspects that serve as references to discern between the way of the Lord and the pernicious and deceptive ways that oppose the heavenly will. In walking in love, also as an example, Christians are called to have all their actions aligned with an appropriate motivation, maintaining themselves in the bond of perfection that harmonizes the use of the different gifts that the Lord grants to the Christian and that still unites or gives support to the actions performed through these gifts. However, **in the calling to "walk as Children of God," Christians are called to know the supreme condition of who they came "to be" before God**

as new creatures in Christ Jesus and to be attentive to the life that corresponds to this so sublime condition.

Faced with the immeasurable greatness of God's truth, righteousness, grace, salvation, and love, and so many other heavenly virtues, it becomes increasingly challenging to recognize and address, in a prominent way, still other aspects related to the upward calling of God in Christ Jesus to everyone who believes in Him. However, all these aspects of the Lord's divinity and His gifts are even more exalted when we see that the Lord, in each of them, still aims at another eternal and supreme purpose, concerning which, in addition to wanting to grant gifts for the good of people, God also longs for each person to become an eternal child of His, through faith in Christ Jesus.

Therefore, **being able to receive the condition of “an eternal child of God,” through faith in Christ Jesus as Lord, and being able to achieve the state of “living and walking as a child of God” is the purpose of the purposes of truth, grace, righteousness, salvation, and the love of the Lord. It is the condition that sums up, enhances, or brings together the objective of each part of heavenly salvation or the Gospel of God.**

*John 1: 12 **But as many as received Him, to them He gave the right to become children of God, to those who believe in His name:***

*13 **who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.***

*14 **And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.***

*15 **John bore witness of Him and cried out, saying, "This was He of whom I said, 'He who comes after me is preferred before me, for He was before me.'"***

*16 **And of His fullness we have all received, and grace for grace.***

While so many people have their primary focus on “having or possessing gifts and goods,” God offers grace for grace, love for love, and beneficial purpose grouped with beneficial purpose so that people can achieve the condition of “being” what they need “to be” for the present day and, mainly, for eternity.

Thus, when an individual, before God, believes that a person's life is not constituted by the goods that one possesses, but, instead, by the condition that God grants him or her as “a child of God,” one will also be able to grow in understanding and the practice of a life that adopts appropriate behaviors primarily for what the person “is” and not for what the person has or aspires to have in terms of natural possessions, as exemplified in the following texts:

*Luke 12: 15 **And He said to them, "Take heed and beware of covetousness, for one's life does not consist in the abundance of the things he possesses."***

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

God, for example, is righteous, merciful, and so many other aspects because of “Who He is” and not because He aims to “be” these aspects. It is by the fact of the attributes that are part of “Who God is” that the Lord acts as He acts.

In this way, **living and walking according to what a person comes “to be” in Christ Jesus is an essential or central aspect of the Christian life that the Heavenly Father wants every Christian to understand and experience in all aspects of one’s life.**

In the condition of life under the First Covenant or the Law of Moses, the covenant that was introduced by God in the world because the people who had been freed from Egypt wanted a structure of mediators and to witness the weakness and uselessness of this way of life, the objective of the people was primarily “obeying” to come “to be,” but with an emphasis on “having.”

Nevertheless, in the New Covenant in Christ Jesus, a person, from the beginning, is placed in a condition of “being” a new creature or “being” a child of God and “having” in God the provision for life under this new condition. It is from one’s new condition in Christ Jesus previously granted or already granted from the new birth, through the Holy Spirit, that a Christian is called to also walk in all areas of one’s life.

For this reason, knowing that the calling to walk in newness of life is also a calling to walk as a child of God or as one who has already been constituted by the Heavenly Father as His child by heavenly grace, through faith in Christ Jesus, shows a way of life entirely different from the propositions that aim to carry out previous works and conquests so that, then, an individual can be seen, based on one’s works, as justified or blessed by God.

While the proposition of life in the Old Covenant was based around a person fulfilling rules and commandments to come to be considered as a blessed individual, in the New Covenant in Christ Jesus, God’s calling for a person to walk in newness of life or according to the will of God is preceded by the person already “being,” beforehand, blessed in the Lord for “having been made” in Christ Jesus a “child of God Most High.”

When a person receives the heavenly offer by which an individual is constituted as a child of God and then walks according to the new condition granted by the Lord, one first receives the state of being part of God’s family to then walk as a person belonging to the Lord’s family.

Thus, **the condition of “being a child of God” is a fundamental point due to which the Lord grants everything necessary for a Christian to live and walk in the will of God. Or yet, it is because of the status of “being a child of God” that a Christian has in the Lord that one is also called to live and walk as “a child of God,” in truth, in love, and all other characteristics of the Lord’s calling.**

*Galatians 4: 6 **And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!"***

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

The state of being a “child of God” is unique, incomparable, and superior to any other condition of life and relationship that a human being can achieve, deserving, therefore, primary, broad, and continuous appreciation or attention.

Every facet in which a Christian is called to walk is sublime and teaches about the fundamental aspects and purposes of walking in newness of life. However, **the calling to live and walk in Christ, because also in Christ a person is constituted as a “child of the Heavenly Father,” and, therefore, “brother of the Lord Jesus Christ,” is a point that highlights both what expresses the origin by which a Christian is called to walk in newness of life and what essentially a Christian has come “to be” in the Lord also to be able to live and walk eternally in God or to be an heir forever of eternal life in the Lord.**

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

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

*16 **The Spirit Himself bears witness with our spirit that we are children of God,***

*17 **and if children, then heirs; heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.***

Here we can see, then, that **the condition of being saved, justified in the Lord, guided by the Spirit of the Lord, having eternal life, and so many other aspects, is inseparable from the condition of “being a child of God.”**

Or again, **the many gifts that God offers to people in Christ Jesus are, ultimately, cooperative so that a person can reach the condition of “being a child of God” and so that, as a “child of God,” one can walk, through faith, in what is made possible by the Lord to “His children.”**

Therefore, when a person receives from God the possibility of meeting the **light of the Lord, one should not, in any way, despise it, for along with the manifestation of His light, the Lord is also extending the invitation to each individual so that one reaches the condition of being constituted as His child or also called a child of light.**

*John 12: 36(a) **"While you have the light, believe in the light, that you may become sons of light."***

Thus, in the following chapters, we will seek to recall and address various aspects of the Scriptures about the condition of “children of God” granted by the Heavenly Father to all those who receive Christ Jesus as Lord in their hearts.

C2. The Condition of Children of God Reveals a Central Facet of the Kind or Amplitude of Love with which We Are Loved by the Lord

Everything involving God's love is good and beneficial. Therefore, on the one hand, trying to classify God's love into divisions to know which are the best parts would be a challenging task to accomplish. On the other hand, however, we can learn to see more and more what God's love is and contains, and thus, we can grow in the perception of the greatness or manifold virtues of this love.

And, in turn, growing in understanding the characteristics of the love with which the Heavenly Father loves us can also work towards our growth in the Lord, the perfection of our faith and hope in God, and the improvement of our walking in God's love.

Because of the love that is in God, the Lord moved to create human beings. And even when human beings chose to disobey their Creator, the Lord revealed and provided the complete salvation offered to all people, the salvation that was already prepared before the foundation of the world. Because of heavenly love, God did not abandon human beings after they tried to live their lives without the direction and support of the Eternal Creator, as we can see, for example, in the two texts below:

- 1 Peter 1: 17* **And if you call on the Father, who without partiality judges according to each one's work, conduct yourselves throughout the time of your stay here in fear;**
- 18* **knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers,**
- 19* **but with the precious blood of Christ, as of a lamb without blemish and without spot.**
- 20* **He indeed was foreordained before the foundation of the world, but was manifest in these last times for you**
- 21* **who through Him believe in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God.**

Romans 5: 8 **But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.**

In the theme of Walking in Love and all subjects covered in the Systemic Teaching about Christian Life, we saw, then, several aspects of the inestimable greatness of God's love.

However, in this chapter, we would like to address one more unique aspect found in the love of God that exalts in an extraordinary way a facet of the love that exists in the Heavenly Father and that represents one of the broadest aspects of the comprehensiveness or extension of this same love, as exemplified in the following text:

*1 John 3: 1 **Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know Him.***

Given this, we then ask:

- ⇒ 1) If God had made the provision of salvation that He made in Christ Jesus through the work on the cross of Calvary and redeemed us to be His servants and so that we could live according to heavenly righteousness, would not the Lord have already done something that only a perfect love could accomplish?
- ⇒ 2) If God, in addition to providing salvation in Christ Jesus, still opened a way for people to reconnect with Him, would not the Lord have already done something that only perfect love could accomplish?
- ⇒ 3) If God, in addition to the provision of salvation and the restoration of fellowship with Him, would also make available His Holy Spirit to dwell with the redeemed people and grant to people also the gift of love and many other gifts for their benefit and of others, would He not already have done something that only perfect love could accomplish?

So, in response to the questions above, on the one hand, we can see in the Scriptures that all these actions of God would clearly already demonstrate or have already amply demonstrated many immeasurable virtues and characteristics of His unique and unmatched love, as we can also see in the following text:

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

On the other hand, however, **the love of God granted through salvation in Christ Jesus, the Holy Spirit in the hearts of Christians, and His gifts given through His grace is not yet revealed to the extent that God wants it to be revealed, known, and experienced.**

Furthermore, considering that God is love, if people do not know God's love to the extent that the Lord longs for it to be known, they will also lack a more extended knowledge of who God is or lack a highly significant part of God's glory.

As a result of transgression or subjection to sin, human beings started to lack the knowledge of the glory of God or people started to lack the knowledge that is necessary for them about their Eternal Creator, as the following text teaches us:

*Romans 3: 23 **...for all have sinned and fall short of the glory of God, ...***

For this reason, the Lord Jesus Christ came to reveal God's provision for the discharge of the debt of sin that seeks to separate people from access to the glory of God. Because of the work that God accomplished in Christ Jesus on the cross of

Calvary, followed by His resurrection from the dead, people can now come to know what they need for life with God and in God's will.

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

Thus, one of the most sublime aspects of the coming of the Lord Jesus Christ in the flesh to the present world, among many other sublime aspects, is contained in the purpose of making known one of the most precious and profound characteristics of the Heavenly Father's love, which is the aspect that God provides, in Christ Jesus, the remission of sinners for the purpose of granting them an innumerable variety of gifts. However, **together with all this, God still adds the exceedingly excellent gift that all the redeemed are equally called to the condition of eternal children of the loving Heavenly Father.**

Eternal salvation for an individual who was entangled in a life subject to sin may already seem more than enough and may represent much more than one could even think of achieving. However, the Heavenly Father sent Christ Jesus so that, through salvation, everyone who believes in Him would also receive the condition of "being His eternal child," demonstrating an even broader overflow of His unending love, whose related texts we partially repeat below:

*John 1: 12 But as many as received Him, to them He gave the right to become children of God, to those who believe in His name:
13 who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*

1 John 3: 1(a) Behold what manner of love the Father has bestowed on us, that we should be called children of God!

Out of love for each person, God wants everyone to be saved. Because of the love for each saved one, God gives them forgiveness, purification, and novelty of life in Christ. However, also because of His love, God grants that each saved person receives another incomparable or priceless gift, which is expressed in each saved person also becoming and being called a "child of God."

In addition to encompassing salvation and a new life in Christ, the Heavenly Father's love also encompasses, for those who are saved in the Lord, a life of relationship with God in the condition of the Father toward His child and a child toward the Father.

Thus, everyone who receives and loves the gift of salvation that God offers to all human beings because of His eternal love, expressed in His Beloved Son Jesus Christ, also comes to be received and loved by the Heavenly Father as His child, as a "child of God." And this, so that each one

may also be loved by the Heavenly Father with the same love He has for His Only Begotten Son, the Lord Jesus Christ.

John 16: 27 "...for the Father Himself loves you, because you have loved Me, and have believed that I came forth from God."

John 17: 26 "And I have declared to them Your name, and will declare it, that the love with which You loved Me may be in them, and I in them."

Given this, we can see that although God's love for each person has already been widely announced and revealed to the world through the gift of Christ Jesus as the redeemer and righteousness for all sinners, it is in the granting of the condition of "children of God," to those who believe in Christ Jesus as the Lord of their lives, that we see the purpose of salvation, justification, and love exalted even more abundantly. And, in a sense, exalted even in an inconceivable or unimaginable way according to the merely natural understanding or knowledge of human beings.

A deeper understanding of the gift of being a child of God reveals parts of God's precious love that no other aspect of God's action toward human beings can reveal. And this is because nothing, in terms of love, can be equated to God having given Himself in Christ Jesus for someone unworthy so that He could then offer an individual the condition of a child of the Lord and so that the person redeemed in Him may receive the name of Him by whom one was saved and constituted as His eternal heir.

Therefore:

*Ephesians 1: 3 **Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ,***
*4 **just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love,***
*5 **having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will,***
*6 **to the praise of the glory of His grace, by which He has made us accepted in the Beloved.***
*7 **In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace***
*8 **which He made to abound toward us in all wisdom and prudence,***
*9 **having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself,***
*10 **that in the dispensation of the fullness of the times He might gather together in one all things in Christ, both which are in heaven and which are on earth; even in Him.***
*11 **In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will,***

12 that we who first trusted in Christ should be to the praise of His glory.

13 In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise,

14 who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.

Here we see, then, that **the most sublime relationship that a human being can find in the entire universe, and which every human being needs so much, is the relationship with the Heavenly Father, with His Beloved Son Jesus Christ, and with the Holy Spirit, plus the condition of “being a child of God” to be able to experience fellowship with the Lord now and forever.**

Galatians 3: 26 For you are all sons of God through faith in Christ Jesus.

C3. What a Christian Essentially Is in Christ Jesus

In the previous chapter, we highlighted one of the most sublime characteristics of the love with which the Heavenly Father loved us, for it is crucial that a Christian always has this love and the appropriate understanding of its greatness before one's eyes so as not to despise or belittle such a high manifestation of God in one's favor.

Nevertheless, here, we would like to point out once again that this very high love, among its various purposes, contains a unique or special purpose. The love that the Heavenly Father has for those who receive the Lord Jesus Christ in their lives is not limited to the love of a good and righteous "Lord" for His servants or His collaborators, just as the love of the Heavenly Father is also not limited to the love between friends, although He might consider those who believe in Him as such.

The Heavenly Father's type of love for those saved in Christ is the love of a Father for His children.

Therefore, understanding more deeply what it means and what it implies to be a "child of God" also directly increases the perspective of understanding the greatness of God's love, for each of these points is closely linked to the other.

What does it mean, then, for an individual to become a "child of God"?

How can we reach a broader and more appropriate understanding of such a noble condition?

The more we know about the condition of "children of God," granted by heavenly love to those who receive Christ as Lord in their hearts, the more we can advance in understanding the extent of the Heavenly Father's love.

And one of the first aspects in which we would like to delve into the knowledge of the new condition of "being a child of God" is that it inevitably changes the condition of who a person "is."

"To be a child of God" is to enter into a new condition of existence. And this, so that from this new condition of who a person becomes, one also starts to live and walk in this newness of life.

Whoever receives Christ receives newness of life within oneself, the "new inner man," or the "made-alive spirit," and, therefore, is made a "new creature" because of what was granted to him or her. However, what we are seeking to highlight here is that all these aspects are directly related to the condition of being made a "child of God" that a person begins to have when one receives Christ in one's heart, for the Scriptures call someone who is a new creature in the Lord also as one who is born of God, as follows:

John 1: 12 ***But as many as received Him, to them He gave the right to become children of God, to those who believe in His name:***
13 ***who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.***

1 John 4: 7 ***Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God.***

The way in which a person can receive Christ and, through Him, the newness of life in the Spirit of the Lord is described more fully in the theme The New Creature in Christ Jesus. For this reason, we will not deal with this aspect in the current subject. However, what we would like to emphasize here once again is that the act of being saved and the act of being made a “child of God” are inseparable, and if one occurs, the other also occurs.

In Christ Jesus, a saved person also receives a new condition of who one is.

In Christ Jesus, a person receives the status of a “child of God Most High” and of being part of the family of those who are saved through faith in Christ Jesus.

Through faith in Christ Jesus, in addition to the great redemption from a life subject to sin, the condemning laws of Moses and the like, to death, and darkness, a person comes to have in the Lord the position of a “child of God” and to be able to live and walk in the new condition of “child” that one receives from the Lord.

*Galatians 3: 26 **For you are all sons of God through faith in Christ Jesus.***

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

Returning to the text of 1 John 12, we can see that the word *right* used in this verse refers to the word *authority* (Greek word *exousia*). That is, to all those who receive Christ, to those who believe in Him as the Son of God sent by the Heavenly Father, God grants the right, the authority, the legitimate condition, and the power to be able to be children of God, who already come to have this condition when they receive Christ as Lord of their lives.

So, there is a vast difference between a person receiving something that adds to the other things one already has or receiving something that changes who one is and gives an individual the right to live a new life condition that one did not previously have.

Therefore, the most significant changes in a person's life are not only in what one receives, but in what one becomes because of what one receives.

In Christ Jesus, a Christian is called to serve or worship God, to present oneself to God as an instrument of His righteousness, to pray on behalf of all people in the world, and to act as the salt of the Earth and the light of the world. However, none of this aims to overcome the primary condition of being a “child of God” to which God calls each person through salvation in Christ Jesus, for it is mainly associated with the aspect of “being children of God” that the Lord calls each Christian to walk according to the heavenly will in the present world, as the following text also teaches us:

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.**

And when the Lord Jesus declared the words of the first text below, did He not do so in reference to a person necessarily needing to be made as a “child of God” to be able to enter the kingdom of God, just like the Lord, at another time and according to the second text below, declared that anyone who is not born of the Spirit of God cannot see or enter the kingdom of God?

Matthew 18: 3 ... **and said, "Assuredly, I say to you, unless you are converted and become as little children, you will by no means enter the kingdom of heaven."**

John 3: 3 **Jesus answered and said to him, "Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God."**
 4 **Nicodemus said to Him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?"**
 5 **Jesus answered, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.**
 6 **That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.**
 7 **Do not marvel that I said to you, 'You must be born again.'"**

C4. Receiving for Being

Many changes may occur in a person's life depending on what one becomes or ceases to be. **And one of the aspects that undergo great change as a result of a person becoming “a child of God” is the change in one's condition to receive a series of specific gifts from God.**

On God's part, there are several gifts that are offered and given by Him to human beings regardless of what they are, have done, or do, for the Lord loves everyone and wants everyone to come to know the truth and to be saved with the salvation that there is in Christ Jesus. On the other hand, there are several gifts that are granted by God to people depending on their positioning regarding God's salvation and the condition of what they come “to be” by receiving some specific gifts from the Lord.

God, for example, sent His Only Begotten Son because He loved all people, even in the face of the fact that they distanced themselves from their relationship with the Creator and His instruction. The Lord offered salvation in Christ even though human beings were not seeking it. Or yet, God offered salvation in Christ to all because of His love for everyone.

Nevertheless, even though salvation is offered by God to all people and regardless of their will, there is a work of human beings to be done so that this salvation becomes an individual and personal experience, which is the work of faith in Christ Jesus and the recognition of Him as the Eternal Lord. (An aspect approached more widely in the subject of The Gospel of Salvation.)

Thus, **salvation and a set of several other gifts from the Lord are offered by Him to every human being. However, there is also a second set of gifts that God reserves only for those who receive the gifts that are offered to all and by which, those who receive them, begin to have a different condition of who they are before God and what the Lord grants them because of this new state,** as we can see exemplified once again in the texts below:

*John 1: 9 **That was the true Light which gives light to every man coming into the world.***

*10 **He was in the world, and the world was made through Him, and the world did not know Him.***

*11 **He came to His own, and His own did not receive Him.***

*12 **But as many as received Him, to them He gave the right to become children of God, to those who believe in His name:***

*13 **who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.***

*14 **And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.***

*Romans 10: 13 **For "whoever calls on the name of the LORD shall be saved."***

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

As we mentioned above, salvation is offered to everyone. The heavenly light, which is the Lord Jesus Christ, is offered by God to everyone for them to reach an understanding of truth, righteousness, and heavenly grace. If, however, a person does not receive what is offered to all by the Lord, one does not receive the gift of being constituted as a “saved individual” or a “child of God,” and, therefore, one also does not receive the condition of being seated in the heavenly places in Christ Jesus and does not even reach the state of knowing the part of the glory of God that the Lord reserves to manifest to those who have come to the condition of His children.

In the last texts cited above, we can notice that there is a succession of gifts from the Lord to people, but whose order also takes into account the positioning of each individual regarding the gifts previously offered and the condition that each person achieves through the gifts they receive in one's life.

In this way, we can see that **God offers salvation to all. But an individual receiving this salvation is what accredits him or her to become a “child of God,” whose condition, in turn, accredits a person to receive the other gifts that are pertinent to the new state of “being” of a person before the Lord,** according to the text that we present again below:

*Galatians 4: 6 **And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!"***

There are several gifts that God grants to all people, but there are others that God only grants to those who first accepted “to be made what they need to be in God and before God” to receive what God wants to give them.

As to offering salvation, God is no respecter of persons, or there is no partiality with God. On the contrary, He offers everyone the possibility of becoming a child of His through heavenly grace and faith in the Lord. However, just as there are people who receive God's gifts offered to all and others who resist and reject these gifts, there are also gifts of God that are only given to those who first receive those offered to all.

Salvation and the possibility for someone to become a child of God, through faith in Christ, are offered to everyone, but, for instance, the granting of the Holy Spirit to dwell in a person's heart is only given to those who first receive the Lord Jesus Christ Himself as Lord of their lives, according to the last text seen above and likewise the text below:

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

...
5 Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us.

Thus, the love of God that is expressed so sublimely and markedly in granting the condition of children of the Heavenly Father to those who have received what is offered to all is also manifested and extended even further through the outpouring of the Holy Spirit and so many other gifts for those who came to receive from the Lord the condition of being made “children of God.”

*John 1: 16 And of His fullness we have all received, and grace for grace.
 17 For the law was given through Moses, but grace and truth came through Jesus Christ.
 18 No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him.*

We emphasize here, then, that among the exclusive aspects for those who first receive the condition of children of God and, therefore, also receive the Spirit that is granted to them from the Heavenly Father and the Lord Jesus Christ, there is also the condition of being able to call God, through the Spirit of the Lord, as “ABBA,” their Heavenly Father, and their Eternal Father.

Many people may naturally call God as “ABBA,” the Heavenly Father, or the Father of their lives, but only those who are “children of God” can have the Spirit of Christ in their hearts so that the Spirit of Christ in them comes to cry out to God as the Heavenly Father in their lives.

*Galatians 4: 6 **And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!"***

Calling God the Father as Father only on the level of the soul and intellect is very different from calling the Heavenly Father one's Father through the Holy Spirit of God. A point that makes all the difference in walking in newness of life, for only those who are “children of God” are able to know the Spirit of the Father and Christ and be guided in everything by Him. That is, to receive the Spirit of the Lord and yet to be led by Him is a privilege granted by God exclusively to those who, in Christ Jesus, are first constituted as His children.

*John 14: 16 "And I will pray the Father, and He will give you another Helper, that He may abide with you forever,
 17 **the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you.**"*

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

Those who have the Holy Spirit dwelling in their hearts are also those who can truly call the Heavenly Father their Father, for whoever has the Spirit that Christ grants is the one who, indeed, is also a child of the Most High and Sovereign God.

Therefore, **the condition of being a child of God is not to have a mere title of a child, but it is a profound change in what a person is and what one can receive from the Lord because of one's new condition before God, for without the condition of a heavenly child, a person cannot receive the Spirit of the Lord to be instructed and be supported by the truth and the power of the Lord to live and walk in the will of God.**

Similarly, without the condition of "being a child of God," a person cannot worship or serve the Lord in "Spirit and Truth," for by not being a child, one does not receive the Spirit and the "love of the truth" to be able to worship or serve the Heavenly Father in Spirit and Truth. (A point addressed in the theme Walking in Truth.)

*John 4: 23 **"But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him.***
*24 **God is Spirit, and those who worship Him must worship in spirit and truth.***

Given the above, we understand, then, that **saying that God is looking for true worshipers or saying that God is looking for people who want to be "His children" and want to live and walk as "children of God" are inseparable aspects since the granting of the Holy Spirit and the Love of the Truth are gifts equally reserved by the Heavenly Father for those who accept the heavenly invitation to become saved and, as such, "His children in Christ Jesus."**

We also repeat here that God does not look for people who only want to be servants who worship or serve Him in Spirit and Truth. God looks for those who are His children and want to serve or worship Him because they know that they were born not only of blood and flesh but also born as new creatures by heavenly grace, through faith in God, or by the new birth given by God through His Eternal Spirit.

Trying still to summarize what was mentioned above, we see, from the Scriptures, that **the true worshipers who worship the Heavenly Father in Spirit and Truth are those who, through Christ, became "children of God" and received in their hearts the Spirit of the Only Begotten Son of God, who, in turn, enables the "children of God" to cry out to the Lord in Spirit and Truth by the name of ABBA or Heavenly Father, as well as enables them to also walk in Spirit and Truth.**

So, also at this point, we see that **when the Heavenly Father seeks those who worship Him in Spirit and Truth, He previously also provides the necessary condition for those who want to worship Him according to His will. And the Lord does so by granting them the condition of children, not servants, so that they may worship the Heavenly Father voluntarily and out of love.**

*Galatians 4: 7 **Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ.***

C5. The Holy Spirit is God's Provision for Making the Condition of “Children of God” Known to Christians

In the previous chapters, we mentioned several texts from the Scriptures that clearly show that whoever receives Christ by grace, through faith, also becomes a “child of God”. Some people, however, may have become something new in God but still not know what they have become.

Many people believe in the Lord Jesus Christ and receive Him by grace, through faith, to receive from the Lord the salvation of their souls, which, by itself, is immeasurably wonderful. However, many who seek the Lord for salvation and have already received it do not know or are not conscious that by receiving their salvation, they also or jointly received the condition of “being children of God” in Christ Jesus.

In other words, if a person has genuinely received Christ into one's heart, one has also received the condition of being a “child of God” even if one does not know or is not sufficiently aware of the new status granted by the Heavenly.

Given this, another highly significant aspect to be highlighted at this point is that even if a person does not yet know about one's heavenly condition as a child of God, the Heavenly Father makes a very special and unique provision so that each of His children may come to know one's new condition of “child of God.”

In other words, the Holy Spirit that the Heavenly Father grants to the heart of each person who becomes a “child of God” is also appointed by the Lord to bear witness and instruct each child of God about this new condition granted by the Father in Christ Jesus.

The Holy Spirit testifies to the spirit of every Christian that one is a “child of God,” as well as places in the heart of every Christian a cry as a child longing for one's Heavenly Father. The Holy Spirit personally testifies to each Christian that one is a “child of God,” and the Spirit of the Lord also directs each child to properly cry out to God in His position of Heavenly Father.

*Romans 8: 16 **The Spirit Himself bears witness with our spirit that we are children of God, ...***

*Galatians 4: 6 **And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!"***

*Romans 8: 15 **For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father."***

Therefore, **it may happen that at the beginning of one's Christian life, one does not yet know that one has also received the status of a heavenly child of the Lord. However, if one listens to the voice of the Holy Spirit that has**

come to dwell in one's heart, one will soon be taught by the Spirit of the Lord Himself about one's condition as a “child of God” and will be encouraged to turn more and more to God as one's Heavenly Father.

According to the words of the Lord Jesus Christ, we see that He declared that He would send the Holy Spirit into the hearts of His disciples to guide them into all truth and to instruct them about Himself, about His words, and about the words of the Heavenly Father, which, as we saw in the texts above, certainly also includes the essential teaching of the truth that every Christian is a child of God through divine grace and through one's faith in Christ Jesus.

Since God calls people to eternal salvation to also establish a relationship of Father to children and children to the Father, the Lord Himself wants “His children” to know that they “are children of God” and that they have come to have, through Christ, access to God as the only Spiritual and Heavenly Father of their lives.

Romans 9: 26 "And it shall come to pass in the place where it was said to them, ‘You are not My people,’ There they shall be called sons of the living God.”

Thus, when the Holy Spirit testifies to the “spirit of the Christian” that one is a “child of God,” this same Christian should be very attentive to what the Spirit of the Lord is witnessing and teaching to one's heart, never despising or belittling the instruction of the Spirit of the Lord in that for which He was appointed to dwell in the heart of every Christian.

Similarly, a Christian should never despise or belittle when the Spirit of the Lord reminds him or her of the words of the Lord Jesus Christ in which He warns all Christians never to call anyone other than the Heavenly Father as “our Father,” as follows:

Matthew 23: 9 "Do not call anyone on earth your father; for One is your Father, He who is in heaven."

By not paying due attention to the Holy Spirit, some Christians tend to forget of “Whom” they truly are children. And as a consequence, they are not aware that they are called to walk in the present world as “children of God” or “children of light,” and not as “children of the world or darkness.”

By not giving appropriate attention to the Holy Spirit, many, contrary to the instruction of Christ and the Heavenly Father, begin to call and adopt other people as their supposed “spiritual fathers,” who, however, will never be “true fathers and foundations” to those they claim to provide protection and spiritual coverage, leading them, instead, into error and deception.

Acts 20: 30 "Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves."

31 Therefore watch, and remember that for three years I did not cease to warn everyone night and day with tears."

Ephesians 4: 6 ... (there is) one God and Father of all, who is above all, and through all, and in you all.

Once the Holy Spirit is the One whom God appointed to Christians so that they may know the gifts that the Lord has for those who receive heavenly salvation, through eternal grace, it is also through the Holy Spirit that each Christian can know the exceedingly excellent and fundamental gift from God by which, in Christ Jesus, one became “an eternal child of the eternal Heavenly Father.”

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.

13 These things we also speak, not in words which man’s wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual.

C6. The Importance of Being and the Conviction or Certainty of Being

The importance for a Christian to know that one, in Christ, is “a child of God” is crucial, for one has received an entirely new condition regarding one's own existence. And, in turn, if a person does not know one's new condition of life, one will also not be able to effectively discern how to live and walk in this new condition.

Thus, it is vital that the new condition of life received by a Christian also becomes a reality known by him or her.

If a person receives a new life condition but does not know about this new condition or prefers not to delve deeper into the knowledge of this new state, one may become deprived of many new aspects available in one's new position.

In the example of the Lord Jesus Christ, when He lived in the flesh on Earth, we can see that He was deeply aware of both His condition as the “Son of Man” and His condition as the “Son of God.”

As the Son of Man, the Lord Jesus Christ had characteristics similar to all human beings, but He also had a different condition from birth that made Him distinct from all other human beings. The Lord Jesus Christ had been conceived by the Holy Spirit in the womb of the virgin Mary and was conceived by God without any trace or heredity of sin.

As the Son of Man, the Lord Jesus Christ had many similarities to other human beings, but because of how God designated Him to be in the flesh in the world, He was also different from them all. The Lord Jesus Christ could be tempted by sin, the world, or the devil, similar to other human beings, but He was not subject to sin and darkness like other people who were subject to bondage due to their sinful practices or the conditions that they inherited as descendants of Adam.

In this way, it was crucial for the Lord Jesus Christ to be aware of His differentiated condition as a human being, for He was placed by the Heavenly Father among people in the world to be the instrument of God's righteousness and redemption for all other human beings.

On the other hand, in His condition as the “Son of Man,” the Lord Jesus Christ was also the “Eternal Son of the living God” and had the Heavenly Father as His Only Eternal Father. And as the “Son of God,” the Lord Jesus Christ devoted His entire life and obedience to the Heavenly Father, including in the aspects related to His condition as the “Son of Man.”

The mystery of God revealed to the children of men, then, is that Jesus, the Son of Man, present in the flesh among all the other children of man, was also the Only Begotten and Eternal Son of God. And the fact that the Eternal Son of God took the form of a creature and came in the condition of the Son of Man is also what has always intrigued everyone. However, it is precisely in this last condition that we find the revelation of the sovereign work of the Heavenly Father and His Only Begotten Beloved Son in favor of the redemption of human beings.

Although being the Son of Man or having taken the form of the Son of Man, the Lord Jesus Christ always showed to His disciples that He was also or primarily the “Eternal Son of the living God” sent to the world as the Christ granted by the Heavenly Father for the redemption of the other children of man, as exemplified in the following texts:

Matthew 16: 13 When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, "**Who do men say that I, the Son of Man, am?**"

14 So they said, "Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets."

15 He said to them, "But who do you say that I am?"

16 **Simon Peter answered and said, "You are the Christ, the Son of the living God."**

17 Jesus answered and said to him, "**Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven.**"

John 20: 30 **And truly Jesus did many other signs in the presence of His disciples, which are not written in this book;**

31 **but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.**

Acts 8: 37 Then Philip said, "If you believe with all your heart, you may." And he answered and said, "**I believe that Jesus Christ is the Son of God.**"

John 1: 14 **And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.**

15 **John bore witness of Him and cried out, saying, "This was He of whom I said, 'He who comes after me is preferred before me, for He was before me.'"**

Many people saw the "Son of Man with the name Jesus," born through the virgin Mary, and to whom Joseph was willing to be the earthly father or the father by adoption, conditions that granted Christ a legally recognized human condition. However, many did not see, did not accept, or did not want to see that in that Son of Man, with the specific name Jesus that means "The Lord is Salvation," there was also the Eternal Son of the living God.

Many saw the baby Jesus, but many did not see that that boy was the Eternal Son of the living God. Others saw the Son of Man and the miracles He performed, and even believed that He had a special anointing from the Lord or was a type of prophet or teacher specially empowered by God. However, even so, many of them did not see that the Son of Man that was before them, called Jesus, was also the Eternal Son of the Eternal Love of God.

Still many others saw Jesus being crucified as if He were any man, vile, and loaded with accusations and condemnations, while others saw Him as an innocent man wronged. However, also in this case, many did not see that that man mutilated and nailed to the tree (or cross) was the Only Begotten Son of God, the Son of the Heavenly Father from eternity to eternity.

On the other hand, even at the time of the crucifixion, the Son of Man, with the name of Jesus Christ, did not lack some who testified that He was more than just another of the sons of man, but that He was God crucified in His Eternal Son who had taken the form of man so that He could call all the children of man who had strayed from the Eternal Creator to answer the Heavenly Father's calling for reconciliation and fellowship with Him, also exemplified in some more texts below:

Mark 15: 39 So when the centurion, who stood opposite Him, saw that He cried out like this and breathed His last, **he said, "Truly this Man was the Son of God!"**

Matthew 27: 54 So when the centurion and those with him, who were guarding Jesus, saw the earthquake and the things that had happened, they feared greatly, **saying, "Truly this was the Son of God!"**

John 19: 19 **Now Pilate wrote a title and put it on the cross. And the writing was: JESUS OF NAZARETH, THE KING OF THE JEWS.**
20 **Then many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Greek, and Latin.**
21 **Therefore the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'He said, "I am the King of the Jews.""**
22 **Pilate answered, "What I have written, I have written."**

Therefore, it is worth highlighting here again that God did not choose and give one from among the sons of men who supposedly would be specially anointed to save the world and bring the eternal heavenly light to it. God gave His own and Only Begotten Heavenly and Eternal Son to save the people who are so loved by the Heavenly Father and whom He so much wants good, also presented by some more texts below:

John 3: 16 **"For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life."**

Philippians 2: 5 **Let this mind be in you which was also in Christ Jesus,**
6 **who, being in the form of God, did not consider it robbery to be equal with God,**
7 **but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men.**
8 **And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.**

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.**

Many people see this whole matter that Jesus Christ was the “sinless Son of Man” and, at the same time, also the “Only Begotten Son of the living God” in a merely informative way or think that it is only symbolic. However, it represents a fundamental aspect that accredits all of God's work in Christ Jesus in favor of the redemption of humanity, for it is so fundamental that it was also around this point, and continues to be, that people most generated and continue to raise criticism, resistance, opposition, hatred, and accusations against the Lord Jesus Christ.

Many people were enraged by the good works that Christ did, as this freed many individuals from the domination and shady profits that some had over others. However, **what the opponents of the Lord Jesus Christ most considered a motive for becoming enraged was the Lord Jesus' declaration regarding “who” He claimed to “be” in announcing that He was simultaneously the Son of Man and the Only Begotten Son of God.**

It was in consequence of His explicit and firm positioning regarding who He was that many people and the powers of darkness raised plenty of temptations, accusations, mockery, and persecution against the Lord Jesus Christ, intensified even further in the final moments of the process of His crucifixion and death on Mount Calvary.

Although many were enraged by the good that Christ manifested to people in the places where the Lord went, anyone who attentively observes the Scriptures will be able to clearly see how much the devil and people contrary to Christ sought to combat, exactly or precisely, the condition of Christ's eternal identity or who Christ “was” in His joint condition as the Son of Man and the Eternal Son of God Most High.

Looking, then, carefully at the following texts, we can clearly see the central point of the temptations and accusations that were raised against Christ throughout His life and ministry while He was in the flesh in the world:

Matthew 4: 3 **Now when the tempter came to Him, he said, "If You are the Son of God, command that these stones become bread."**

Matthew 4: 6 ... and said to Him, "**If You are the Son of God**, throw Yourself down. For it is written: ‘He shall give His angels charge over you,’ and, ‘In their hands they shall bear you up, Lest you dash your foot against a stone.’”

Matthew 26: 63 **But Jesus kept silent. And the high priest answered and said to Him, "I put You under oath by the living God: Tell us if You are the Christ, the Son of God!"**

*Matthew 27: 43 "He trusted in God; let Him deliver Him now if He will have Him; **for He said, 'I am the Son of God.'**"*

*John 10: 36 "... do you say of Him whom the Father sanctified and sent into the world, 'You are blaspheming,' **because I said, 'I am the Son of God'?**"*

*John 19: 7 The Jews answered him, "We have a law, and according to our law **He ought to die, because He made Himself the Son of God.**"*

*Luke 23: 35 And the people stood looking on. But even the rulers with them sneered, saying, "**He saved others; let Him save Himself if He is the Christ, the chosen of God.**"*

*Luke 23: 37 ... and saying, "**If You are the King of the Jews, save Yourself.**"*

*Luke 23: 39 Then one of the criminals who were hanged blasphemed Him, saying, "**If You are the Christ, save Yourself and us.**"*

Therefore, **an enormous part of the principal and fiercest temptations directed against Christ were those that sought to reach Christ exactly in the conviction of who He essentially was or in His assurance of the attributes of His "being" regarding His heavenly origin or of "Whom" He was the Eternal Son in addition to or even before being the Son of Man.**

The Lord Jesus Christ was on Earth legitimately as the Son of Man, even registered as a son by Joseph's adoption. However, the Lord Jesus Christ was also on Earth as the legitimate Son of God, the Eternal Only Begotten Son of God.

The coming of the Lord in the flesh into the world was for the purpose of the Eternal Son of the Heavenly Father to become the Christ among the other children of man, the One Sent and Anointed of God to provide the redemption of human beings from the darkness, sin, the world, the devil, and the condemning Law of Moses or the like. A work that the Lord Jesus fully completed.

Thus, **although the Lord Jesus Christ manifested Himself through the condition of the Son of Man, the Lord never allowed His primary, preceding, or eternal state of the "Son of God" to remain in the second place.**

The fact that the Lord Jesus Christ remained faithful as the Son of God is what allowed Him to be faithful to God as the Son of Man.

The fact that the Lord Jesus Christ remained faithful as the Son of God is what allowed Him to be faithful to God so that all His work as the Christ, the Son of Man

born of God, or the Anointed of God sent into the world culminated perfectly in the full provision of remission of the children of men from their sins and the body of sin.

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

John 12: 49 **"For I have not spoken on My own authority; but the Father who sent Me gave Me a command, what I should say and what I should speak.**

50 And I know that His command is everlasting life. Therefore, whatever I speak, just as the Father has told Me, so I speak."

John 5: 19 **Then Jesus answered and said to them, "Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner."**

The Lord Jesus Christ, even in His childhood, already declared that His condition as the Son of God was sovereign and preceding His state as the Son of Man.

The Lord never let His condition as the Son of Man prevail over His position as the Son of God. Even when the Lord Jesus Christ was tired and hungry as the Son of Man, He placed the status of the Son of God above His position as the Son of Man and obeyed the instruction that the Heavenly Father assigned Him to do.

The Lord Jesus Christ always kept the "Son of Man" submissive to the "Son of God," who, in turn, was always submissive to the Heavenly Father.

John 4: 34 **Jesus said to them, "My food is to do the will of Him who sent Me, and to finish His work."**

In this way, the enemies of the Lord Jesus aimed their fiercest opposition and strength at the central conditions of who He most widely revealed "to be," for if Christ's enemies managed to remove Him from the condition of being primarily Son of God or managed to get the attention of Christ primarily to the matters of the Son of Man, they could also have Him under their control or under the conditions of the natural man.

Nevertheless, even in the face of His condition as the Son of Man being treated with the most violent brutalities throughout the process of condemnation and crucifixion as the Christ, or even in the face of His condition as the Son of Man being taken from Him by condemnation and death, the Lord Jesus Christ, in terms of His status as Son of God, remained unwaveringly faithful to His Heavenly Father until the end.

Mark 14: 36 **And He said, "Abba, Father, all things are possible for You. Take this cup away from Me; nevertheless, not what I will, but what You will."**

Luke 22: 42 ... **saying, "Father, if it is Your will, take this cup away from Me; nevertheless not My will, but Yours, be done."**

John 13: 1 **Now before the feast of the Passover, when Jesus knew that His hour had come that He should depart from this world to the Father, having loved His own who were in the world, He loved them to the end.**

The enemies of the Lord Jesus Christ tried to confuse Him in His certainty of being the Only Begotten Son of God. They threatened Him because of His status as the Son of God. They opposed Him because He told them the truth that He was the Eternal Son of God and that, as the Son of God, He did the will of the Heavenly Father also in His condition as the Son of Man.

And if the Lord Jesus were just an expressive Son of Man and possessed some exceptional capabilities or greater than the other sons of man, many would even want to idolize Him in this condition. However, because Christ Jesus is also and primarily the Son of God, the One to Whom the entire universe is due, those who opposed the light of God and the sovereignty of God also angrily opposed the Lord Jesus precisely because of His condition as the Son of God, according also to the narrative of the parable that Christ exposed in the following text:

Matthew 21: 33 **"Hear another parable: There was a certain landowner who planted a vineyard and set a hedge around it, dug a winepress in it and built a tower. And he leased it to vinedressers and went into a far country.**

34 Now when vintage-time drew near, he sent his servants to the vinedressers, that they might receive its fruit.

35 And the vinedressers took his servants, beat one, killed one, and stoned another.

36 Again he sent other servants, more than the first, and they did likewise to them.

37 Then last of all he sent his son to them, saying, 'They will respect my son.'

38 But when the vinedressers saw the son, they said among themselves, 'This is the heir. Come, let us kill him and seize his inheritance.'

39 So they took him and cast him out of the vineyard and killed him."

Therefore, **similar to the Lord Jesus Christ, we understand that it is essential that Christians also know who or what they essentially are in the Lord and grow in the certainty of what they are in the Lord.**

The Lord Jesus Christ, the Son of the living God, became the Son of Man so that all the children of man could have a way of also becoming “children of God,” for it is only from the condition of a “child of man” also being made a “child of God” that a person in the present world can receive the condition of walking in newness of life.

The Only Begotten Son of the living God was born as the Son of Man and gave Himself to death on the cross so that those who believe in Him and receive Him may be born not only of flesh and blood but of the Spirit of God also to receive the condition of children of God so that, in likeness to the Lord Jesus Christ, they may also live and walk according to the good, perfect, and acceptable will of God or the heavenly kingdom.

*John 3: 5 Jesus answered, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.
6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.
7 Do not marvel that I said to you, 'You must be born again.'"*

*John 1: 12 But as many as received Him, to them He gave the right to become children of God, to those who believe in His name:
13 who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*

As we have already mentioned, a “child of man” having the privilege of being able to reach the condition of a “child of God,” through faith in Christ Jesus and the new birth as a new creature in Christ, generated by the Spirit of the Lord, does not refer to the mere granting of a title. On the contrary, this privilege refers to a new condition of who a person starts to “be,” as well as what is available to him or her to live and walk in the new condition granted by God.

All other aspects of God's calling for a Christian to live and walk in newness of life result from an individual first receiving the status of a “child of God” from the Lord.

While a person has not yet received Christ into one's life, one is still only in the condition of a “child of man” or “created by God in the likeness of Adam”. However, when an individual believes in the Lord Jesus Christ and receives Him as Lord, one also receives the condition of a “heavenly child of God,” in which or because of which the Christian receives all other aspects that are pertinent and necessary for life as a new creature in Christ.

From the moment that, through the grace of God and faith in Christ Jesus, an individual comes to be constituted as a “child of God,” one's life can be lived under other conditions, instructions, provisions, and perspectives because of the new condition of one's identity as an individual, of what this individual has come to “be,” or what is added to him or her so that one is no longer limited to a mere condition of a child of man.

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

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

If we look at the points we are addressing in this chapter also from the perspective of the family referenced in the last text, we can see that one of the main aspects resulting from an individual becoming part of the family of God is not only the condition of becoming part of this family, but it is the change of the individual condition that occurs to a person when one becomes part of the heavenly family.

In other words, **for a person to be part of the family of God, one first needs to be made a “child” of the Father of this family. And being made a child is the central life change for an individual, having the “being part of the family” as a consequence of first becoming a child of the Lord.**

In cases of natural adoption, for example, the adopted child becomes part of the family that adopted him or her by having first received him or her as a son or daughter. And once received as a child, one is a child and fully family because one was received as a son or daughter. However, as long as the adopted child does not see oneself as a child of the family by which one has been received, one will also have difficulty feeling part of the family even if one is, in fact, already part of it. Similarly, adopting parents also need to see the full status of a child of the new child they adopted.

Returning to the matter of being a “child of God,” when a person receives Christ, one becomes a “child of the Heavenly Father” because God makes one alive in the Spirit and receives one in this quickening by adoption as a “child of God.” However, in this situation, it can also happen that the person is so attentive to the fact that one has become part of a collective called “God’s family” that one is not aware of the fact that one’s adoption only occurred because one “individually came to be a child of God.” And yet, that, above all, one is called to relate first to the Heavenly Father, the Son Jesus Christ, and the Holy Spirit.

Thus, although a person, by receiving Christ, becomes part of the body of Christ, the family of God, the holy nation, or the chosen generation, the most substantial change occurs first in oneself, through which one personally receives a new condition regarding God and, consequently, also regarding the world around him or her.

1 John 3: 1 **Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know Him.**

A family is only established if there are individuals who can compose it. The family cannot form itself, for if the individuals that make it up do not exist, a family only exists conceptually and not in fact. It is the individuals or individual participants who make up a family, which is also fully applicable to the family of God.

Therefore, **from the most diverse angles we look at God's calling for a Christian to live and walk in newness of life, in each of them each Christian is called to realize that in Christ one is first and individually a “child of God,” and that, as such, one is also called to express oneself in the present world through the condition of also “being,” at the same time, a “son of man.”**

A Christian, as a “son of man,” for example, may become a natural father of the natural children that God allows him to have. However, even as a natural father, he continues to be primarily a “child of God” before the Lord, and it is up to him, in this last condition, to receive instructions from God to exercise his role as man and natural father.

A Christian woman, in her condition as “daughter of man,” may become, for example, a natural mother of her natural children. However, even though she is a mother, she is primarily a “child of God” before the Lord, and it is up to her, in this last condition, to be in the Lord to be instructed in everything by Him for her role as a woman and natural mother.

Christians, as “children of man,” may have a diversity of distinct professions, but all should be aware that, first and essentially, they are “children of God,” and as such, they are called to be instructed in the will of the Heavenly Father in their most varied activities.

In this way, **the condition of being a “child of God” should always precede the condition of a “child of man” in the life of any Christian. And the condition of a “child of man” of a Christian, just like the Lord Jesus Christ did, should always be kept submissive to the status of a “child of God,” which, in turn, allows an individual to be submissive to the Eternal Father.**

The Christian is called to put on the new man or inner man that is given to him or her by God, which, in other words, is also expressed by the calling to put on one's condition as “child of God” so that one can stand firm in the way or the will of God also in one's condition as “child of man” while one is still living on Earth.

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.**

Ephesians 4: 24 **... and that you put on the new man which was created according to God, in true righteousness and holiness.**

Furthermore, in this chapter, we would also like to highlight that **a Christian is not called to respond to the provocation of others to prove one's condition as a “child of God,” just as Christ did not respond to those who provoked Him to prove His eternal condition as “the Only Begotten Son of the Heavenly Father,” maintaining, instead, the focus on living and walking according to the instruction or will of God.**

In other words, **an individual does not demonstrate that one is a “child of God” when one does what other people want him or her to do to prove one’s status in the Lord or to please them in their most varied desires, but one demonstrates that one is a “child of God” when one obeys and does what one’s Heavenly Father wants him or her to do.**

The Lord Jesus Christ, as “Son of Man,” demonstrated His status as “Son of God” by faithfully following and obeying everything that the Heavenly Father instructed Him to follow, including everything pertinent to His position as the “Son of Man.”

Finally, in this chapter, we would like to highlight that **it is crucial that every Christian knows one’s condition as a child of man redeemed by Christ Jesus, no more being, therefore, indebted to sin, the body of sin, the Law of Moses and the like, the darkness, the flesh, and to death. However, we understand that it is equally essential that a Christian knows that it is in the condition of having been made a “child of God,” and being able to live and walk as a “child of God” even in the present world, that one is placed in the position and condition of being able to be provided by the Lord, in everything, to live and walk in the newness of life to which one is called by God.**

The condition of being a “child of man” grants a person the possibility of living and being active in various ways on Earth. However, when a person knows one’s condition of being a “child of God” and submits one’s state of a “child of man” to one’s condition of being a “child of God” obedient to the Heavenly Father, this person begins to act on Earth no longer according to the flesh, but according to the Spirit of the Lord who leads him or her to live and walk according to the good, perfect, and acceptable will of God.

Just as Christ Jesus was victorious as the “Son of Man” in the present world because He never abstained from His primary condition of also being, at the same time, the “Son of God,” and because of this last condition He abided in everything in the will of God, so also a Christian is called to be a winner in God’s will as a “child of man” because, in the present world, one is primarily a “child of God.” That is why it is so vital for a Christian also to have the certainty of faith of who one “has come to be” in Christ Jesus and before the Heavenly Father.

Considering that it is through the condition of being a “child of God” that a Christian, in the Lord, can overcome one’s weaknesses as a “child of man” and that it is in the condition of a “child of God” that a person is guided by the Spirit of the Lord, it also becomes essential for a Christian to have a deep awareness of one’s new condition as a child that was granted to him or her when one received Christ Jesus as the Lord of one’s life.

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

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

*16 **The Spirit Himself bears witness with our spirit that we are children of God.***

*1 John 3: 9 **Whoever has been born of God does not sin, for His seed remains in him; and he cannot sin, because he has been born of God.***

*1 John 4: 7 **Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God.***

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

*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.***

*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.***

C7. Guarantees and Marks of Being a “Child of God”

Human beings, for the most part, value knowing the paternity from which they descend and long for confirmation of this paternity through concrete evidence. And if the knowledge of the paternity that has temporal application can be so significant, how much greater should not be the desire to know the paternity of the condition of a child that is for all eternity?

Many aspects of natural or civil life revolve around confirming earthly paternity, such as birth registration to confirm citizenship, identification documents for various activities, and testimonial evidence. Furthermore, currently, proof of paternity may still be verified through DNA matches for multiple purposes.

Nevertheless, how can the genuine condition of a “child of God” be verified?

As for ascertaining the condition of natural filiation, there are currently several ways in the world by which it may be checked. However, regarding the condition of a spiritual child, how can a person investigate this same aspect in question?

And to show us more specifically that a person's status as a child regarding the Heavenly Father can be ascertained, the Scriptures show us that this investigation can be checked by a set of aspects that occur in a person's heart, as well as in one's behaviors that one starts to adopt in one's life, as exemplified once again below by the following texts previously cited:

*John 3: 5 **Jesus answered, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.***
*6 **That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.***
*7 **Do not marvel that I said to you, 'You must be born again.'***
*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 8: 14 **For as many as are led by the Spirit of God, these are sons of God.***

The condition of being made a child of God does not necessarily produce a change in the physical body, in the external man, for it, first of all, is the granting of a birth in the spiritual. However, although the condition of being a child of God is primarily a spiritual condition, it subsequently also results in a series of tangible or practical implications in how a person's life is guided, for **“whoever is guided in one's life by the Spirit of God is a child of God.”**

Therefore, regarding the aspect of ascertaining a person's status as a child of the Heavenly Father, what is stated in the last text above can be observed from multiple angles to extract various aspects of the same truth declared in it, as follows:

⇒ 1st) The children of God are given the privilege of being able to be guided personally and continuously by the Spirit of God;

- ⇒ 2nd) If an individual is guided by the Holy Spirit, one can be assured that one is a “child of God” born of the Spirit;
- ⇒ 3rd) If, however, an individual is not guided by the Spirit of God in the most diverse aspects of one's life, even if one calls oneself a Christian, this points to a very critical situation and may even indicate that this individual has not yet gone through the new spiritual birth to which the Lord Jesus referred in His words or teachings.

And in addition to the Heavenly Father granting His Spirit to His spiritual children so that they may be guided by Him, God even grants the Holy Spirit so that He may teach and testify even more objectively or directly to the children of God about their condition as children of the heavenly kingdom, further establishing God, yet, the Holy Spirit in the hearts of His children also as a guarantee or pledge of this condition granted to them through His grace.

Thus, the living and active presence of the person of the Holy Spirit in the life of a Christian is one of the most striking or evident characteristics of God's paternity over them or the condition of Christians as “children of the Eternal Heavenly Father,” as follows:

1 John 4: 13 **By this we know that we abide in Him, and He in us, because He has given us of His Spirit.**

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

...

13 **In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise,**

14 **who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.**

Romans 8: 16 **The Spirit Himself bears witness with our spirit that we are children of God, ...**

So, once a Christian has the Holy Spirit granted by God to one's heart, all aspects of the Lord Jesus Christ's action through the Holy Spirit in this Christian's life also demonstrate one's condition as a “child of the Heavenly Father,” as do the characteristics described in the Scriptures about those who are born of God, as we also exemplify once again with the following texts:

John 16: 13 **“However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority,**

but whatever He hears He will speak; and He will tell you things to come."

1 John 2: 29 If you know that He is righteous, you know that everyone who practices righteousness is born of Him.

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), ...

One of the main characteristics of those who came to be constituted by the Lord as children of God is that they begin to have a deep desire for God's truth, righteousness, and love. On the other hand, the absence of the desire and the practice of these aspects is a sign that a person is still abstaining from the condition of a spiritual child before the Heavenly Father, also exemplified below:

1 John 3: 10 In this the children of God and the children of the devil are manifest: Whoever does not practice righteousness is not of God, nor is he who does not love his brother.

3 John 1: 11 Beloved, do not imitate what is evil, but what is good. He who does good is of God, but he who does evil has not seen God.

Christ is the truth, heavenly righteousness, and the foundation of love for every individual who is a child of God. However, if a person is still dissociated from the truth, the righteousness that is in Christ, or the love that is in God, one does not have the characteristics of a child of the Heavenly Father.

A person who believes in the salvation offered by God in Christ Jesus as being granted by the grace of God and not by the works of the law, and also receives this salvation in one's life, has the mark of the desire to live and walk in the practice of the truth, heavenly righteousness, and love provided by God in Christ, which is also expressed in the Scriptures by the actions of a Christian as to approaching the light of Christ offered by the Heavenly Father to the world.

Now, a person who avoids the light of the Lord, embarking on a life inclined towards paganism or that seeks to practice the works of the law like that of Moses or similar to this, is not in the practice of truth, heavenly righteousness, and the love of God, but in the practice of what is unrighteous in the face of what Christ has already done by the work on the cross of Calvary. And in doing so, one places oneself in a position contrary to the truth and the love of God demonstrated in Christ Jesus, revealing, instead, one's lack of desire for God's light, truth, righteousness, and love, which, in turn, can be a

strong indication that one has not yet received the new birth offered by the Lord through His grace.

John 3: 19 **"And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil.**
20 **For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed.**
21 **But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God."**

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

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

Romans 14: 17 **...for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.**

A child of God is a child of the Heavenly Father because one is born of God and, therefore, has as a characteristic, in one's condition as a heavenly child, the traits of a child of God placed in him or her by the Lord since one's new birth, which are virtues that act in a living way in the hearts of those who are born of the Lord.

1 Peter 1: 22 **Since you have purified your souls in obeying the truth through the Spirit in sincere love of the brethren, love one another fervently with a pure heart,**
23 **having been born again, not of corruptible seed but incorruptible, through the word of God which lives and abides forever, ...**

1 John 2: 27 **But the anointing which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him.**

A child of God is not called to behave differently from people who have not yet received Christ Jesus to try, through one's actions, to achieve the status of a child of the Heavenly Father. A child of God is called to behave as such because one is already a child of God and because the presence of God and the word of truth and heavenly righteousness already dwell within him or her.

In this way, **when the Scriptures exhort Christians to walk as children of light, they do so not for a Christian to become a child of God by walking in newness of life, but so that this Christian is aware of who one already is and of what has already been granted to him or her from the Lord for one's condition as a child of God.**

Every Christian is called to be attentive or awake so that what one already is in the Lord also cooperates to help him or her to live and walk according to one's condition as a child of the Heavenly Father.

As we mentioned previously, the person who has received the condition of a child of God receives the Holy Spirit and God's direction through His Spirit. And from what we have already seen about how the Holy Spirit operates, we can clearly know that the Spirit of the Lord will not lead a person to sin. On the contrary, the Holy Spirit guides God's children to live in grace and righteousness according to God's truth, which also allows a Christian to have clear parameters to discern when it is the Spirit of the Lord guiding one's life or when it is some other proposition that does not come from God.

In the Lord, there is much for a child of God to learn about one's condition as a child. However, the one who loves God is also willing to know the Lord and the heavenly kingdom in which one became a child and of which one became heir in Christ Jesus. Aspects that the themes of The Gospel of the Righteousness of God, Walking in Truth, and Walking in Love already cover extensively, but which are even more highlighted here in the sense that the “normal” for a child of God, born of the Spirit of the Lord, is to have a great desire for each of these aspects.

Finally, in this chapter, we would also like to reiterate what was also reiterated in the theme The Great Mercy of the Heavenly Father, which reminds us that the texts mentioned in this chapter and in previous ones about who is born of God do not state that a “child of God” will never sin again, but that a “child of God,” because one became united to the Lord, is no longer surrendered or subject to sin and no longer lives in continuous practice or routine of a sinful life.

In His attribute as Heavenly Father, God is overflowing with mercy and has made provision to help and forgive “His heavenly children” while they still live and walk in the weakness of “children of man,” and even if they sometimes stumble in the world. However, this is very different from asserting, as some would like to do, that a “child of God,” because of God's grace and mercy towards one's life, can return to a life of subjection to sin, the Law of Moses or similar to it without putting oneself at risk of severe damage to one's life or soul, as this posture simply does not match the new condition by which a true “child of God” was conceived and in which one is called to live and walk from of a new inner condition.

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

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

*1 John 1: 5 **This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all.***

*6 **If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth.***

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

A person who lives in the so-called present age, but is a “child of God,” may find oneself stumbling in some situations. However, a “child of God” does not conform to the practice of sins, nor is one given over to a life of sin. Instead, one intensifies one's fellowship with the Holy Spirit to be guided by the Lord Jesus and the Heavenly Father into all truth and heavenly righteousness to overcome the world and the darkness that manifests itself in the present age.

It is the Heavenly Father Himself who places in the hearts of His children the seed that longs to do good and that hates the practice of evil. Therefore, a child of God has within one's heart, through the Spirit of God, both the desire for good and the wisdom and strength to discern and resist evil.

Jeremiah 32: 40 "And I will make an everlasting covenant with them, that I will not turn away from doing them good; but I will put My fear in their hearts so that they will not depart from Me."

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.

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

27 Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God.

To have the mark or seed of being a “child of God” does not mean, then, that a “child of man” who received Christ Jesus as Lord became a naturally strong and powerful individual, but that one has come to have a yearning

for God's will and, as a “child of God,” one has come to have the condition of, in the Lord, being strengthened and established to live and walk as a “child of the eternal God.”

The characteristics of the condition of a heavenly child are not external actions that can be generated by the children's own efforts. On the contrary, they are characteristics generated by God in those who are His children and who remain in fellowship with the Lord. These characteristics are gifts from God to the “children of God,” and they are not “native” to them as “children of man.”

Just as a healthy newborn child longs for food, air, and life, so a “child of God” has, in one's condition as a new creature, a longing for the aspects pertinent to it. The desire for life in God and with God is part of the existence of the very “being” of a child of God or is “native” to it as a “child of the Heavenly Father.”

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."

And, in turn, similar to the other heavenly gifts that God grants to people, the “native” characteristics of a “child of God” that are given by the Lord should be cultivated and not neglected so that they do not become suffocated and extinct in him or her.

Therefore, the practice of cultivating the characteristics of the condition of a child of God or in God is accomplished through spiritual fellowship with the Lord Jesus Christ and through Him with the Heavenly Father. An aspect approached more extensively in the theme The Core Principle of Life for a Christian and The Gospel of the Glory of God and the Glory of Christ, and of which we also recall the following two texts:

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.

13 These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual.

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.

John 15: 1 "I am the true vine, and My Father is the vinedresser.

2 Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit.

3 You are already clean because of the word which I have spoken to you.

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

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

C8. Acting according to What Someone “Is” or Doing to Try to Be

Although we have already commented on the aspect related to the title of this new chapter in the previous chapters, we would like to emphasize further the continuous challenge that is presented to human beings concerning knowing who they are and what they “are called by God to do from what they are,” for people are repeatedly exposed to propositions that suggest precisely the opposite and in which it is basically taught that a human being “has to do to become.”

Nevertheless, when this challenge or conflict is seen from the perspective of the condition of a Christian being a child of God, we can notice that even the status of a son or a daughter, for the most part, is granted to people also in their natural condition from the moment of birth and not by the achievements that someone previously made. This is why, regarding the condition of a child before God, it is so necessary for a Christian to always have in mind or one's heart the texts that we repeat below:

Galatians 4: 7 **Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ.**

John 8: 35 **"And a slave does not abide in the house forever, but a son abides forever."**

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

In the case of granting the condition for a person to be constituted as a “child of God,” this aspect does not occur because of the merit of the person or because of works that one performed, for considering that salvation in Christ Jesus and the granting of the condition of heavenly children go hand in hand, it is by heavenly grace and the acceptance of this grace, through faith, that a person achieves the immeasurably valuable condition of a “child of the Eternal God.”

First, a person is invited by God to receive salvation, the condition of being a Christian, or the condition of being a child of God so that later, already being saved, a Christian, or a child of God, one can also voluntarily live and walk in the condition received from the Lord through heavenly grace.

God does not call any individual to live and walk as a “child of His” without first offering this individual the possibility and condition of becoming first a child of the Eternal Heavenly Father.

As we have seen previously, every “child of God” is called to live and walk as such even in one's condition as a “child of man”. However, if the condition for receiving the heavenly status of a child were a result of works, the proposition of salvation and life offered by God through His Gospel would simply be a variation of the weak and useless

proposition of life contained in the First or Old Covenant, the covenant which was associated with the Law of Moses and, consequently, with any other similar to it.

The challenge or conflict of wanting to “be by what one does,” rather than “to do because what an individual has been first made in the Lord,” throws people into the old and resistant conflict between life by the grace of God or life based on works established in laws that try to define in advance the rules for a person to be saved by them, but by which no one can achieve salvation and, therefore, the condition of a child in the Lord.

The attempt to become what a person wants to be through works is called in the Scriptures the attempt to establish “self-righteousness” or “the righteousness of men.” Or yet, life under the law made up of rules and commandments to be fulfilled externally, as if these could make the person become what one wants to be.

Therefore, **also concerning the matter of the condition of becoming a “child of God,” there is a vast difference between a person doing works for what one “is” or doing works to “try to become” what one aspires to be because of the works one does.**

In the choice of life for works to become, a person seeks to carry out a series of actions so that, based on one's merits, one has the right to be what one desires. In this case, the foundation of a person's righteousness, ultimately, is the very person and one's works, a reason why this is also so weak and useless.

Thus, **for a person to be able to understand the condition of being a child of God or according to the heavenly kingdom, one needs first to realize that in this matter, there is a new, unique, and peculiar way for a person to come to God.**

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.

Hebrews 7: 18 For on the one hand there is an annulling of the former commandment because of its weakness and unprofitableness, 19 for the law made nothing perfect; on the other hand, there is the bringing in of a better hope, through which we draw near to God.

As we covered more extensively in the themes about The Gospel of God, there are in the world basically two types of righteousness by which people seek to present themselves to God, where one is that which is through faith in Christ and the other that which is through works in which people aim to justify themselves, also called self-righteousness or the righteousness that comes from the law. However, although people can choose one or the other, it is only through the righteousness that is according to faith in Christ Jesus, and not through the works of human beings, that a person can receive the spiritual condition of being constituted as a “child of God.”

In the concept of righteousness that comes from the law, that is, self-righteousness, the person “has to deserve it.” It is based on the concept of meritocracy. The problem in this situation, however, is that no human being, in one's fleshly or natural condition, has managed and will ever be able to properly comply with the commandments of the laws to which they claim to submit or adopt as their parameters of conduct.

In the righteousness that comes from the law, the person has to love, by oneself, first of all, God and one's neighbors to then be loved. In the righteousness that comes from the law, the person must first be perfect to be worthy and accepted.

Nevertheless, in God's righteousness, where the Lord's offer for someone to be made a child of God is presented by the Lord through His grace, the process is the opposite.

Thus, **a child of God:**

- ⇒ 1) **Is called to walk in the light because one was first made a child of the light by the grace and goodness of God;**
- ⇒ 2) **Loves because one was first loved and had God's love poured into one's heart;**
- ⇒ 3) **Practices righteousness because one was first made righteousness in Christ;**
- ⇒ 4) **Walks in newness of life because one first received new life in one's heart from God;**
- ⇒ 5) **Walks in holiness because one has been sanctified by God and is instructed and strengthened by the Lord to grow in one's sanctification;**
- ⇒ 6) **Walks in a manner acceptable and worthy of the Lord because one was made worthy in Christ because of the work of the Lord on the cross of Calvary, and thus was made the fragrance of Christ;**
- ⇒ 7) **Walks in the truth because one was first generated by the word of truth, and because Christ sanctifies him or her in the truth;**
- ⇒ 8) **Does good works because one was born from Him who is good, and because the seed by which one was begotten grants, in the Lord, the possibility and power to walk in what is good and to practice it even while still in the present world.**

In men's self-righteousness, which comes from the law, the action is in the effort of the flesh for the individual to one day come to “be,” while in God's righteousness, the children of God already “are” and find in the Lord what they need for life and godliness according to the will of the Heavenly Father.

*2 Peter 1: 1 **Simon Peter, a bondservant and apostle of Jesus Christ, To those who have obtained like precious faith with us by the righteousness of our God and Savior Jesus Christ:***
*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, ...***

Therefore, every child of God is called to grow in knowledge and understanding of what is already given to him or her so that one knows what one already is and what one already has. One, however, does not need “to do to have the seed of the characteristics of a child of God,” for this is already given to him or her by the Heavenly Father from the new birth granted to those who receive Christ Jesus as Lord in their hearts.

A child of God needs to grow in the understanding and practice of what one already is in Christ and the Father, and to learn to make appropriate use of what has been given to him or her to increasingly know more about what one has received, as well as to increasingly be strengthened in what is given to him or her by the Lord because of being a child of the Heavenly Father.

C9. The Condition of Children of God Grants Breaking with the Demand of Subjection to the Condemning Law

How different life through self-righteousness that seeks to be based on human efforts is from the life that is lived through the righteousness of God that is granted through heavenly grace and faith in Christ Jesus. And this is because when a person subjects oneself to the thought that one will be able to achieve redemption, justification, and acceptance of God through one's own works, one ends up running into bondage under this thought, as well as becoming subject to the laws and parameters that one adopts as a reference of what for him or her are good works.

And, in turn, this bondage is terrible, for the person ends up being trapped in a concept of life in which one can never achieve success before God. When a person becomes subject to the thought that it is by works that someone is justified, one becomes subject to a pattern that will never reach a definitive or eternal solution for one's life and in which there will always be unfinished deeds or more works to be done. This is a path that never reaches the desired destination, for every new day, the person needs to restart the task of following all the rules and the so-called good works of the law that one advocates following, and still without being able to fail in a single one of them under the risk of nullifying all efforts previously made.

The path of self-righteousness is a subtle and very deceptive path because, many times, it even ends up being pleasurable to the soul of those who practice it since it nourishes pride, the thought of autonomy, the thought of independence, and the dark thought that a person, by one's actions, can subject God so that the Lord may become one's servant.

In other words, if the path of self-righteousness could justify a person, God would be obliged to bless the one who achieved justification. In this hypothesis, God's gifts would no longer be given through love and grace but through people's merit. Following yet this hypothesis, human beings would be able to reduce God to a slave or servant of human beings. They would be able to make the Creator subject to the creature, as covered more extensively in the theme The Gospel of God's Righteousness.

Without the guidance of the Holy Spirit, the soul often likes to entertain haughty thoughts that it is possible to elevate the creature to the condition of God and reduce God to the condition of the creature, as was also covered more extensively in the theme The Gospel of the Creator and of which we recall below the following text:

Romans 1: 20 For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse,
21 because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened.
22 Professing to be wise, they became fools,
23 and changed the glory of the incorruptible God into an image made like corruptible man, and birds and four-footed animals and creeping things.
24 Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves,

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

Nevertheless, what many people do not realize in the face of the inappropriate exaltation of the creature is that, by failing to properly glorify the One God, Creator of the Heavens and Earth and everything in them, they run into bondage to the creature or creation and, in turn, become slaves of the prince of darkness or also called the prince of the present age.

Life through self-righteousness is an attempt at life subject to laws where the creatures themselves want to establish themselves as righteous so that they can be supported in their actions to claim from God and others what they long for in their own fleshly thoughts.

The sadness of this inadequate subjection encompasses, then, the fact that people do not see that the righteousness that comes from the law can never redeem and justify an individual from the guilt of sin, nor can it perfect a person before God and for eternal life.

On the other hand, and despite the rejection and resistance that the creation made to its Creator in seeking to establish its own righteousness, God has made a provision so that people can be freed from the bondage of attempts to achieve righteousness through their efforts, a provision that, however, can only be applied to an individual if one receives the condition of becoming a “child of God.”

Thus, it is also in the condition of being made a “child of God” that an individual finds the condition to relate to God appropriately. Condition in which an individual subjects oneself to God by voluntary choice by having a position as a child that allows one to yearn, freely and voluntarily, to live and walk according to the will of one's Heavenly Father also to glorify Him in one's life. An aspect that God began to reveal to humanity in what is called the “fullness of the time,” as follows:

*Galatians 4: 4 **But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law,***
5 to redeem those who were under the law, that we might receive the adoption as sons.
6 And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!"
7 Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ.

In the fullness of time, God revealed in Christ Jesus His perfect provision of righteousness, redemption, and salvation for all human beings. However, it was also in this same fullness of time that God revealed the purpose for which He made this provision for the deliverance of people of their spiritual bondage. The purpose that, in turn, encompasses the fact

that those who become free also or jointly receive the condition of “children of God” so that they can freely choose to live and walk in the Lord.

The human being was created to report, first and foremost, to His Creator and relate to Him as one's eternal God. However, in the fullness of time, the Lord revealed that this relationship, since the foundation of the world, was designed to have love as its foundation. And the fellowship between the Heavenly Father and the children of God is the greatest loving relationship that can exist between a human being and one's Creator. One more reason why the relationship based on the law will never be sufficient and satisfactory.

The will of the Heavenly Father and the condition of a “child of God” are entirely intertwined, for God's eternal purpose always encompassed the heavenly will that all people would believe in Christ Jesus and receive Him so that, through Him, they would voluntarily become part of the family of God as His beloved children.

God did not create human beings to enslave them for Himself. God created human beings to have fellowship with them, to share His nature, virtues, and life with them, and so that they, in freedom and willingness, also receive God's love for their lives and so that they choose to also love God with the love given to them.

As we saw in previous chapters, the Lord Jesus Christ, according to John 17, prayed to the Heavenly Father so that those who believed in Him could also receive and experience eternally the fellowship of the Father with His children as He Himself has with the Heavenly Father, having as basis the example that the Lord Jesus Christ Himself, while in the flesh on Earth, served the Heavenly Father as a son or out of love for His Eternal Father. The Lord Jesus has always offered Himself as a servant to God, but also as a son who voluntarily serves the Heavenly Father because of the love He always had for the Eternal Father.

The Lord Jesus Christ came into the world, was born under the law, and fulfilled what needed to be fulfilled under the law until His death on the cross of Calvary. However, He did this to rescue those who were under the bondage of the law and so that, in addition to freeing them from the law, He would present Himself to everyone as the Mediator of a superior covenant who makes those who come to God, through Him, “children of God.”

And in addition to all this, **when a Christian establishes fellowship with Christ, the One who is the end of the law for righteousness to everyone who believes in Him, Christ Himself, through the Holy Spirit, teaches a Christian to relate to God in a relationship no longer according to the law, but according to the love of the Father towards His children and the children towards their Heavenly Father.**

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

The covenant of which Christ is the Only Mediator between God and human beings is a covenant that enables a person to be freed from subjection to sin and the law of the First Covenant because the New Covenant is based on God's relationship in the condition of the Father and those saved as children, as well as salvation in Christ and the new birth as a new creature, by the Spirit of God, are also associated with each other.

If a person rejects being made a “child of God,” one also rejects the salvation that God offers him or her to be freed from spiritual bondage, for it is also in being made a “child of God” that an individual’s rupture with one’s former position of subjection to that which seeks one’s destruction and not eternal life occurs.

Self-righteousness, that which comes from the law repealed by the Lord and its proposals of dead works, leads the person who submits to it to mistakenly think that salvation and the condition of being a child are a “product,” “prize,” or “result” of human effort and with which one has the guarantee of salvation. However, as the proposition of self-righteousness stands in the way of a person becoming constituted as a “child of God,” and also, that it is in the condition of a child of God that a person can achieve the state of no longer being a spiritual slave, we can have a broad idea of how deeply terrible bondage and the deception that self-righteousness seeks to impose and maintain on those who subject themselves to it are.

Christ was born under the condemning law so that, initially, He could offer all people the way of deliverance from the bondage of sin, the law, the world, and the darkness. However, He only did it so that, together, He could offer the path to restoring the most sublime relationship that a person can have, which is the fellowship of a child with the Heavenly Father and according to which the Heavenly Father longs to relate to each human being.

*Romans 6: 14 **For sin shall not have dominion over you, for you are not under law but under grace.***

*Romans 7: 6 **But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not in the oldness of the letter.***

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

*Galatians 4: 7 **Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ.***

C10. The Condition of Children of God Grants Freedom from Subjection to Fear Caused by the Spirit of Bondage

In continuity with the two previous chapters, we would like to address a point that is closely related to what has been seen so far and that is very necessary to be approached despite being challenging to present, as it encompasses the need for an understanding of some specific aspects related to what the spirit of bondage seeks to impose on people.

There are principles of the word of God whose understanding is granted when there is persistence in Christ's teaching, and whose perseverance ends up resulting in the knowledge of the truth that makes free, as follows:

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."**

Thus, if a Christian abides in the word, instruction, or teaching of Christ, which is something entirely pertinent to those who have genuinely become disciples of the Lord Jesus, one will also be taught the reason why the Lord so desires that people do not incline themselves to subjection to sin and the condemning law, for this subjection is also always associated with the "spirit of bondage," which, in turn, seeks to frighten people who live under spiritual bondage.

Romans 8: 15 **For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father."**

Subjection to sin and the condemning law of the First Covenant, or similar to it, is enhanced by the "spirit of bondage," which operates by producing fear and torment upon those who are under this type of bondage.

1 John 4: 18(b) ... **because fear involves torment. ...**

Therefore, we will try to explain the issue referred to in the last paragraphs a little more before returning to address the "Spirit of Adoption," which is given to the children of God so that they are no longer subject to the "spirit of bondage."

In other themes of the Systemic Teaching about Christian Life, we address the aspect that when the Scriptures present considerations about life based on pre-established laws for a person trying to relate to God, called life under the law, life according to the Law of Moses, the Old Covenant, or the First Covenant, and others, they teach us that this type of life, as well as the lifestyle in which a person does not even seek God, is not the way of life that God wants a Christian or anyone else to adopt.

The description of the frustrated attempt for centuries to live and walk under a law of rules and commandments, as well as under sin, even without law, was recorded in

the Scriptures also with the purpose of showing human beings that they will never be able to reach the condition of being justified before sin and before God based on this type of life, regardless of how much they insist on this point.

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

The proposition of life that God has always longed for and longs for every human being is that they live together with Him. And for this, it is necessary for people to have faith in God. That is, it is essential for them to live with trust in the living God who created them and who is always willing to guide them in everything they do.

Life is highly dynamic. For this reason, firstly, the facts that are presented to each individual daily would be impossible to be cataloged in detailed written rules. And then, even if it were possible to make a catalog with all the dynamic rules of life, it would be impossible for people to know all the rules and decide each step of life based on an absurd amount of rules that supposedly would be pre-established.

The concept that is behind the life that wants to be based on pre-established commandments, whether it is the Law of Moses or any other law that also intends to pre-define people's conduct in detail, is the foundation of a life that is not based on faith. The proposal for a spiritual life based primarily on external law is a proposition for a life that would not need to deal with the intangible, with the exception, and which would not need to deal with the spiritual aspects. It is a life proposal that would like to be based only on what is palpable and tangible, something that, in practice, is an unrealistic proposition given the countless challenges of each human being. The proposal of life under the so-called written law is a proposition contrary to the path of faith and is also compared to wanting to "walk by sight and not by faith."

Galatians 3: 12(a) ***Yet the law is not of faith, ...***

2 Corinthians 5: 7 ***For we walk by faith, not by sight.***

2 Corinthians 3: 6 ... ***who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.***

Nevertheless, **the proposition of life under the law mentioned above still has the aggravation or consequence that whoever wants to live by the law will also be judged by the law.**

In other words, whoever wants to observe the precepts of the law must also live by the precepts of the law. If a person wants to live according to the law, it is not up to him or her to wait for God's direction through faith, for one chose the law to the detriment of living by faith. The option for the law, then, separates people who choose to live by the law from the life option that is not based on the law.

Added to this, another aggravating factor of the law referenced above encompasses the fact that those who opt for the law cannot make a partial option for the items they find interesting in the law and seek to live without the law in aspects that they do not like or that they are unable to comply with. If someone chooses to live by a law of previously written rules and commandments, which is not life by faith in God, one also becomes associated with the obligation to keep the “whole law” for which one made the choice.

In this way, since ancient times, through the prophets, God announced that the type of life that has the law of human works as its foundation was never a way of life in line with the way in which He calls human beings to live and walk, as we can see exemplified in the following text of the prophet Jeremiah:

*Jeremiah 7: 22 "For I did not speak to your fathers, or command them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices.
23 But this is what I commanded them, saying, 'Obey My voice, and I will be your God, and you shall be My people. And walk in all the ways that I have commanded you, that it may be well with you.'
24 Yet they did not obey or incline their ear, but followed the counsels and the dictates of their evil hearts, and went backward and not forward."*

Currently, then, the option of wanting to live a life by the law and not by the direction of the living God is a setback regarding what is already available in God for people, as it also expresses the path in which people do not indeed want to walk in the living direction of God, without, however, having the courage to admit it explicitly. An aspect widely covered in the themes The Gospel of the Righteousness of God and The Gospel of the Glory of God and the Glory of Christ.

Thus, when people choose to follow the pre-established law, as already mentioned, they incur subjection or bondage to what they have established for themselves. People end up becoming subject to the paths that they define and choose for themselves, for after people define their limited rules of life, the first to be asked to comply with them according to what they defined are themselves.

And, in turn, **when people choose to follow pre-established laws, which, in principle, aim at external codes of conduct so as not to encounter the need for profound inner changes or to avoid encountering the light of God in Christ Jesus reflected in their hearts, they also offer themselves to be under a “spirit” of darkness that begins to torment them with fear precisely regarding the non-compliance with all aspects of the set of rules they chose to follow.**

When choosing a life based on a set of external rules, people also incur subjection to a spirit that aims to point out the condemnations to which an individual may be exposed if one fails to comply with a single item of the pre-established law that one chose and that one certainly will not be able to fulfill.

Galatians 3: 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."**

James 2: 10 **For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all.**

Therefore, **it is in the fear that a person has to incur condemnation that the spirit of slavery acts to terrorize or impose torment on those who are subject to the law so that, ultimately, they become subject to the spirit of bondage that seeks to lead people to act out of fear instead of acting with understanding and sobriety in the Lord.**

At first, for example, a person may even find it attractive and beautiful to keep Saturday, Sunday, or one day a week as more “spiritual” than the others, give tithes, see it as a benefit to be obligated to attend temples, and so on. However, after a while, one starts to feel threatened if one does not do it, and so, because of fear, one becomes a slave to the rules to which one submitted oneself without the Lord actually guiding one to do so. Although, at first, following the set of rules may seem like an attractive option, after a while, the person begins to practice the rules out of fear of the consequences one thinks could happen if one stops practicing them.

At first, it may even seem that the pre-established rules to be adopted will serve as a good way to find life and that discipline in complying with the laws of external rules for spiritual life is for the benefit. However, subsequently, the same rules begin to present themselves as heavy burdens, as a “letter that kills” and as “harsh and vile bondage,” which, in turn, is controlled by the “spirit of bondage” that torments people through the perspective of condemnation for non-compliance with any of the rules in reference.

Furthermore, **bondage, associated with the spirit of bondage and fear, may take on increasing proportions that aim to enslave the person's entire life under terrible fear when the matter especially involves the aspect called death,** as also mentioned in the following text:

Hebrews 2: 15 ... **and release those who through fear of death were all their lifetime subject to bondage.**

Thus, **even though for many people it may seem so “cute” and “harmless” the establishment of pre-established rules for their supposed spiritual life, the Lord warns them that this life option is accompanied by bondage governed by a spirit of bondage that seeks to imprison people under fear.**

In other words, subjection to the types of laws that aim to justify people by their works also attracts subjection to the spirit of bondage, whose bolts and shackles are made based on torment and fear.

If this is not enough, the fear of a person who lives according to the law becomes increasingly aggravated as one begins to break the law successively, for if a person's justification is by the rules of the law, one begins to consider the most terrible things

that may happen to him or her if one does not comply with “the entire law” or just one of its items.

If a person uses the practice of trying to present oneself to God by the works of the law and the flesh that one performs, how may one present oneself after failing in the works of the law and the strength of one's flesh?

Life under the type of law referenced above is terrible because it is accompanied by the tendency of a person who fails this law to turn away from a personal search for God also because of the weight of condemnation and guilt that comes upon him or her when one fails to fulfill the law, even if outwardly one still maintains an apparent commitment to the pursuit of the practices one claims to follow.

The spirit of bondage aims to keep people away from God and wants to place as many obstacles as possible in their inclinations towards a relationship with the Lord, using accusation, guilt, or fear as one of its most potent devices or instruments in the attempt to prevent them from seeking God.

At the same time that the spirit of bondage wants a person to remain trapped in the objective of maintaining the practices that imprison them, it also uses the failures that occur in these practices to increase the pressure of fear because a person driven by fear is not free to carry out God's will, but the will of that person or that which frightens one's heart. And the works of those who do them out of fear and under the coercion of the spirit of bondage end up being dead works, as they are not done in God and heavenly love.

The life based on the law then acts, on the one hand, to distance people from God by proposing that they first do works and then supposedly be accepted by the Lord, and, on the other hand, it seeks to establish fear of not fulfilling “all the law” as a wall of separation between God and the person who submits to the spirit of bondage.

Mount Sinai, the mountain referenced as an association with the covenant based on the Law of Moses, is a mountain of terror and fear, and not of life. This is why God's desire in Christ Jesus is that a person should never be subject to this pattern of life and conduct.

*Hebrews 12: 18 **For you have not come to the mountain that may be touched and that burned with fire, and to blackness and darkness and tempest,***
*19 **and the sound of a trumpet and the voice of words, so that those who heard it begged that the word should not be spoken to them anymore.***
*20 **(For they could not endure what was commanded: "And if so much as a beast touches the mountain, it shall be stoned or shot with an arrow."***
*21 **And so terrifying was the sight that Moses said, "I am exceedingly afraid and trembling.")***

In the opposite direction, then, **thank God that, through the Lord Jesus Christ, has already made the offering and provision to free people from**

bondage to sin and the condemning law, as well as from the spirit of bondage and fear that is associated with this law.

Additionally, **in Christ Jesus, a person has at one's disposal not only a condition of freedom in the Lord but also a condition of renewal even of the conscience or convictions of the works that subjugated him or her under the Old, Weak, and Useless First Covenant that caused so much oppression and fear.** An aspect also approached extensively in the theme The Gospel of the Glory of God and the Glory of Christ, and of which we also recall some texts below:

*Hebrews 9: 14 ... **how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?***

*15 **And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.***

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

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

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

*John 1: 12 **But as many as received Him, to them He gave the right to become children of God, to those who believe in His name:***

*13 **who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.***

*14 **And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.***

*15 **John bore witness of Him and cried out, saying, "This was He of whom I said, 'He who comes after me is preferred before me, for He was before me.'"***

*16 **And of His fullness we have all received, and grace for grace.***

*17 **For the law was given through Moses, but grace and truth came through Jesus Christ.***

*2 Corinthians 3: 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.***

In Christ Jesus, the human being is constituted as a “child of God” by heavenly grace and through faith in the Lord. And by being made a child of God, one receives not the spirit of bondage or servitude that militates to distance people from God, but the Spirit of God who works in people's hearts for them to draw closer to the Heavenly Father with confidence that the Father loves them and longs for fellowship with them.

The Holy Spirit of God that is given to the Christian for being made a child of God is the Heavenly Father's provision so that a person no longer needs to live and walk under the spirit of bondage but in the freedom that is in the Lord extended to those who choose to accept God's invitation to be His children.

While the spirit of bondage works to turn people away from God because of fear of not being able to keep the law to which people have submitted themselves contrary to the will of God, the Spirit of God, in the life of the Christian, testifies to one's spirit that one is a child of God and that, because one is a child, one can cry out to the Heavenly Father for help and even to receive forgiveness as a child does when one realizes that one has offended or disrespected one's Father.

Instead of imposing fear that keeps people away from God, the Holy Spirit, which is given by the Lord to everyone who is constituted as a child of God, exhorts or strengthens each heavenly child to continually draw closer to the Heavenly Father, even if there may be weaknesses and spots in the child that need to be purified by the Lord.

*Romans 8: 15 **For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father."***

The Spirit of Adoption strengthens the child of God to draw closer to God in all circumstances and at all times, showing each child, also through the Scriptures exemplified below, how much God calls each person to draw near to Him so that He may guide, instruct, and protect each one as a Loving Father does.

*Jeremiah 33: 3 **"Call to Me, and I will answer you, and show you great and mighty things, which you do not know."***

*Isaiah 65: 24 **"It shall come to pass That before they call, I will answer; And while they are still speaking, I will hear."***

*Psalms 91: 9 **Because you have made the LORD, who is my refuge, Even the Most High, your dwelling place,***
*10 **No evil shall befall you, Nor shall any plague come near your dwelling;***
*11 **For He shall give His angels charge over you, To keep you in all your ways.***
*12 **In their hands they shall bear you up, Lest you dash your foot against a stone.***

- 13 *You shall tread upon the lion and the cobra, The young lion and the serpent you shall trample underfoot.*
- 14 *"Because he has set his love upon Me, therefore I will deliver him; I will set him on high, because he has known My name.*
- 15 *He shall call upon Me, and I will answer him; I will be with him in trouble; I will deliver him and honor him.*
- 16 *With long life I will satisfy him, And show him My salvation."*

- 1 *John 2: 1 My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.*
- 2 *And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.*

- +
1 *John 1: 9 If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.*

- Romans 5: 8 But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.*
- 9 *Much more then, having now been justified by His blood, we shall be saved from wrath through Him.*
- 10 *For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.*
- 11 *And not only that, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.*

Therefore, the Spirit of Adoption is also given to the children of God to keep alive in them the flame of longing for the Heavenly Father. The flame that always wants to cling to the Heavenly Father, even when a Christian thinks that one is no longer worthy or that one does not have the strength to continue on one's journey on the path of light, for as a child of God, one is called according to the vocation that is also full of God's goodness and perfect in mercy towards him or her, as follows:

- Romans 8: 26 Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered.*
- 27 *Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God.*

While under the spirit of bondage, it is shameful and frightening for a person to show weaknesses and failures, in the Spirit of Adoption, a child of God is always instructed and encouraged to cry out for the presence and help of the Heavenly Father.

While under the spirit of bondage, people's goal is to simulate ability and show themselves as being strong, even if they actually are not, in the Spirit of Adoption, the child of God has confidence in presenting oneself as entirely dependent on the Heavenly Father and His grace to also live and walk in the strength of God, just as Christ always acted even when He was in the condition of the Son of Man.

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, that the power of Christ may rest upon me.***

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

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

Psalms 27: 1 ***The LORD is my light and my salvation; Whom shall I fear? The LORD is the strength of my life; Of whom shall I be afraid?***

The Holy Spirit, also called the Spirit of Adoption, is with the Christian to assist, strengthen, and instruct him or her in fellowship with Christ and the Heavenly Father. This is why every Christian is so repeatedly called by the Lord to be attentive so that one's fellowship with the Spirit of God is always kept vivified.

1 Thessalonians 5: 19 ***Do not quench the Spirit.***

Ephesians 4: 30 ***And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.***

In this way, the Christian, as a child of God, is invited to always place the voice of the Holy Spirit above any other voices, as the Holy Spirit is in one's heart to help him or her always remain in the yearning for the Heavenly Father and the relationship with the Father through the Lord Jesus Christ.

It is under the Heavenly Fatherhood of God over a Christian that one of the highest and most sublime expressions of God's perfect love is revealed, and it is in this same love that a person's deliverance from fear is found. This is why the Holy Spirit also acts to lead a child of God to continually cry out "Abba Father" or "Beloved Father," and so that the spirit of bondage no longer has room to operate in the heart of those who believe in the Lord.

*1 John 3: 1 **Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know Him.***

+

*1 John 4: 18 **There is no fear in love; but perfect love casts out fear, because fear involves torment. But he who fears has not been made perfect in love.***

Finally, we recall here that in the theme Walking in Love, we saw that God's love is the bond of perfection that unites and sustains the other gifts in the life of a Christian. Here, however, we can add the fact that it is mainly in granting the condition of a person to be constituted as a "child of God Most High" that the Heavenly Father demonstrates His perfect love. Which, in turn, casts out all fear and is widely available to everyone who receives the offer of salvation and the gift of love in Christ Jesus.

Many people long to "receive the power of the Holy Spirit to achieve great things." However, for a person, there is no higher extraordinary achievement in the universe than believing and trusting in the Lord Jesus Christ and relating to Him as one's brother under the same Heavenly Father and with the Heavenly Father Himself in a relationship of love from the Father towards His children and from the children towards the Father. A path made possible by God through His Spirit of Adoption, through which true freedom is also expressed in the heart of those who receive salvation in the Lord.

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

*John 16: 27 **"...for the Father Himself loves you, because you have loved Me, and have believed that I came forth from God."***

*2 Corinthians 13: 14 **The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen.***

C11. To Be and the Sober or Appropriate Manifestation of What We Are

In the previous chapters, we highlighted that a Christian is called by the Lord to be attentive to one's new condition in Christ Jesus also particularly and primarily regarding the sublime fact of having been constituted as a child of God, consequently receiving, in the Lord, the condition of being able to live and walk as a child of the Heavenly Father.

Thus, understanding that what a person is and the manifestation of what one is represent different aspects, although they are highly correlated, can be very useful and cooperative at distinct moments in an individual's life, for it may spare him or her from unnecessary anxieties and performance burdens, as we also saw in the approach that a Christian is not called to do works to try to be a child, but that one has already been turned into a child of God, by the Spirit of Adoption, by receiving Christ Jesus as Lord in one's heart.

Advancing, however, more specifically on the point that a Christian is first made a child of God and that then the Lord can call him or her to do works, we would like to emphasize that when a Christian is called to do works, one is called to manifest oneself as a child of God in the world as the Lord directs one to do so. And this is because in the life of a Christian, there are aspects that are pertinent to one's condition as a child of God in the present, but there are also others that have not yet been manifested to the world and that God reserves to manifest at an appropriate or opportune time for them to be revealed.

A Christian, for example, may already have the promise of different aspects in one's condition as a child of God but not yet be faced with the time or condition in which one will be able to see some points manifested due to the circumstances in which one still finds oneself on Earth, just as, on the other hand, not everything that the Christian is as a child of God must await one's future condition with God in eternity so that it can be manifested.

Therefore, for a Christian, in one's condition as a child of God, there are aspects that serve as hope to be revealed in the future, as well as there are aspects to which a Christian is called to pay special attention in the sense of walking in them to manifest them already in the present time.

In this way, in parts, a Christian can already have clarity and manifest what one is. In other parts, however, one can hope for what one will be like. And yet, in other points, the revelation will only be given to a Christian at future times.

At the present time, a Christian, for instance, is already called to be guided by the Holy Spirit and to be an imitator of God in what the Lord already manifests to him or her in His glory. On the other hand, a series of other aspects will be made known to a Christian only when one leaves the present world and fully enters the eternal glory of the Heavenly Father.

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

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.**

1 John 3: 1 **Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know Him.**
2 **Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is.**

In yet other words, a person knowing that the understanding of what one “is” in the Lord can occur gradually or depending on certain moments in life can be of great relevance. However, when Christians do not discern what can already be manifested in their condition as children of God and what will only be manifested in the future, they may want to manifest what is not yet pertinent to be manifested and confuse what they are already called to manifest in the Lord.

Thus, when reading the Scriptures, a Christian should be attentive to what is made known about one's condition to know what awaits him or her in the future, to be strengthened in one's hope in the Lord, as well as in what one is already called to live and walk in one's present time of life.

Although a Christian, by the Spirit of the Lord, should aim to walk in the will of God in everything, one should also be aware that even as a child of God on Earth, one is still in a body with several natural limitations. A situation that will also cause several weaknesses to accompany a Christian and make that one continually is in need of God's mercy.

The fact that a person becomes a child of God by heavenly grace, through faith in Christ Jesus, is not, then, a guarantee, for example, that one's condition in the natural body will no longer wear out or weaken with advancing age. In other words, although God may be very favorable towards the natural health of His children until the end of their lives in the world, if a Christian comes to think that one's goal is never to have discomfort in one's natural body and that one's physical body will not age or deteriorate over time because one was made a child of God, this Christian will be leaning towards a mission that is not appropriate for the present time. Even though a Christian already has the status of a child of God on Earth, the new body promised to him or her by the Lord, the perfect body in the likeness of the body with which Christ was resurrected, will only be granted to him or her after the end of life in the so-called present age.

Let us see, then, some more texts below that speak of the eternal condition of the Christian in God but that together present matters in which the Christian, as a child of God, is called to walk in the current time and matters that are reserved for him or her in the Lord only for a future time:

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.**

**17 For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory,
18 while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal.**

5: 1 For we know that if our earthly house, this tent, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens.

2 For in this we groan, earnestly desiring to be clothed with our habitation which is from heaven,

3 if indeed, having been clothed, we shall not be found naked.

4 For we who are in this tent groan, being burdened, not because we want to be unclothed, but further clothed, that mortality may be swallowed up by life.

5 Now He who has prepared us for this very thing is God, who also has given us the Spirit as a guarantee.

6 So we are always confident, knowing that while we are at home in the body we are absent from the Lord.

7 For we walk by faith, not by sight.

8 We are confident, yes, well pleased rather to be absent from the body and to be present with the Lord.

9 Therefore we make it our aim, whether present or absent, to be well pleasing to Him.

10 For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad.

1 Corinthians 13: 8 Love never fails. But whether there are prophecies, they will fail; whether there are tongues, they will cease; whether there is knowledge, it will vanish away.

9 For we know in part and we prophesy in part.

10 But when that which is perfect has come, then that which is in part will be done away.

11 When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.

12 For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known.

2 Corinthians 3: 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.

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.

20 For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ,

21 who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself.

1 Corinthians 15: 51 **Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed,
52 in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed.
53 For this corruptible must put on incorruption, and this mortal must put on immortality.
54 So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: "Death is swallowed up in victory."
55 "O Death, where is your sting? O Hades, where is your victory?"
56 The sting of death is sin, and the strength of sin is the law.
57 But thanks be to God, who gives us the victory through our Lord Jesus Christ.**

Galatians 4: 6 **And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!"**

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

Reading the texts mentioned above and meditating with particular attention to them is highly relevant, for they work together with two very distinct moments in the life of a child of God, namely, once again:

- ⇒ 1) The present time of the Christian or the child of God;
- ⇒ 2) And the time that is to come for the Christian or child of God and that the Lord promises to reveal only after the end of a Christian's life in the natural body, that is, after the end of life in the earthly tabernacle or also called outward man.

Already at present, the genuine Christian has the status of a child of God before the Lord. He has already received the Spirit of the Lord into one's heart and who cries out to the Heavenly Father as the Beloved Father (Abba). The Christian already sees to a great extent or in a significant part the glory of God and already experiences transformations in one's life due to the glory of God that is manifested to him or her, also already having in one's life the firstfruits of the Spirit, which is "**Christ in us, the hope of glory.**"

On the other hand, there are many aspects that are not pertinent to the present time of a child of God and that are reserved for the future, for the time in which the Christian will no longer be within the limitations of the natural body or earthly tabernacle.

Furthermore, the Christian on Earth is a foreigner and will be so until the end of one's time in the natural body because one's homeland as a child of God is in Heaven. For this reason, although one already has all the provisions available so that one no longer needs to walk in line with the world, but according to the will of God, the Christian, in one's position as a foreigner, may also come across several limitations in one's condition in the world because one is called not to walk according to the flesh or the course of life of those who are not children of God.

Thus, on the one hand, the children of God can have the hope that they are more than conquerors in Christ Jesus. On the other hand, however, they need to know that they are called to continually walk according to the Spirit of the Lord, who in everything is willing to guide the children of God in the truth and the will of the Heavenly Father.

*1 John 5: 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?

*1 John 4: 4 **You are of God, little children, and have overcome them, because He who is in you is greater than he who is in the world.***

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

A Christian on Earth is already a citizen of Heaven and the family of God, and one's name is already registered in Heaven. However, because one is still present on Earth, one, for example, does not yet have access to the glorified body that will be granted to him or her at the coming of the Lord Jesus Christ in the clouds and which will allow eternal rest from the daily or continuous struggle that a Christian has with one's flesh in the present world.

A Christian on Earth is transformed from glory to glory, but one will only be transformed into the image of Christ, in terms of the glorified body, when one will see face to face an even broader measure of the glory of God reserved to be revealed in the future. As we have already mentioned, the Christian on Earth still lives in a corruptible body and will only have the incorruptible body when one comes to be before the Lord in His eternal glory.

Given this, the Christian on Earth can think about different aspects of what one's life will be like after one's time in the natural body. However, there are many things that will only be manifested to a Christian at the opportune time and to which God does not give him or her access until this opportune time has come.

There are things that only a Christian, as a child of God, can have access to in the Lord and that those who are not yet children of God cannot have access to. However, there are several things that also for a Christian remain within the sphere of firm hope of being manifested in the future.

*Romans 15: 4 **For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope.***

*Colossians 1: 5 ... **because of the hope which is laid up for you in heaven, of which you heard before in the word of the truth of the gospel, ...***

*1 Corinthians 15: 19 **If in this life only we have hope in Christ, we are of all men the most pitiable.***

*Romans 8: 24 **For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees?***

Let us look at yet another text that deals with aspects already available to Christians as children of God and parts that are exclusively for the time to come:

*2 Corinthians 4: 6 **For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.***

*7 **But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us.***

*8 **We are hard pressed on every side, yet not crushed; we are perplexed, but not in despair;***

*9 **persecuted, but not forsaken; struck down, but not destroyed;***

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

*11 **For we who live are always delivered to death for Jesus' sake, that the life of Jesus also may be manifested in our mortal flesh.***

*12 **So then death is working in us, but life in you.***

*13 **And since we have the same spirit of faith, according to what is written, "I believed and therefore I spoke," we also believe and therefore speak,***

*14 **knowing that He who raised up the Lord Jesus will also raise us up with Jesus, and will present us with you.***

*15 **For all things are for your sakes, that grace, having spread through the many, may cause thanksgiving to abound to the glory of God.***

The texts presented above are excerpts from the Scriptures that highly mix the Christian's present condition and the matters that will be completed in the future.

Thus, at the same time that a Christian still groans with anguish in the present time, which will cease in the future, one has already at present the Spirit of God and the power of God deposited in one's heart so that the Lord may be glorified in this

Christian, including in one's fragile and mortal body that one has in one's current condition.

At the same time that a Christian waits to be clothed with an incorruptible body in the future, one is called not to find oneself without appropriate clothing or to find oneself “naked” at the coming of the Lord Jesus Christ. By faith, a Christian can then, at present, be spiritually clothed with the new man, with the condition appropriate to a child of God, and can already put on the armor of God for one's life on Earth.

Even living in a corruptible world, from which the Christian longs one day to be completely free, one is already given, at present, the power to do good or walk in God's will through one's natural body.

Even though one still has restrictions to be exposed to an even greater presence of the Lord towards him or her, already in the present, as one is a child of God, provision is given to the Christian to live a life according to God's will.

Looking, then, specifically at a child of God who still lives on Earth, we see from the Scriptures that one at present, among other aspects, may already:

- ⇒ 1) Be guided by the Holy Spirit in living and walking;
- ⇒ 2) Walk in the light of the Lord and no longer walk in darkness;
- ⇒ 3) Have the Spirit of God and through Him continually cry out to the Heavenly Father as one's Father;
- ⇒ 4) Walk vivified by God and walk in a Holy, Acceptable, and Worthy Manner of the Lord;
- ⇒ 5) Walk in the Truth and not according to lies and the rudiments of the world;
- ⇒ 6) Walk in Love;
- ⇒ 7) Be a fruitful branch in the Lord;
- ⇒ 8) Be the salt of the earth, the light of the world, and the fragrance of Christ;
- ⇒ 9) Live a life that glorifies God, even in the midst of a perverse and corrupt generation, and a series of other aspects.

Because one is a child of God, the Lord has already given His Spirit to the heart of the Christian, even while one still lives on Earth. And the Spirit of the Lord is also the Spirit that enables a child of God to act in the will of God. The Spirit of the Lord knows how to move a child of God with love and moderation, but also with power so that one may advance to what the Lord wants each of His children to manifest on Earth during their pilgrimage on it.

*2 Timothy 1: 7 **For God has not given us a spirit of fear, but of power and of love and of a sound mind.***

Among several aspects, the Spirit of power grants ability and boldness to a child of the Heavenly Father to do or carry out God's will. The Spirit of love gives purpose, motivation, and value to what the Christian is called to accomplish. And the Spirit of moderation or a sound mind cooperates so that the power is used in the appropriate

measure so that it flows in love and for good, always remembering that there is one and only Spirit of the Lord, but who manifests the glory of the Lord in the appropriate measure for what is helpful or beneficial to the children of God.

1 Corinthians 12: 4 ***There are diversities of gifts, but the same Spirit.***

On the other hand, and as we have mentioned several times above, there are aspects pertinent to a child of God that are not pertinent to be manifested in the present time. Christians may meditate on these points and talk to other Christians to strengthen their hope, but regarding them, there is not much room for practical actions at present, for their manifestation is only for the future.

There is a purpose of God for each of the times, and there is time for the fulfillment of each purpose. And to walk in wisdom is also to walk in the will of God in due time for each purpose. Wisdom that is granted to each child of God when each one presents oneself to Christ, by the Spirit of the Lord, to be enlightened by the Lord even in the midst of people who are asleep regarding God's will, as follows:

Ephesians 5: 8 ***For you were once darkness, but now you are light in the Lord. Walk as children of light***
9 (for the fruit of the Spirit is in all goodness, righteousness, and truth),
10 finding out what is acceptable to the Lord.
11 And have no fellowship with the unfruitful works of darkness, but rather expose them.
12 For it is shameful even to speak of those things which are done by them in secret.
13 But all things that are exposed are made manifest by the light, for whatever makes manifest is light.
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.

Given all these words of the Lord in His Scriptures, we can see that the fact that the Christian on Earth does not yet have an incorruptible body cannot serve as an excuse for not walking as a child of God. On the other hand, because one is still in a corruptible body, it is appropriate and sober for the Christian to be aware that one is still in a territory of afflictions and anguish and that one is not yet in the fullness of what God wants to manifest to him or her as an eternal child of the Lord. And because of this, the Lord also continually extends His fellowship and mercy to each of His children and does not reject them when they sometimes stumble but repent like a child who repents before one's Beloved Eternal Father.

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

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

1 John 1: 5 **This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all.**

6 **If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth.**

7 **But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.**

8 **If we say that we have no sin, we deceive ourselves, and the truth is not in us.**

9 **If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.**

10 **If we say that we have not sinned, we make Him a liar, and His word is not in us.**

2: 1 **My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.**

2 **And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.**

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

15 **For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.**

16 **Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.**

Thus, when God calls Christians to also walk as His beloved children, the Lord surely calls them to behave in the world as “children of the eternal Heavenly Father,” for it is also through this walking that a Christian manifests who one has become in Christ Jesus, the Spirit of the Lord, and the Heavenly Father Himself. However, for the Christian to walk according to the wisdom and sobriety granted to him or her by the Lord, it is also essential that one allows the Lord to instruct him or her about one's eternal condition as a child whose manifestation presents points appropriate for the present time and other aspects appropriate only for the opportune time prepared or to be revealed by the Lord.

Philippians 4: 4 **Rejoice in the Lord always. Again I will say, rejoice!**

5 **Let your gentleness (or moderation) be known to all men. The Lord is at hand.**

C12. Children and Heirs – Part 1

Among the various points that are pertinent to the unique condition of a child, there is also the matter of the position of “heir,” which, however surprising it may seem, is also pertinent to the “children of God,” according to the texts we present again below:

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

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

16 The Spirit Himself bears witness with our spirit that we are children of God,

17 and if children, then heirs; heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.

Galatians 3: 29 ***And if you are Christ's, then you are Abraham's seed, and heirs according to the promise.***

Galatians 4: 3 ***Even so we, when we were children, were in bondage under the elements of the world.***

4 But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law,

5 to redeem those who were under the law, that we might receive the adoption as sons.

6 And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!"

7 Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ.

Repeating, then, when a person believes in the Lord Jesus Christ and receives Him as Lord of one's life, one comes to be of Christ, which implies that one also comes to be a “child of God.” However, just as the condition of God's salvation implies the condition of being made a child of God, so the condition of being made a child of the Heavenly Father implies being made an “heir of God” and a “joint heir with Christ.”

And when the theme regarding becoming an heir or being in a position to receive someone else's inheritance comes to be addressed, some of the first and fundamental aspects related to this topic cover the following points:

- ⇒ 1) Of whom is an individual made heir?
- ⇒ 2) Of whom is an individual made a joint heir?
- ⇒ 3) What does the grantor of the inheritance leave as an inheritance for one's heirs?
- ⇒ 4) If there are joint heirs, how is the inheritance used in the aspects that are granted to be used jointly or shared with the other joint heirs?

Thus, when the Scriptures address the topic of a Christian also being an heir and joint heir, they do not only instruct Christians about the condition of heirs that they receive in Christ Jesus but also make it very explicit “of whom” they are heirs and “of whom” they are joint heirs.

Being heir “of God” and joint heir “with Christ” also implies, then, the following points:

- ⇒ 1) In Christ Jesus, a Christian is an heir of God Himself and a joint heir with the Lord Jesus Christ Himself;
- ⇒ 2) In Christ Jesus, a Christian becomes heir and joint heir of what is pertinent to God's inheritance for His children;
- ⇒ 3) In Christ Jesus, although God grants His children an unlimited inheritance in the items relating to this inheritance, a Christian is not constituted an heir over that which is not consistent with the will of God or, in other words, of what does not come from God for one's life.

Given this, we emphasize here that **one of the central aspects of the condition of an heir is that inheritance is not the right of the heir to be able to inherit what one wants to inherit or thinks one can inherit, but it is what is granted to an heir by “the one” who bestows the status of someone being an heir.**

Returning to the matter of God's children, we know that the Lord will not give His children something evil as an inheritance, and He will not give them aspects of darkness as an inheritance, for these aspects are not “inheritable” from God. Therefore, a person can never say, for example, that one inherited pride, greed, and the practice of lying from God, for as God is righteous and true in everything, no one receives as an inheritance from God what God is not or that which the Lord does not have in His attributes.

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

In the example of lying, the one who passes on the lie as an inheritance to those who place themselves as his children is the father of the lie.

*John 8: 44 **"You are of your father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it."***

Another central point cited in the Scriptures about the condition of heirs, and mentioned a few times above, refers to the aspect that the children “of God” are also “joint heirs with Christ.”

Therefore, **one of the aspects implied in every Christian being “joint heir with Christ” is that Christians can only receive by inheritance what Christ first received by inheritance from the Heavenly Father.**

Just as it is regarding the way of salvation, truth, and life that is in the Heavenly Father, so God established Christ Jesus as the One in whom is each of the aspects that God has reserved as an inheritance for those who receive the life offered by the Gospel of the heavenly kingdom, as is also explicitly presented in the following texts:

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

*Galatians 3: 29 **And if you are Christ's, then you are Abraham's seed, and heirs according to the promise.***

As the granter of the inheritance to those who are constituted as His children, God has established an inheritance of eternal life for them and all that accompanies this life. However, God also established that this same inheritance is entirely associated with the Lord Jesus Christ. That is, in everything, this inheritance is associated with the One who opened the new and living way of salvation by heavenly grace so that, through faith, sinful human beings could repent of their estrangement from God because of sin and receive the condition of reconciliation with the Heavenly Father.

In this way, when the Scriptures declare and teach that Christ Jesus is the Only Mediator between God and all human beings, this aspect equally applies to the matter of a person being an heir of God and having access to the Lord's inheritance for one's life.

If someone does not belong to Christ or if one does not choose to have Christ as one's Lord, one does not qualify to be an heir of God, for God's inheritance to His children is only shared as “joint inheritance with Christ.”

And returning to a point already mentioned, the Heavenly Father only gave or gives to Christ Jesus as an inheritance that which is holy, righteous, and true, for the Heavenly Father is holy, righteous, and true in everything. And, in turn, as Christ Jesus only receives what the Heavenly Father gives Him, He takes nothing for His inheritance that has not been given to Him by the Heavenly Father.

Consequently, no human being is authorized by the Heavenly Father to take anything that does not come from the Eternal Father as one's inheritance, as well as any aspect that cannot be considered as an inheritance from the Heavenly Father towards Christ.

In other words, the things that someone takes as one's inheritance and that do not pass through the approval and as a gift of the Heavenly Father in Christ Jesus are not and will not become a recognized inheritance before the Lord to be received by a child “of God.”

John 3: 27 **John answered and said, "A man can receive nothing unless it has been given to him from heaven."**

James 1: 16 **Do not be deceived, my beloved brethren.**

17 **Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning.**

Colossians 2: 1 **For I want you to know what a great conflict I have for you and those in Laodicea, and for as many as have not seen my face in the flesh,**

2 **that their hearts may be encouraged, being knit together in love, and attaining to all riches of the full assurance of understanding, to the knowledge of the mystery of God, both of the Father and of Christ,**

3 **in whom are hidden all the treasures of wisdom and knowledge.**

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

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

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

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

Continuing further on the theme in question, we understand that when the Lord Jesus Christ taught that it is necessary for a Christian to remain in Him and that dissociated from this abiding in Him, one cannot do anything in line with the will of God, also in this "***without Me you can do nothing***" is included a Christian's relationship with God's inheritance.

Inheritance encompasses everything that someone owns and that becomes the right of the heirs, but this right may also only be applicable if the candidate heirs meet the conditions that qualify them as such. And the position of "joint heirs with Christ" to which a person is called by the Lord is an indispensable condition eternally established by the Heavenly Father.

Thus, the matter linked to inheritance, among others, similar to what has already been discussed previously, encompasses at least the following points:

- ⇒ 1) The holder of the inheritance to be passed on to the heirs;
- ⇒ 2) The inheritance itself, that is, the set of contents that make up an inheritance;
- ⇒ 3) The heirs;
- ⇒ 4) The joint heirs;

- ⇒ 5) The conditions for distributing the granted inheritance, including the appropriate time or period for it to be accessed.

Considering, then, concerning the list above firstly the aspect of the content of the inheritance, we have already seen that in the inheritance offered by the Lord, there is no room for any content that is not in complete agreement with who God is.

Nevertheless, something very significant to be highlighted about the content of an inheritance is associated with the fact that a given inheritance may not basically consist of material things.

Many people have sought to elevate material things as the main items in an inheritance. However, this characterizes an enormous distortion of the reality of what inheritance can be and even more so when the matter is related to the inheritance that a Christian has in God, as exemplified in another list of texts below:

Matthew 19: 29 "And everyone who has left houses or brothers or sisters or father or mother or wife or children or lands, for My name's sake, shall receive a hundredfold, and inherit eternal life."

James 2: 5 Listen, my beloved brethren: Has God not chosen the poor of this world to be rich in faith and heirs of the kingdom which He promised to those who love Him?

*1 Peter 1: 3 Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead,
4 to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you,
5 *who are kept by the power of God through faith for salvation ready to be revealed in the last time.**

*1 Peter 3: 8 Finally, all of you be of one mind, having compassion for one another; love as brothers, be tenderhearted, be courteous;
9 not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, that you may inherit a blessing.*

1 Peter 3: 7 Husbands, likewise, dwell with them with understanding, giving honor to the wife, as to the weaker vessel, and as being heirs together of the grace of life, that your prayers may not be hindered.

Although God can grant natural benefits and supplies to a Christian in the present world so that one has abundant provision to live and walk in the current time according to the will of the heavenly kingdom, these

natural contents do not represent the expression of the Christian's inheritance in the Lord, for the inheritance of the Heavenly Father in Christ Jesus to His children is incorruptible and eternal while all material things in the present world are temporary or fleeting.

1 John 2: 17 And the world is passing away, and the lust of it; but he who does the will of God abides forever.

Although God may allow Christians to reach the point of even owning property in the present world, when some Christians or those who claim to be Christians begin to declare that they, “in the name of God or Christ,” “take possession” of material things of the present world by inheritance, as if these things were God's inheritance for His heirs and joint heirs with Christ, they demonstrate how far they are from what is presented to them as an inheritance by the Lord.

On “taking possession” of eternal life that a Christian is called to focus one's attention. It is for this purpose that a Christian is called to fight the good fight of faith. And passing possessions may, at most, also be passing instruments that cooperate with an individual's walking according to God's will in the world.

1 Timothy 6: 12 Fight the good fight of faith, lay hold on eternal life, to which you were also called and have confessed the good confession in the presence of many witnesses.

Luke 12: 15 And He said to them, "Take heed and beware of covetousness, for one's life does not consist in the abundance of the things he possesses."

Romans 14: 17 ...for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

*Luke 17: 20 Now when He was asked by the Pharisees when the kingdom of God would come, He answered them and said, "The kingdom of God does not come with observation;
21 nor will they say, 'See here!' or 'See there!' For indeed, the kingdom of God is within you."*

*Titus 3: 3 For we ourselves were also once foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful and hating one another.
4 But when the kindness and the love of God our Savior toward man appeared,*

**5 not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit,
6 whom He poured out on us abundantly through Jesus Christ our Savior,
7 that having been justified by His grace we should become heirs according to the hope of eternal life.**

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

When people seek to corrupt the scope of a Christian's inheritance in God, to justify their inclination and undue attachment to material things or the present world, they enter a path of deception about the true inheritance for which Christ died on the cross of Calvary to be able to grant it in love to the children of God.

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.
20 For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ,
21 who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself.**

On the other hand, although God's inheritance is not made up of corruptible things, this does not mean that God's inheritance for His children does not include the Lord's care for them in terms of natural aspects, providing them also the passing items they need for life in the Lord while they are in the present world.

In Christ Jesus, an inseparable aspect of the inheritance of a child of God is that this child now has the grace of God as an inheritance. And in this grace, God's power is also found to be able to meet the needs of those who place their trust in Him in everything, exemplified in the following two texts:

**Matthew 6: 31 "Therefore do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?'
32 For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things.
33 But seek first the kingdom of God and His righteousness, and all these things shall be added to you."**

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

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

10 Now may He who supplies seed to the sower, and bread for food, supply and multiply the seed you have sown and increase the fruits of your righteousness,

11 while you are enriched in everything for all liberality, which causes thanksgiving through us to God.

When a child of God submits to the Heavenly Father, seeks His instruction regarding what one needs, and desires to receive the provision according to the righteousness of the kingdom of God that is available by inheritance, the Lord gives him or her instructions for harmoniously obtaining spiritual and materials things and in such a way that they cooperate with the good, perfect, and acceptable will of God.

C13. Children and Heirs – Part 2

Following on from the items related to inheritance mentioned in the previous chapter, we can note that **another fact that may prevent Christians from a more appropriate understanding of their inheritance in the Lord is the aspect related to the proper time for God's children to have access to the different parts of this inheritance.**

Considering that the matter of inheritance for a significant part of people, in the natural aspect, is only addressed when a person dies, it is possible that for many, a mistaken mentality is strengthened that inheritances are only treated and can only be distributed to heirs after the death of the holder of the inheritance.

Nevertheless, the distribution of a person's inheritance to one's children does not only begin when one dies and leaves assets as an estate for sharing. On the contrary, the distribution is made from the conception of the children or, in many cases, before the children are even born. And this may occur when, for example, parents prepare in advance many things to welcome their children.

The distribution of inheritance from parents to their children, for example, is already manifested by the pregnant mother, for when she eats healthy food, she begins to distribute part of what she consumes and has to the son or daughter she is carrying in her womb, as well as many other things that parents have already passed on to their children during their lifetime. Parents share love, education, support, goods, place of residence, life principles, and many other things while they are alive and interact with their children.

And similarly to the example in the previous paragraph, the situation of the inheritance being distributed while the granter of the inheritance and the heirs live and interact also occurs in the matter of God's inheritance to His children, for from the moment a person comes to be a "child of God," the Heavenly Father already shares parts of the inheritance that has become available to His new child, which also reminds us of the following texts:

*Galatians 4: 6 **And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!"***

*Romans 5: 5 **Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us.***

Therefore, the timing of the distribution of the inheritance is something highly relevant to be considered, as we saw in the previous chapters concerning what a child of God can already see manifested in the present and a series of aspects that are reserved to be manifested only in the future.

If, for example, some parents wanted to save a lot on their daily expenses to store a larger inheritance of goods to be left for their children's future, but their attitude of saving reached the point of harming their children's lives in the present, even putting at risk the possibility of their children even reaching the future to enjoy this inheritance,

these parents would have deprived their children of a greater inheritance, which is their children's lives and the path to be followed on it.

In this way, a wise distribution of the inheritance also needs to take into account the most appropriate moments to distribute what the grantors of the inheritance have to grant to their heirs.

Thus, concerning what God grants to His children as an inheritance, the Heavenly Father also distributes the inheritance at due or appropriate times, and it is up to the Christian to also be aware of the essential criteria of this distribution to know soberly what can already be accessed and used of one's inheritance and what is reserved for times yet to come.

For instance, in some texts of Scripture, we can see that eternal life is a promise to be inherited in the future, while in other passages, we see that eternal life has already been given to the children of God and that they can and should already make use of it from the present time, as follows:

*1 John 5: 11 **And this is the testimony: that God has given us eternal life, and this life is in His Son.***

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

*13 **These things I have written to you who believe in the name of the Son of God, that you may know that you have eternal life, and that you may continue to believe in the name of the Son of God.***

*1 Peter 1: 3 **Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead,***

*4 **to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you,***

*5 **who are kept by the power of God through faith for salvation ready to be revealed in the last time.***

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

Given the texts above, although for some it seems that there is a contradiction between them, we can see, then, that in the light of the broader concept of inheritance, there is no conflict between the fact that eternal life has already been given to the children of God and the fact that it will still be inherited by them in the future.

Whoever believes in Christ and has the Son of God in one's heart already has eternal life. Because one is a child of God, one, at the same time, has already received the gift of the newness of life in God and has the promise of the Lord that one will also have this life in the future. In other words, God not only gives the inheritance to His children, but He is also the one who sustains this inheritance for the future.

God already grants many parts of His inheritance so that His children can be adequately supported to live and walk in the Lord. However, God is also the guarantee

that this inheritance already granted will be maintained and will continue to be granted eternally to everyone who continues to believe in Christ, remembering that it is only in Christ Jesus that a Christian has the inheritance in the Heavenly Father.

When a person comes to be constituted as a “child of God”, one already receives the Holy Spirit of God who teaches him or her to know the only true God and the Lord Jesus Christ. Since one's new birth, one already receives extremely significant parts of one's inheritance in the Lord. However, on Earth, one experiences only a portion of this eternal life, for the fullness of the inheritance is stored in the heavenly kingdom for the glorious and more specific time yet to be revealed in the future.

At present, the Christian does not need to lack anything that is indeed necessary to live according to God's will for one's life. The Lord is able to provide this part of the inheritance. On the other hand, there are things of God's inheritance that are not for the present time, and the Christian should not be discouraged by the fact that one has not yet achieved them. The Christian's position in the present is to hold on to God and what is already available in the Lord, and one's share of the future inheritance will be granted to him or her in due time.

*James 1: 12 **Blessed is the man who endures temptation; for when he has been approved, he will receive the crown of life which the Lord has promised to those who love Him.***

*Revelation 2: 10(b) **"Be faithful until death, and I will give you the crown of life."***

Thus, being an heir does not mean that one can access everything one wants and at the time one wants. On the contrary, the distribution of the heavenly inheritance is done according to what the Heavenly Father determines in the distribution of the inheritance that He grants, as the heir is not greater than the One who holds the inheritance to be distributed.

Still on this last point, if we return to the aspect of the content of the inheritance, it is possible to observe in the Scriptures that **there are parts of God's inheritance that are distributed by the Heavenly Father without distinction to “all the children of God,” while there are parts that are distributed “differently from child to child.”**

For example, every person who becomes a “child of God” is granted the same Holy Spirit, the name listed in Heaven, eternal life, the right to do the works of God in the name of the Lord Jesus Christ, access to fellowship with the Lord Jesus and the Heavenly Father, and many other aspects. On the other hand, God's gifts can be distributed differently among God's children and used differently for what is useful according to the Heavenly Father's perception.

For this reason, **a Christian should be attentive to know and seek what the Heavenly Father wants to share without distinction to “all of God's children,” but one should also be attentive to what God wants to “share with him or her specifically.”**

- 1 Corinthians 12: 4* **There are diversities of gifts, but the same Spirit.**
5 **There are differences of ministries, but the same Lord.**
6 **And there are diversities of activities, but it is the same God who works all in all.**
7 **But the manifestation of the Spirit is given to each one for the profit of all: ...**

- Romans 12: 3* *For I say, through the grace given to me, to everyone who is among you, not to think of himself more highly than he ought to think, **but to think soberly, as God has dealt to each one a measure of faith.***
4 *For as we have many members in one body, but **all the members do not have the same function,***
5 *so we, being many, are one body in Christ, and individually members of one another.*
6(a) **Having then gifts differing according to the grace that is given to us, ...**

- 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.**

Thus, contentment with the share of the inheritance that the Heavenly Father assigns to all His children, as well as contentment with the share that God specifically assigns to each Christian, is also a way for a child of God to please His Eternal Father and serve one's fellow believers in Christ according to the will of the Lord.

- 1 Peter 4: 10* **As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God.**

C14. Children and Heirs – Part 3

After we have seen several aspects about the content of God's inheritance to His children, the appropriate time for parts of the inheritance to be distributed, and that the Heavenly Father distributes His inheritance to His children also for what is useful for the various moments of their lives, we understand that **another part about which it is still advisable to make some more extensive approaches regarding the conditions of distribution and access to the inheritance is more directly correlated to the postures or positionings that each heir adopts before God and before the inheritance that the Lord has reserved for him or her.**

Thus, the fact that the condition of being an heir accompanies the state of being a child of God does not mean that every heir has access to the inheritance indiscriminately and at one's pleasure regardless of one's individual attitudes.

On the part of the Heavenly Father, there is a complete willingness to share His inheritance with each child at the appropriate time for each of them. However, a child is also required to effectively place oneself in a position that is appropriate for a child of God.

Let us see below, then, a text that address this last point and that shows that a child may place oneself in an appropriate position to receive the inheritance or may place oneself in an inappropriate position before God that also affects one's relationship with the inheritance of the heavenly kingdom towards him or her:

Galatians 3: 23 **But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed.**

24 **Therefore the law was our tutor to bring us to Christ, that we might be justified by faith.**

25 **But after faith has come, we are no longer under a tutor.**

26 **For you are all sons of God through faith in Christ Jesus.**

27 **For as many of you as were baptized into Christ have put on Christ.**

28 **There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.**

29 **And if you are Christ's, then you are Abraham's seed, and heirs according to the promise.**

4: 1 **Now I say that the heir, as long as he is a child, does not differ at all from a slave, though he is master of all,**

2 **but is under guardians and stewards until the time appointed by the father.**

3 **Even so we, when we were children, were in bondage under the elements of the world.**

4 **But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law,**

5 **to redeem those who were under the law, that we might receive the adoption as sons.**

6 **And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!"**

7 **Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ.**

In the text cited above, we can see that God's inheritance is not to be shared with those who are spiritually enslaved but for the children of the Heavenly Father. However, in the same text, it is also possible to observe two sets of attitudes that place a person in the condition of a slave even if one has already been granted the status of a child, namely:

- ⇒ 1) Adherence or submission to life by the law and not by faith in Christ Jesus;
- ⇒ 2) The option to live guided by tutors (or guides, mentors, leaders, masters, pedagogues, pastors, priests, earthly spiritual fathers, idols, etc.) instead of being guided by the Heavenly Father and Christ through the Holy Spirit.

A person who has not yet received Christ Jesus in one's heart as Lord is restricted or deprived of God's inheritance because one has not yet been constituted as a child of the Heavenly Father and, therefore, as an heir.

Nevertheless, an heir child who, for example, places oneself under life by law, life by sight, or places oneself under tutors other than God Himself to be guided in one's life as a Christian does not differ in any way, according to the text of Galatians 4, of the slave regarding one's inheritance in the Lord. In other words, if a child returns to a condition in which one makes oneself equivalent to someone who is not a child, one's position as an heir is suspended as long as one remains in this condition unsuitable to be adopted by a Christian.

When a child places oneself in a position equivalent to one who is not a child, one places oneself in a position that contradicts one's condition as a child and is, therefore, also deprived of the inheritance.

Added to this, we once again remember here that **the condition for someone to be appropriately positioned with the Lord regarding the matter of being an heir can only occur through the One Mediator of the inheritance established by God and according to the terms of the inheritance that the Unique Mediator is designated to mediate.**

No mediator can represent an inheritance for which one has not been established as such, just as no mediator can mediate an inheritance outside the terms that were established for access to it. Therefore, if a person does not have Christ Jesus as the Only Lord, Shepherd, High Priest, King of Righteousness, and King of Peace, one is supported by mediators who cannot in fact mediate the Lord's inheritance for one's life.

Neither the Law of Moses nor other human laws by which people want to achieve God's inheritance are accepted by the Heavenly Father, as they are not aligned with the Only Mediator that the Father Himself established for His heirs.

Similarly, neither the Law of Moses nor any other laws of human beings are accepted as terms for obtaining God's inheritance, as the terms for heirs to access God's inheritance are in the New Covenant offered by God in Christ Jesus.

*1 Timothy 2: 5 **For there is one God and one Mediator between God and men, the Man Christ Jesus, ...***

*Hebrews 9: 15 **And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.***

*Hebrews 8: 6 **But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises.***

So, what we would like to emphasize at this point is that in the coming of the Lord Jesus into the world as the Christ sent by God, the Heavenly Father has already established all provisions so that people who believe in Him no longer need to be under the law or tutors, for Christ has already opened for them a new and living way to access the Heavenly Father, as well as He has also been established as the Mediator of the inheritance of this same and Unique Father over all.

Christ is the perfect, complete, and only Mediator of God's grace and righteousness, of salvation, truth, eternal life, and of the reconciliation of a person with God to become a child of God. However, Christ is also the perfect Mediator of the inheritance of the Heavenly Father towards those who have already been constituted as His children, for if a person dissociated from the Lordship of Christ cannot even come close to fellowship with the Heavenly Father, much less will one be able to approach the different aspects of the Heavenly Father's inheritance for His children. A point expressed in several texts and of which there is a further list below:

*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.***

*John 6: 35 **And Jesus said to them, "I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst."***

*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."***

*John 10: 7 **Then Jesus said to them again, "Most assuredly, I say to you, I am the door of the sheep."***

*John 10: 11 **"I am the good shepherd. The good shepherd gives His life for the sheep."***

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

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

*Galatians 4: 4 and 5 **But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons.***

*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 (Christ) consecrated for us, through the veil, that is, His flesh, ...***

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

Therefore, the exceedingly excellent news of God's Gospel to human beings is that all things necessary to legitimize the Mediator, the New Covenant, and the central heir from whom other heirs can access the Lord's inheritance have already been made, established, and are already available in the Lord. Aspects all revealed widely to the world by the crucifixion and resurrection of the Lord Jesus Christ, as well as currently also by the testimony of the Holy Spirit appointed by the Heavenly Father and the Lord Jesus to bear witness to Christ and to convince the world of sin, God's righteousness, and of the righteous judgment of the Lord.

In this way, or because Christ gave Himself to grant the condition for people to be constituted in Him as children of God, those who become new creatures in Christ, created not as slaves, already have a perfectly righteous Mediator to help them access God's inheritance according to the terms of a perfect and righteous Covenant so that this can be accomplished in a legitimate and holy way before the Heavenly Father. This is also why no one else needs to subject oneself again to what was once pointed out as revoked by the Heavenly Father Himself.

On the other hand, if a person, even being a new creature, chooses again to live subject to what one was enslaved before knowing Christ, one also chooses to be treated according to the bondage option one chooses. And as a consequence of this, one is also

choosing to insist on inappropriate and invalid mediators who want to establish themselves under the terms of a useless law for access to the eternal inheritance in God.

And, in turn, Paul, an apostle of Christ Jesus, calls this regression or going back to old things, that some children of God adopt, subjection to foolishness or fascination, as follows:

Galatians 3: 11 **But that no one is justified by the law in the sight of God is evident, for "the just shall live by faith."**
12 **Yet the law is not of faith, but "the man who does them shall live by them."**

Galatians 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?**

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

A child of God inherits the "being guided by the Spirit of the Lord." However, some children want to go back to being guided by pre-established commandments to try to carry them out in the strength of the flesh or under the instruction of tutors who are not the One Mediator or the Lord Jesus Christ, thus incurring a return to what they had already achieved deliverance through Christ Jesus.

We understand that here it is worth reiterating once again that the issue addressed in these last paragraphs does not mean that the Heavenly Father does not continue to want to share the inheritance with all His children, but that some children place themselves or allow themselves to be placed in a position where they themselves deny the condition of children they received from God. Moreover, on several occasions, they do not do so in words but through actions or a practical return to the bondage from which they had already been freed by the Lord.

And the sequence of events that the option for bondage triggers has already been explained previously in other chapters. In other words, the option for bondage once again triggers the spirit of bondage that, in turn, frightens, imposes fear, and may place the heir in a disqualified condition for continuing to receive the heavenly inheritance towards him or her.

Thus, as God's inheritance is for His children, but the condition of children of the Heavenly Father is the fruit of God's perfect heavenly love, when a Christian rejects the

love one received as a child of God to return to subject oneself to the bondage that is not suitable for those who are children of God, the Heavenly Father also withholds that which accompanies the condition of a child, that is, that which is offered as an inheritance by the Lord in love.

In other words, if a Christian places oneself in a position that goes against one's position as a child of God, returning to subjection to that which puts him or her in a condition equivalent to that of those who are not children of God, this Christian also puts oneself in a position unqualified to continue receiving what is reserved by God for His children or for those who choose to live and walk as children of God or children of light.

Just as a Christian begins to lack the condition of light if one begins to reject the light, although one has come to be constituted as a child of the light, so a child of God is also subject to lacking one's inheritance in the Lord if one turns away from one's status as a child of the Heavenly Father.

And so that the Christian does not incur such a terrible condition, or even if one has already incurred it, but may still return to the position that is due to a child of God, the Lord continually, by the Scriptures and the Holy Spirit, calls His children to abide in Christ or return to Him if they have moved away from the One who should always be the first love of their lives.

*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.***

Revelation 2: 4 "Nevertheless I have this against you, that you have left your first love.

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

Here we return, then, to the point previously discussed that the **first love** of a child of God should always be the Heavenly Father who generated him or her and the Lord Jesus Christ who, through the Holy Spirit, opened the way for him or her to reach the reconciliation with the Heavenly Father and become a child of God, just as **the first works** of a child of God should always refer to the work of first love, faith, and hope in the Lord. (An aspect covered more extensively in the theme Works, Labors, and Services).

Therefore, **although God has reserved the inheritance for all His children, one of the essential criteria for a child to have access and continue to have access to this inheritance is that one abides in the so sublime or noble condition that was granted to him or her as a child of God and joint heir with Christ Jesus.**

*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.*

God indeed grants His love to the point that we are called children of God. However, precisely because it is through love, He also does not force a Christian to abide in the condition of a child of God and to be called “child of God,” “heir of God,” and “joint heir with Christ” if one no longer wants it.

The inheritance that the Heavenly Father wants to share is directed to those who accept the offer He made to become children of God through the new birth. The inheritance from the Heavenly Father is for those who receive Christ as Lord and become children of God through faith in Him, not slaves. However, it is also directed at those who do not depart from the condition of children conferred on them by God in Christ Jesus.

For instance, having the Holy Spirit in the heart to have God's love poured into the heart and to be guided by the Lord in everything is an exclusive aspect of God's children. It is an aspect of God's provision of His inheritance to His children in the New Covenant. However, if someone chooses to no longer live and walk according to the New Covenant, one also chooses to have no longer the benefits that are available in this New Covenant.

God is good and continually manifests many parts of His goodness toward all people on Earth. However, considering that several other gifts from God are exclusive to those who receive His invitation to become His children, heirs of God, and joint heirs of Christ, this also implies the need for them to choose to remain in the condition offered to them by the Lord.

C15. Children and Heirs – Part 4

In continuation of the three previous chapters on the condition of children and heirs to which the Lord calls all those who receive Christ as Lord in their hearts, and equally regarding the matter of a Christian being called to abide in the condition of a child of God granted by the Heavenly Father, we see in the Scriptures yet another aspect that needs to be seen carefully so that it does not interfere with the heavenly inheritance that the Lord wants to share with His children.

And, in turn, this other point is related to the condition of inappropriate associations that the children of God should not have with those who are not in line with the position of children of God.

Thus, depending on the type of association that a child of God has in the world, one may also place oneself in positions that compromise one's condition of being free to receive the parts of the inheritance that God wants to share with him or her.

We understand that it is still worth highlighting here that the point mentioned in the previous paragraph is a little different from the aspect of a person placing oneself directly under the yoke of the law or under tutors seen in the earlier chapters. In this new point, the Scriptures address the issue of when a person indirectly places oneself under bondage by associating with certain positions or practices of other people.

By way of example, let us consider, then, a person who has accepted Christ, who wants to live as a child of God, and who does not want to be under the law, but who still, even though one is not affiliated with a group that follows laws similar to the First Covenant, likes to attend meetings of people who are under the law and even likes to receive instructions and prayers from those who choose to submit to the law.

The person in this last example, by simultaneously trying to seek God in Christ and seek the supposed blessings of God through those who are under the law that is contrary to the righteousness of God in Christ Jesus, places oneself in a condition inconsistent with both the law that is not according to grace as with its condition of being under the grace of God and being an heir of God.

And if God would grant His inheritance to the person in the example of the previous paragraphs, to the person who “falters between two opposing ways of life,” the Lord would be agreeing that an individual who flirts with the law and the bondage it generates could also receive the heavenly inheritance with those who are free in the Lord. In other words, God would be endorsing that a little of the law could contribute to obtaining the inheritance that comes by grace, through faith, and vice versa. God would be endorsing syncretism, mixture, or a combination of grace and faith with the condemning law.

Nevertheless, as the One who grants the inheritance by grace to His children, God does not give His glory as a Heavenly Father to others, nor does He consider the things that human beings try to establish for themselves as paths of blessing or for obtaining the heavenly inheritance.

Isaiah 42: 8 "I am the LORD, that is My name; And My glory I will not give to another, Nor My praise to carved images."

Isaiah 48: 11 "For My own sake, for My own sake, I will do it; For how should My name be profaned? And I will not give My glory to another."

God does not make concessions for "His glory" to be corrupted either by living people, idols made from carved images, or by laws and rules that people establish in their own names or the name of their idols. On the contrary, God acts so that "His glory and His name" remain holy, and so that the truth that there is only One True Living God and One True Mediator between God and human beings always remains exalted and known by people worldwide.

Here, however, it is also worth highlighting that when the Scriptures instruct God's children about the associations that they should not adopt in life, they are not talking about all the work carried out together with people who do not yet know the Lord as their Heavenly Father, for if that were the case, Christians would have to leave the world. What the Scriptures warn Christians is concerning those associations that want to mix the confession of faith of a child of God in Christ Jesus with other aspects that are contrary to life through heavenly grace and faith in Christ Jesus, doing so, however, through subtle propositions that claim to want to serve God despite using means that oppose the Lord's way, as described below:

*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.***

The conflict of associations described in the text above is mainly related to the associations that Christians do with individuals who also claim to be children of God but who do not remain in the condition of living and walking as children of God.

Considering that the Lord Jesus has already come to free people from the yoke of sin, the law, and the need for tutorship of others, the insistence on wanting to maintain or return to life once again according to sin, the law, or part of it, or even under tutors, becomes idolatry and impurity, often aggravated by the motivation and thought that godliness is a source of profit and material enrichment. A condition under which people

come to trade the word of God and those they claim to be their fellow believers. (A subject covered extensively in the themes Another Gospel or A Different Gospel and The Christian and the Riches).

Whoever is subject to the yoke of bondage of the law and human tutors, and announces this type of life as life according to God's will, is not under the freedom that is in Christ. On the contrary, one is under a condition that cannot be mixed with life according to the will of the Heavenly Father.

If an individual, for example, announces that going to worship in temples made by human hands, giving tithes and offerings to leaders one chooses for one's life, or that subjection to human tutors or created idols are aspects that represent the path to obtaining the inheritance of God, or the "blessings of God," one is still under the yoke of bondage and not in the position of an heir of God and joint heir with Christ. And by doing so, one places oneself in positions with which a Christian should never associate oneself so that this Christian does not also lose one's free state in terms of one's condition as an heir of the Lord.

Thus, the solution that God presents to the conflict that tries to mix the leaven of sin and the law in the life in Christ is only one and always the same: To leave any of the associations that conflict with the righteousness and grace of God and continually placing oneself in line with the free position of a child and heir of God.

Christ is the righteousness of God for everyone who believes, but submission to the ancient condemning law, even parts of it, is resistance to the righteousness of God. The path of the law, of human tutors, and mediators other than Christ is the path of unrighteousness that resists the righteousness of God already provided in Christ Jesus, which results in a position contrary to the granting of the heavenly inheritance even for those who indirectly associate themselves to this type of path contrary to God's will for His children.

Therefore:

*2 Corinthians 6: 14 **Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness?***

*15 **And what accord has Christ with Belial? Or what part has a believer with an unbeliever?***

*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."***

*17 **Therefore "Come out from among them And be separate, says the Lord. Do not touch what is unclean, And I will receive you.***

*18 **I will be a Father to you, And you shall be My sons and daughters, Says the LORD Almighty."***

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

In the present theme, we have already seen that the law is not of faith. Therefore, the path of performing works to obtain God's favor, also in the aspect of inheritance, is the path of unbelief regarding God's favor through grace. And the attempt to associate and mix the type of life through pre-defined rules to the kind of life through faith in God is obviously also incompatible with the established will of God, constituting an attempt to establish what the text above calls unequal yoke.

And in addition to the texts already cited above, **regarding what affects the sharing of God's inheritance to His children, there is still another very enlightening text in which the Scriptures highlight several points that are included in the disparity that exists between life under the bondage of the law or the flesh and life by the grace of God through faith in the Lord, as follows:**

Galatians 4: 22 ***For it is written that Abraham had two sons: the one by a bondwoman, the other by a freewoman.***
23 ***But he who was of the bondwoman was born according to the flesh, and he of the freewoman through promise,***
24 ***which things are symbolic. For these are the two covenants: the one from Mount Sinai which gives birth to bondage, which is Hagar,***
25 ***for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children.***
26 ***But the Jerusalem above is free, which is the mother of us all.***
27 ***For it is written: "Rejoice, O barren, You who do not bear! Break forth and shout, You who are not in labor! For the desolate has many more children Than she who has a husband."***
28 ***Now we, brethren, as Isaac was, are children of promise.***
29 ***But, as he who was born according to the flesh then persecuted him who was born according to the Spirit, even so it is now.***
30 ***Nevertheless what does the Scripture say? "Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman."***
31 ***So then, brethren, we are not children of the bondwoman but of the free.***
 +
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.***

Through this last text, the Lord teaches that there are two covenants to which a person can join or with which one can establish a yoke, that is, a partnership for one's life journey.

Furthermore, it is essential to note that the two covenants mentioned in the last text self-exclude each other or are opposite regarding receiving the inheritance from the Lord.

Thus, if a person establishes a yoke or an association with the First Covenant mentioned in the text above, one chooses not to receive the inheritance of the Free Covenant. And this can occur even if one has previously made an association with the Second Covenant. When a certain person is associated with the First Covenant, the Second Covenant is, so to speak, in a situation that is suspended for him or her, for the

association of a person with the First Covenant stands in the way so that one cannot freely receive the inheritance of the Covenant that is free or the New Covenant.

The First Covenant, symbolized in the text by Hagar, is also equated with the covenant made on Mount Sinai and considered as Arabia, which, in turn, is the covenant based on the Law of Moses, as well as being equated with the earthly Jerusalem that awaits God in material locations, temples made by human hands, and through all the rituals associated with them.

The covenant of Hagar is also described as one that lives based on the effort of the flesh to carry out all the works of pre-established laws, representing, because of this, a covenant of bondage that consequently can only produce bondage to those who follow it, “affiliate” with it, or become its children.

Now, the Second Covenant, the covenant of Jerusalem Above, is the covenant under the grace of God through faith in the Lord. It is the covenant that generates children born of the Spirit of God or “children of God” according to heavenly grace and faith in Christ Jesus.

The Second Covenant, in turn, is the covenant of freedom, for its children are guided by the Spirit of God. ***And where the Spirit of the Lord is, there is liberty***, representing the covenant of the Jerusalem Above that cannot be imprisoned in physical territories nor constructions made by human hands.

The Covenant of the Jerusalem Above is the covenant of freedom that consequently generates liberty for those who “join” this covenant by free choice. An aspect that also shows us that it is to the “children” of the covenant of Jerusalem Above that the inheritance of the Heavenly Father is addressed. In other words, the text of Galatians 4 shows us that those who believe in Christ Jesus are also the heirs of God and joint heirs with Christ.

Nevertheless, **the narrative concerning the two covenants presented in Galatians 4 not only clarifies the characteristics of each of them and of which a child of God is an heir and positions oneself as an heir, but it likewise alerts us to the fact that the attempt of a child of God to want to live associated with the two covenants simultaneously also interferes so that one does not obtain the inheritance that there is in the Lord for him or her.**

Expressing the last paragraphs in other words, we can note in the text of Galatians 4 that if a Christian wants to simultaneously live as a child of God who has direct access to God, but also wants to be associated with the practices of people who adopt part of the Law of Sinai, of Hagar, of Moses, the First Covenant, or similar to it, which characterizes a life not by faith but by the effort of the flesh and under tutors of the creation itself, this Christian, despite being born of the Spirit of God, places for oneself an obstacle regarding receiving parts of the inheritance that the Heavenly Father would like to grant him or her, for God declares that ***“the son of the bondwoman shall not be heir with the son of the freewoman.”***

When, regarding spiritual matters, a Christian associates with those who are seeking to serve God based on external rules, as was the case in the First Covenant, even if it is only around some rules of this covenant or similar to it, this Christian comes under the risk of imposing on oneself a restriction on one's status as an heir because God will not share the

inheritance of His children with those who are children of the covenant so-called “bondwoman.”

He who wants to live by the law, even if only some parts of it, chooses to be subject to the precepts of the law and not the grace of God. Those who enter into a covenant with the law will receive their inheritance through the law. For this reason, God does not share the inheritance according to grace towards them, but also establishes restrictions regarding those who associate with them even if they have previously achieved the status of children of God. If the Lord would not restrict the inheritance in these cases, those who are of the law would indirectly receive the inheritance from God that is not pertinent to them until they repent of their insistence on the path opposite to faith and, therefore, the way of unrighteousness before God.

Romans 10: 5 **For Moses writes about the righteousness which is of the law, "The man who does those things shall live by them."**

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

Those who choose to live by the law inherit “non-justification before God” and “non-inheritance of the kingdom of God.” Therefore, if a Christian associates with them in their practices contrary to the grace of God, the Lord, by not granting His inheritance to those who choose to remain under the law, and not in the condition of children, can also withhold the inheritance of the children who do not dissociate themselves from those who choose a life subject to the law or bondage represented by Hagar.

And, again, the solution that God instructs His children who got involved in the Old or First Covenant, or associated themselves partially or indirectly with it, is to separate themselves from the things of the covenant of Hagar and its fruits, continually opting for the life guided by the Holy Spirit through faith and fellowship with Christ and the Heavenly Father.

In this way, the fact that the Scriptures so repeatedly warn us about the inappropriate condition that exists in subjection or association with the covenant that opposes faith in God also occurs because human beings so often tend to trust in the creation more than in the Creator.

The text of the Book of Galatians that narrates the characteristics of the two covenants in reference does not declare that the option for the covenant of freedom is easy and without opposition from the flesh and those who do not want to get separated from the First Covenant. However, the Second Covenant, the New Covenant, is the path where there is the inheritance of being guided by the Holy Spirit and in which, because of this, the children of God can be led in triumph to inherit more and more of the immeasurable and incomparable inheritance of God towards them.

The Holy Spirit leads the children of God who pay due attention to Him to cry out to the Heavenly Father in Spirit and Truth so that they may have a relationship with God, but also so that they enjoy the status of heirs in the Lord and that they, in the Lord, may receive each part of this inheritance in abundance.

Since ancient times, according to the prophet Jeremiah, for example, the Scriptures show us that **inheritance is a condition of children, but also of children who remain in God, having the Heavenly Father as the only spiritual and eternal Father of their lives. A fundamental and priority condition for a life that aims to achieve the desirable and most beautiful inheritance among nations.**

Jeremiah 3: 19 "**But I said: 'How can I (the Lord) put you among the children And give you a pleasant land, A beautiful heritage of the hosts of nations?'**
And I said: 'You shall call Me, "My Father," And not turn away from Me.'"

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.

C16. The Essence of God's Inheritance

In previous chapters, we saw the point that what parents have to share with their children is also associated with their inheritance towards them. However, we have also seen that in most cases, a significant part of this inheritance is shared throughout the joint life between parents and children, not just referring to the part that is left to be received by the children after the death of their parents.

And in the case of being children of the Heavenly Father, something similar to that described in the previous paragraph also occurs. In other words, part of the inheritance that God has for His children is granted to them while they live on Earth, and part is reserved for them when they leave life in the natural body to be fully with the Lord.

Not everything of the inheritance of God's children will be given to them on Earth, and not all of it is only for after the life in the earthly body. The extreme position that everything is for the present or that everything is only for the future disagrees with the Scriptures and only deprives the children of God of receiving, in the present time, the appropriate measure of the inheritance that is already available to them in the Lord.

Therefore, the inheritance that God has for His children is priceless and full of riches for the present time and for the future time, just as the glory of God is full of immeasurable riches also for the current time and the coming time, always having in mind that it is God's will that His children have their eyes enlightened to know what is available to them in the Lord.

Ephesians 1: 15 ***Therefore I also, after I heard of your faith in the Lord Jesus and your love for all the saints,***
16 do not cease to give thanks for you, making mention of you in my prayers:
17 that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him,
18 the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints,
19 and what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power ...

As we have also mentioned, understanding the riches of God's glory involves having the eyes of understanding enlightened concerning the fact that the greatest riches that God has for His children are not things that are shakable and passing but those that go beyond what is tangible and palpable in the earthly kingdoms. We also recall here that this, in turn, does not mean that God does not make provision for His children while they are on Earth, but still, what God actually has in His inheritance for His children is eternal and unshakable.

Given this, we see that nothing or no one in the world deserves such special attention that a person would come to choose something passing or fleeting to the detriment of the eternal inheritance that God grants. Nothing or no one should be considered more elevated, valuable, or important than the aspects found in the riches of the glory of the Lord's inheritance in the saints.

Nevertheless, when the topic of inheritance is brought into focus, it is interesting to observe that people, countless times, focus their attention primarily on some secondary aspects that make up this inheritance instead of focusing their attention primarily on what is fundamental, essential, or the most important in it.

Thus, **regarding the most beautiful inheritance that can exist for a human being, which is an eternal inheritance that exists in the Heavenly Father, a Christian, first of all, needs the aspects of His inheritance that give support, and eternal support, to all other items of this same inheritance.**

And in the specific case of God's inheritance to His children, the only one who can support this inheritance is God Himself, thus demonstrating that the primary and fundamental aspect of all God's inheritance to His children is God Himself granted to them by inheritance.

In other words, **above all, the essence of the inheritance of God's children is God Himself and the relationship that children can maintain with the Giver of the inheritance extended and promised to them.**

Previously, we have also seen that **eternal life is one of the most prominent items in all of God's inheritance to His children. This, however, is also already revealed to us as “knowing the Heavenly Father and His Beloved Son Jesus Christ,” showing us that God Himself is the greatest wealth and the essence of all heavenly inheritance for a human being.**

For this reason, **when the Scriptures say that the children of God are also heirs “of God” and joint heirs “with Christ,” they also show us that a child of God indeed has God as one's inheritance or joint inheritance with Christ.**

The most exalted and sublime part of God's inheritance for His children is Himself and the availability of fellowship with Him.

So, **being an heir of God and a joint heir with Christ is, first and foremost, having the Heavenly Father Himself, His Only Begotten Son, and His Spirit as the highest and most valuable aspect of the heavenly inheritance.**

*Romans 8: 17 ... **and if children, then heirs; heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.***

*Psalms 16: 1 **Preserve me, O God, for in You I put my trust.***

*2 **O my soul, you have said to the LORD, "You are my Lord, My goodness is nothing apart from You."***

*5 **O LORD, You are the portion of my inheritance and my cup; You maintain my lot.***

And once a Christian understands that in one's condition as a child of the Heavenly Father one has God as the central and primary focus of one's inheritance, one is called by the Lord to also know first, through fellowship with Christ, the Heavenly Father, and the Spirit of the Lord, the extent of

having God as one's inheritance. And this, so that one may come to know more fully how one's Lord is so that also, based on the virtues and purposes of God, one may come to know the will of the Heavenly Father and how the Lord is willing to help each of His children so that they can live and walk according to the will of God, as the following text of Peter also shows us:

2 Peter 1: 1 Simon Peter, a bondservant and apostle of Jesus Christ, To those who have obtained like precious faith with us by the righteousness of our God and Savior Jesus Christ:
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.
5 But also for this very reason, giving all diligence, add to your faith virtue, to virtue knowledge,
6 to knowledge self-control, to self-control perseverance, to perseverance godliness,
7 to godliness brotherly kindness, and to brotherly kindness love.
8 For if these things are yours and abound, you will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.

Through fellowship with God and by having God as one's inheritance, a child of God receives in one's life virtues from God Himself. He receives very sublime and precious aspects that are part of the very nature of God, through which, in turn, one is called to be transformed, with the help of the Holy Spirit, into the image and likeness of the Beloved Son Jesus Christ.

Therefore, **in the kingdom of God, there are immeasurable riches, but none of them surpasses God the Father, God the Son, and God the Holy Spirit of this kingdom, for everything in the kingdom comes from God.**

The gifts of the kingdom that God gives to His children are for eternal salvation and to allow them, above all, to know Him who is the glory of their inheritance to be transformed by Him into the image and likeness of the Lord Himself.

2 Corinthians 3: 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.

In God's inheritance towards His children, which is primarily God Himself, there is power for the true transformation and improvement that all human beings need so

much, for God is also the One who sustains all the inheritance that He grants and that He promised still to bestow on His children.

The understanding of God's inheritance that transforms a person is based, then, on the renewal of the knowledge about the central aspect of this inheritance, which is God the Father, God the Son, and God the Holy Spirit.

Many aspects of a person's inheritance may come through the gifts the grantors simply give. However, many of the most valuable or significant items that grantors can pass on to their heirs are the things they pass on to them while they interact and live with them.

Thus, the fear of God, the desire to walk in God's ways, and the strength to do so, the love of God, the teaching of kindness, long-suffering, perseverance, and many other aspects, are primarily granted through the relationship or fellowship that allows the contemplation of these virtues in the Lord, whose possibility of fellowship is also one of the fundamental and most essential items of the inheritance that a child of God has in the Lord.

Some of the items that a natural child assimilates most from one's parents are those that they admire in them. Therefore, when a child of God begins to know one's God more, the desire to have the characteristics of His divine nature also grows in one's heart.

- 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.

- 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.

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

A characteristic of the New Covenant in Christ is the possibility of enjoying the contemplation of God because of the heavenly righteousness accomplished in Christ Jesus through His work on the cross of Calvary and His resurrection. However, the Lord is willing to manifest His glory to His children also for the purpose that they may inherit the virtues of His divine nature.

Furthermore, we highlight here that only the New Covenant in Christ has as an essential characteristic in the items of its inheritance the personal access of each person

to God and the instruction of the Lord directly to the heart of each of His children without distinction, being a child able, also as a result of the contemplation of the Lord, to receive the other aspects of such an immeasurable and superabundant inheritance.

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

*Hebrews 8: 10 **"For this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people.***

*11 **None of them shall teach his neighbor, and none his brother, saying, 'Know the LORD,' for all shall know Me, from the least of them to the greatest of them.***

*12 **For I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more.***

*13 **In that He says, "A new covenant," He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away."***

Now, on the opposite path to that of the New Covenant, the services or meetings called by some celebrations based on the Old or First Covenant can never cause the effect that can only be achieved by the personal fellowship of an individual with God offered as an inheritance exclusively by the heavenly grace and through faith in the Lord.

In the First Covenant, people aim to fulfill the commandments and then achieve the status of heirs. In the Covenant annulled before God, people look for weak and mortal mediators and tutors to supposedly represent them before God and to represent God before them, which characterizes a concept of a servant's stance and not that of a child with free access to the Father.

For this reason, in view of the Old Covenant, the exceedingly excellent condition of the New Covenant is even more evident, for in the New Covenant, the Lord offers Himself as an inheritance in advance so that the heirs, already equipped with the essence of their inheritance, can live and walk in the Lord as heirs.

*Hebrews 7: 18 **For on the one hand there is an annulling of the former commandment because of its weakness and unprofitableness,***
*19 **for the law made nothing perfect; on the other hand, there is the bringing in of a better hope, through which we draw near to God.***

The service, meeting, or so-called worship based on temples made by human hands, operated or officiated by priests and leaders who say they stand in the name of the people before God, filled with appeals for offerings of gifts, tithes, and the most diverse sacrifices, is ineffective for improvement of those who render these types of worship, as

they first need to achieve perfection without having as an inheritance the One who perfects them in order to achieve the inheritance.

In this way, **the essential part of the inheritance of a child of God truly is God Himself who knows how to supply and guide each of His children in all the other things they need.**

First of all, the Heavenly Father offers Himself in Christ Jesus and through the Holy Spirit so that, in Christ and under the direction of the Spirit of the Lord, each child may be supplied, by heavenly love, with everything else one needs to live and walk as a child of God Most High.

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

Therefore, because of the inexpressible greatness of this fact, we repeat once again that **the essence of the inheritance of a child of God, along with countless other gifts, is the eternal life that essentially is God and the eternal fellowship that a heavenly child can have with one's Eternal Lord, as the following text also shows us in such a sublime way:**

*Revelation 21: 1 **Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea.***

*2 **Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.***

*3 **And I heard a loud voice from heaven saying, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God.***

*4 **And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away."***

*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.***

*7 **He who overcomes shall inherit all things, and I will be his God and he shall be My son.***

C17. The Heavenly Father's Corrective Intervention as Part of the Inheritance that Aims at the Good and the Fruit of Righteousness for His Children

As we begin this new chapter, we would like to recall what we saw in the previous point regarding the aspect that a greater inheritance than receiving things from the Heavenly Father is having the Heavenly Father Himself as an inheritance.

Nevertheless, also concerning having the Heavenly Father Himself as an inheritance, it is crucial for a Christian not to return to the objective of only wanting to receive things from the Heavenly Father, but mainly to enjoy the privilege given to him or her of being able to love the Heavenly Father and relate to Him so that in all aspects of one's life one may be instructed or guided by the Father through the Lord Jesus Christ.

One of the aspects of a good relationship between parents and children who love each other is expressed when parents love their children to the point of also helping them to walk in the paths and actions that the parents know to be correct and the children do not yet know, having then also the trust of children in what their parents properly instruct them.

Thus, even much more than in the relationship between natural parents and their children, God's teaching about what is good for His children also applies to the Heavenly Father's relationship with Christians, for only God knows the path that is perfect and that leads His children to effective eternal good for their lives, as the following texts also confirm:

Jeremiah 29: 11 **For I know the thoughts that I think toward you, says the LORD, thoughts of peace and not of evil, to give you a future and a hope.**

Psalms 139: 1 **O LORD, You have searched me and known me.
 2 You know my sitting down and my rising up; You understand my thought afar off.
 3 You comprehend my path and my lying down, And are acquainted with all my ways.
 4 For there is not a word on my tongue, But behold, O LORD, You know it altogether.
 5 You have hedged me behind and before, And laid Your hand upon me.**
 ...
8 If I ascend into heaven, You are there; If I make my bed in hell, behold, You are there.
9-10 If I take the wings of the morning, And dwell in the uttermost parts of the sea, Even there Your hand shall lead me, And Your right hand shall hold me.
11-12 If I say, "Surely the darkness shall fall on me," Even the night shall be light about me; Indeed, the darkness shall not hide from You, But the night shines as the day; The darkness and the light are both alike to You.
 ...

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

Only the Heavenly Father knows everything that is in the heart of each child, each of their weaknesses, as well as all the things and circumstances that surround each one. This is why the Lord is also the only one perfectly qualified to care for, instruct, and guide each one of those who are His heirs.

On the other hand, the instruction or teaching of parents towards their children is not only applicable when the children live and walk correctly in life, but also when the children deviate from the appropriate path proposed to them and when they even need to be exposed to correction or discipline because of the choices of paths and actions they began to adopt.

Therefore, regarding the correction that is often necessary to be used by parents towards their children, parents would not indeed love their children if they let them follow inappropriate paths and actions without warning them and without offering them correction to return to the way of truth and correct, righteous, and appropriate actions.

In this way, among the many inestimably precious aspects that a child of God receives because of also having been made an heir of the Heavenly Father, there is also in one's inheritance the equally inestimable privilege of being able to receive the correction or discipline of the Heavenly Father.

The fact that God receives people to be His children and makes them His heirs and joint heirs with Christ does not mean that these children have received from the Lord a certificate to do whatever they want or that anything they do will have a stamp of approval just because they are children of the Eternal Father. On the contrary, on several occasions, God's children may have their choices and attitudes disapproved by the Heavenly Father and, therefore, place themselves in the position of children who need correction by the Lord. A point that in the relationship between the Heavenly Father and His children also represents one of the pillars of the Father's true love for each one of those He has as precious children.

Thus, for a Christian, receiving correction from God is a privilege as a child and also an aspect of confirmation of one's condition as an eternal child of the Heavenly Father, as also presented in the text 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.

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

4 You have not yet resisted to bloodshed, striving against sin.

- 5 *And you have forgotten the exhortation which speaks to you as to sons: "My son, do not despise the chastening of the LORD, Nor be discouraged when you are rebuked by Him;*
- 6 *For whom the LORD loves He chastens, And scourges every son whom He receives."*
- 7 *If you endure chastening, God deals with you as with sons; for what son is there whom a father does not chasten?*
- 8 *But if you are without chastening, of which all have become partakers, then you are illegitimate and not sons.*
- 9 *Furthermore, we have had human fathers who corrected us, and we paid them respect. Shall we not much more readily be in subjection to the Father of spirits and live?*
- 10 *For they indeed for a few days chastened us as seemed best to them, but He for our profit, that we may be partakers of His holiness.*
- 11 *Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it.*
- 12 *Therefore strengthen the hands which hang down, and the feeble knees,*
- 13 *and make straight paths for your feet, so that what is lame may not be dislocated, but rather be healed.*
-

At this point, then, we understand that it is highly significant to know that the focus of correction or discipline in the New Covenant is very different from the focus of the First or Old Covenant. The correction according to the First Covenant aimed to highlight a high level of evidence of condemnation, but without an effective alternative solution for people under this same covenant. On the other hand, as for the New Covenant, the Lord's reproof towards one of His children is for correction, adjustment, and return to the appropriate path and actions in life.

Given this, we can understand that **the continuous correction of path and attitudes that the Heavenly Father provides to those who receive and pay attention to His fatherhood is one of the greatest benefits that a person who is not guided by the Holy Spirit fails to enjoy.**

A person who does not walk in the direction of the Heavenly Father is left to oneself and, ultimately, to the winds of doctrines of the world or the principles and conduct of the prince of darkness. A situation from which a child of God was freed and to which one is called never to return.

- Ephesians 2: 1* *And you He made alive, who were dead in trespasses and sins,*
- 2 *in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience,*
- 3 *among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others.*

- 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.*
- 3 For we have spent enough of our past lifetime in doing the will of the Gentiles, when we walked in lewdness, lusts, drunkenness, revelries, drinking parties, and abominable idolatries.*
-

Going back to the point above also under the aspect of the salvation that the Lord offers through His grace, we can see that **God does not only want His children to experience a glimpse of salvation or a temporary relief from the oppression of darkness. The Lord's will is that His children remain forever on the path of salvation they have obtained. One more reason why God loves them to the point of reproof in them what needs to be reproofed and offers them, according to His mercy, continuous correction and discipline so that they do not abstain from such great salvation.**

- 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?*
-

God loves, with the perfect love of a Father, those who have been saved in Christ Jesus. And as the Father who loves perfectly, He also always shows them the correct and appropriate path for life. However, equally out of love for His children, when they stray from the path of truth and life, the Lord can also allow them to go through difficult and even painful processes so that they become aware of how perverse evil is, as well as the emerging need that there is for them not to be sluggish to repent and correct the course of their lives, as also exemplified in the following texts:

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

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

Psalms 119: 66 **Teach me good judgment and knowledge, For I believe Your commandments.**

67 Before I was afflicted I went astray, But now I keep Your word.

68 You are good, and do good; Teach me Your statutes.

...

71 It is good for me that I have been afflicted, That I may learn Your statutes.

Therefore, if God did not reprove the bad attitudes of His children and did not extend correction and discipline to them, these children could incur a lack of perception of the damage they would be causing to themselves by deviating from the truth and righteousness that is in the Lord, being subject to the risk of incurring evil to such an extent that they could move away from faith and love to the point of no return for them.

Although the Lord's will is primarily for Christians to learn His guidance through direct instruction, God's children do not always open their hearts to this form of teaching, running in these situations into the need of also coming to know through the Lord's correction that He does not approve what they do or the paths they choose contrary to what is beneficial to them eternally.

On the one hand, reaching only a supposed level of discernment of good and good things may seem, at first, very pleasant to the soul. On the other hand, the child of God is also called to discern evil and the evil things that seek to ensnare him or her. And this, so that the Christian also distances oneself from the practice of the latter or associations with them.

Although the process of discerning evil may imply that God's children have their eyes of understanding enlightened concerning realities that can be uncomfortable, sad, and even painful to know, this point is also essential for the life of a Christian.

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

2 Corinthians 7: 10 **For godly sorrow produces repentance leading to salvation, not to be regretted; but the sorrow of the world produces death.**

Growth in the condition of a “child of God” involves discovering and discerning what is good. However, to reach maturity, this growth cannot be limited only to the discernment of good. A child of God also needs to be able to discern what is not good in general and what is not appropriate for him or her, highlighting here still that many

aspects of evil can have the appearance of good despite being corrupted in their most vital aspects.

Thus, God longs to grant His children discernment also about the evil things that most try to hide even though this may cause perplexity to His children, for it is also through discernment between the works of light and darkness that a child is protected from the deceptions that seek to oppose one's life.

Let us see below some more texts about the need for discernment between good and evil for the benefit of God's children, remembering that a broader approach to this discernment is described in the themes The Gospel of the Righteousness of God, The Gospel of the Glory of God and the Glory of Christ, and The Law of Understanding.

Luke 12: 1 ***In the meantime, when an innumerable multitude of people had gathered together, so that they trampled one another, He began to say to His disciples first of all, "Beware of the leaven of the Pharisees, which is hypocrisy.***

2 For there is nothing covered that will not be revealed, nor hidden that will not be known."

Ephesians 5: 11 ***And have no fellowship with the unfruitful works of darkness, but rather expose them.***

12 For it is shameful even to speak of those things which are done by them in secret.

13 But all things that are exposed are made manifest by the light, for whatever makes manifest is light.

1 Corinthians 2: 15 ***But he who is spiritual judges (or discerns) all things, yet he himself is rightly judged by no one.***

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

Finally, in this chapter, as stated in chapter 12 of the Book of Hebrews mentioned above, God's discipline or correction in the life of a child of His aims to produce ***the peaceable fruit of righteousness to those who have been trained by it.***

The teaching and correction that the Heavenly Father addresses to His children aim at leading them to experience the true fruit of righteousness so that they no longer find themselves immature in the face of the actions of the devil and people who seek to distort the understanding of the true heavenly righteousness by which a person achieves the objective end of faith, which, in turn, is the eternal salvation of one's soul.

The only righteousness that allows a person to achieve and remain in eternal salvation and the condition of a child of God is the righteousness that comes through grace, faith in Christ, and justification through the blood of the Lord Jesus shed on the cross of Calvary. And God's correction aims precisely to ensure that each child does not

incur postures or actions that take them away from this unique redemptive righteousness.

The devil seeks to distort true righteousness by repeatedly proposing paths based on the righteousness of men who, in various situations, even use parts of the Scriptures or texts from the Bible to propose their perverse ways of justification. However, since true righteousness only exists through faith in Christ Jesus, it is also necessary for each child of God to be instructed by the Lord about this righteousness and even corrected, admonished, or exhorted when one begins to lean to or associate with paths and actions that do not have true righteousness as their foundation, even if outwardly they appear to be “biblical” propositions.

2 Corinthians 11: 13 For such are false apostles, deceitful workers, transforming themselves into apostles of Christ.

14 And no wonder! For Satan himself transforms himself into an angel of light.

15 Therefore it is no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works.

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

3 For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God.

4 For Christ is the end of the law for righteousness to everyone who believes.

Resistance to the path of true and unique righteousness is a path that no Christian should practice or with which no Christian should associate or even flirt. A reason why God also often presents Himself as a Father who corrects His children when they give inappropriate space to propositions of paths that oppose the way of truth, righteousness, grace, and love of the Lord. Rebuke or correction that a person should never disregard.

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

Proverbs 15: 9 The way of the wicked is an abomination to the LORD, But He loves him who follows righteousness.

10 Harsh discipline is for him who forsakes the way, And he who hates correction will die.

Psalms 25: 8 Good and upright is the LORD; Therefore He teaches sinners in the way.

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

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

So, when the Heavenly Father uses correction towards His children or allows them to go through circumstances through which they are called to pay attention to His corrective instruction, it is because they are in need of the Lord's correction or because they need to be called to pay attention to aspects of truth and eternal righteousness that they have not yet adequately discerned.

In other words, also as an inseparable part of His love for each of His children, the Heavenly Father does not refrain from doing them good, including through correction or discipline, even though His children, at first, may not see the correction as pleasant or as a true benefit to their lives.

On the other hand, we would also like to highlight that the term *discipline* in the text of Hebrews 12 does not refer to a life of discipline according to external rules. Instead, it refers to the instructions and corrective actions that God uses towards His children. If the term *discipline* in Hebrews 12 were to refer to the return to a set of external rules and habits, this process would be a return to the First Covenant, which, however, God has already revealed, through Christ Jesus, to be weak and unprofitable.

Returning, then, to asking once again, why does God, like a Father who loves His children, correct those who are called by His name?

God corrects His children because He loves them and does not want them to distance themselves from Him for any reason, for only in Him there is good, love, and true and eternal life that God offers in love as an inheritance to His children.

The Heavenly Father's correction is for the good of the children and to lead them to remain until the end in the way of eternal life that in Christ Jesus has already been granted to each Christian born as a New Creature in the Lord.

*1 Peter 1: 6 In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials,
7 that the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ,
8 whom having not seen you love. Though now you do not see Him, yet believing, you rejoice with joy inexpressible and full of glory,
9 receiving the end of your faith, the salvation of your souls.*

Mark 8: 36 "For what will it profit a man if he gains the whole world, and loses his own soul?"

*Proverbs 3: 11 My son, do not despise the chastening of the LORD, Nor detest His correction;
12 For whom the LORD loves He corrects, Just as a father the son in whom he delights.*

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

C18. The Expectation of the World for the Revelation of the Children of God and their Glorious Freedom

When the subject of walking as children of God is addressed, we believe it is essential that special mention is also made of the following text of Paul's letter to the Christians who were in Rome in those days, but also, by extension, to all Christians or children of God:

- Romans 8: 16 **The Spirit Himself bears witness with our spirit that we are children of God,***
- 17 **and if children, then heirs; heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.***
- 18 **For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.***
- 19 **For the earnest expectation of the creation eagerly waits for the revealing of the sons of God.***
- 20 **For the creation was subjected to futility (or vanity), not willingly, but because of Him who subjected it in hope;***
- 21 **because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God.***
-

Therefore, without wanting to return to several points already covered in other themes of the Systemic Teaching about Christian Life on the calling for Christians to act as such in the present world, we would like to make some additional considerations regarding the text above since this theme addresses mainly the matter of the condition of being a child of God that a Christian receives together with heavenly salvation. And this, added to the fact that the Scriptures make explicit mention that the creation or people who do not yet know God through Christ Jesus also lack the knowledge of the glory of the Heavenly Father and await to see the revelation of Christians, specifically as children of God, so that, when looking at the children of God, they can see more explicitly that equally for them there is a path that allows them to know the true freedom that can free them from the captivity of corruption that they find themselves in.

At this point, we return, then, to what we have mentioned more than once in this theme. In other words, there are parts that the children of God can already reveal of their inheritance, and there are parts that they cannot yet reveal because they have not yet been manifested even in the children of God themselves. Therefore, while God's children are on Earth, Christians are obviously called to focus on revealing what they have already received from God and that can already be manifested or witnessed to the world.

In this way, **the most specific aspect that the creation awaits to be shown by the children of God, according to the text of Romans 8, is the revelation of the children of God regarding the glorious freedom given to them or the freedom that is in the glory granted to them.**

Another way of exposing what is being mentioned above refers to the fact that the different postures and works that Christians adopt or do on Earth also aim to point out, to the creation or those who do not yet know Christ, what the origin and the foundation

of the freedom that the children of God have is and what the source or the glory of the light that dwells in them precisely because they are children of God is, as is also mentioned in the following text:

Matthew 5: 16 ***"Let your light so shine before men, that they may see your good works and glorify your Father in heaven."***

Because a person in Christ Jesus comes to be constituted as a child of God, similarly expressed as a child of light, this person also has access to the light by which one was begotten from the moment one came to be constituted as a child of the Heavenly Father. And this, for example, is one of the aspects that many among those who are under the bondage of corruption still do not know and are waiting for it to be revealed to them.

Nevertheless, it is worth highlighting here that **the creation does not expect to see more variations of laws of external precepts, variations of religions, and philosophies created by men, as the world is already full of these propositions that do not lead people to receive true eternal peace in their hearts.**

Galatians 5: 18 ***But if you are led by the Spirit, you are not under the law.***

The creation awaits to see the revelation of the condition that truly offers and makes available freedom for the present time in the appropriate measure, but also, and mainly, for the time to come after the end of life in the natural body.

The creation goes from frustration to frustration and from deception to deception when it tries to reinvent the human concepts of life that it receives as an inheritance from its past natural generations and when each new generation does not turn to God to know how to live and walk from the glory and will of the Lord.

When the creation walks based on the instructions of the creation itself, without returning to God's instruction, it always deteriorates its existence, for when the creation is subject to the rudiments or basic principles of the world and its tutors, instead of receiving, above all, the direction of the Lord, it places itself in the position of a slave and not a child of God, as discussed in previous chapters.

Thus, also because of the earnest expectation and groaning of the creation for a freedom that is true and that produces true righteousness, Christians are called to know their condition as children of God and how they can be guided by the Holy Spirit for their benefit, but also so that they may be as the lights that point to the Father of Lights, Eternal Salvation, and Endless Love.

We recall here, then, that a fundamental aspect of the glorious freedom of God's children lies precisely in the fact that they can be guided by the Heavenly Father and

the Lord Jesus Christ through the Spirit of the Lord, even while they dwell on Earth, as follows:

*Galatians 4: 6 **And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!"***

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

Said yet in another way, **a Christian is called to walk as a child of God, first and foremost, for one's own good and because of the Lord's love for him or her and one's love for the Lord. However, a Christian is also called to walk as a child of God, that is, to act as a child of God in everything one does, because of which the testimony of one's life in the Lord may result in benefit to the creation that groans under the desire to see the glorious freedom of God's children in the hope of likewise being able to receive the light to understand to whom they should entrust their lives in the present and for eternity.**

Although the freedom for a person to come to the Heavenly Father by direct fellowship is an attribute exclusively granted to the children of God in the glory conferred on them in the Lord, we have already seen previously, and on several occasions, that the will of the Heavenly Father is that all be saved, come to the knowledge of the truth, and, thus, likewise have free access to the Heavenly Father in their own lives.

So, although the freedom for a person to come through fellowship to the Heavenly Father is an attribute exclusively granted to the children of God in the glory conferred on them in the Lord, it is God's will that everyone comes to know this freedom and makes use of it. Besides, on the part of the Heavenly Father, there is no intention to restrict new children from being added to the family that can take His name by inheritance.

Furthermore, considering that in God each heir of the Heavenly Father has an endless inheritance, there is no reason for the Lord to restrict the acceptance of new children and heirs through the salvation offered to all in Christ Jesus.

Given this, **undoubtedly, one of the most essential points that a generation can teach through words and deeds to the generations that follow it is that the life that God intends for each person is the life of a child to be lived under the direction of God the Father, God the Son, and God the Holy Spirit. This is why this announcement and testimony are so awaited by the creation that longs to be freed from the captivity or bondage of corruption.**

We understand, then, that here, on the one hand, it is worth highlighting again that the Lord Jesus Christ already opened the New and Living Way to the Heavenly Father so that each individual in each generation can, by personal choice, come to the Heavenly Father to receive from the Lord the instructions to live and walk in the path of life that the Lord has prepared. On the other hand, we understand that it is also worth highlighting that many who do not yet know the path of life in the Lord are

waiting for life on this path to be testified to them so that they can also know which is the path of life and can voluntarily choose it.

Therefore, **when a Christian remains in the freedom of the Spirit of the Lord to also walk in Spirit and truth, one also qualifies oneself to be an instrument in the hand of the Lord to manifest this freedom to the creation that awaits so much for the manifestation of the glorious liberty of the children of God.**

In other words, **creation awaits to see the actions of the children of God who continually walk in the direction of the Holy Spirit or who do not deviate from this guidance that is already available to them in the glory of the Father and of Christ, a glory that, in turn, is revealed in the Gospel of the Glory of God and the Glory of Christ. And this, in the hope that it, the creation, can see the type of freedom that is in God so that it can also receive the liberty that the Heavenly Father, in Christ Jesus, grants to His children.**

John 8: 36 "Therefore if the Son makes you free, you shall be free indeed."

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.

C19. The Revelation of the Children of God Directly from the Glory of the Source that Grants them the Condition of Children

Because He is the Only Begotten Son of God, Christ is the only one who offers freedom to all people so that they can also be children of the same Heavenly Father, offering them the liberty that the creation subject to vanity, corruption, or bondage cannot grant to any individual.

Nevertheless, recalling the previous chapter, we can see that the Scriptures teach us that the creation or people who do not yet personally know Christ wait for those who have already received the condition of children of God to testify to this creation how they received this newness of life in the Heavenly Father, which results in the condition of freedom in the Lord. And this is so that those who do not yet personally know the Heavenly Father may also come to know Him and receive the liberty that only the Lord can provide.

Thus, for a Christian to be more prepared to testify by deeds and words about the freedom that exists in the glory of one's condition as a child of God, it is also appropriate that a Christian, being in the Lord:

- ⇒ 1) Grows in the knowledge of one's condition as a child of God and of “Whom” one is a child;
- ⇒ 2) Starts to live and walk according to the condition of a child of God Most High;
- ⇒ 3) Does not return to subjection to sin or the law that seeks to spiritually enslave even the children of God who return to submit themselves to it.

Considering that the creation expects to see the revelation of Christians in their condition as children of God, in the sense that the creation may also similarly receive the glorious freedom of the children of the Heavenly Father, it is broadly necessary that Christians live and walk according to their condition of children of the heavenly kingdom to contribute so that the creation does not become even more confused about what it needs likewise to achieve salvation in the Lord.

Therefore, we understand that **there is another point that needs to be highlighted here and that represents something unique or extraordinary in the freedom granted by the Lord to His children, which refers to the fact that they have God as a model to be contemplated and followed**, as can be seen below:

*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.***

Dissociated from the condition of a spiritual child of the heavenly kingdom, human beings do not have in themselves a model to be followed that can rescue them from the captivity or bondage in which they find themselves due to subjection to darkness. Models proposed by the creation itself are only attempts to reinvent and correct what is

distorted or corrupted and that cannot be repaired or fixed from the very corrupted creation.

The world makes copies of distorted originals thinking that the copies will come out without the defects of the originals. And this type of thinking, like a vicious circle, imprisons the world more and more under the world itself.

Romans 3: 23 ...for all have sinned and fall short of the glory of God, ...

Romans 3: 9 What then? Are we better than they? Not at all. For we have previously charged both Jews and Greeks that they are all under sin.

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

11 There is none who understands; There is none who seeks after God.

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

13 "Their throat is an open tomb; With their tongues they have practiced deceit"; "The poison of asps is under their lips";

14 "Whose mouth is full of cursing and bitterness."

15 "Their feet are swift to shed blood;

16 Destruction and misery are in their ways;

17 And the way of peace they have not known."

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

19 Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God.

20 Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin.

On the other hand, a child of God can reveal something different to the world because one has a superior model that has given him or her newness of life and because one has a perfect model to follow, which is a model that is above everything and everyone and that is eternally constant and incorruptible.

In other words, when a person is born by the new birth carried out by the Spirit of the Lord, one is begotten of the perfect original, and God does not make copies of copies and of copies in granting the condition of someone becoming a heavenly child.

In granting the condition of someone becoming a spiritual and eternal child of God, there are no succession lines of children to be followed, nor are there second, third, or more generations to which a person is subject in order to draw near to God through them. In the condition of a spiritual and eternal child of God, according to the New Creature in Christ, there are no grandchildren, great-grandchildren, great-great-grandchildren, and so on, for each person who individually receives Christ as Lord of one's life also individually receives the condition of a "child of God" directly from the Heavenly Father.

Romans 10: 13 **For "whoever calls on the name of the LORD shall be saved."**

John 1: 12 **But as many as received Him, to them He gave the right to become children of God, to those who believe in His name:**
13 who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

The Lord Jesus Christ explicitly taught His disciples so that they, among themselves, should never call themselves teachers, guides, and fathers of one another or some as teachers and fathers of others. And He did this by jointly presenting the reason for not proceeding in this way by declaring that ONE is their Master or Guide, THE CHRIST, and that ONE is the Father of them all, that is, THE HEAVENLY FATHER, adding further that all the true disciples of the Lord Jesus are equally brethren of the firstborn brother, CHRIST, and equally children of the same Father, THE HEAVENLY FATHER, as follows:

Matthew 23: 8 **"But you, do not be called 'Rabbi' (teachers, guides, leaders, etc.); 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 (guides, leaders, etc.); for One is your Teacher, the Christ."

Also through Paul, an apostle of Christ, God reiterates the essential points of the words spoken by Christ to His disciples, as follows:

Ephesians 4: 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.

Nevertheless, when Christians disrespect, dishonor, or take lightly the words of the Lord Jesus Christ and God regarding God's exclusive positions regarding them, but also their position regarding the other children of God, these Christians not only become confused about who they are, affecting their living and walking in the world, but they also contribute to the creation becoming confused about the true freedom it longs to achieve.

When Jesus Christ came in the flesh into the world, He came at the apex of the Jewish religion, at the apex of the dissemination of Greek knowledge through Roman roads, and at the apex of the Roman democratic and legal governmental system, which have not been surpassed to this day, in terms of concepts, by other human systems that

seek to match them. However, it was precisely in the midst of these “human peaks” that the Lord Jesus declared:

Matthew 9: 36 ***But when He saw the multitudes, He was moved with compassion for them, because they were weary and scattered, like sheep having no shepherd.***

Moreover, what was God's solution amidst the fullness of the most expressive columns of basic thoughts or rudiments created by human beings?

To answer this last question, let us look then at the following text:

Galatians 4: 3 ***Even so we, when we were children, were in bondage under the elements of the world.***
4 But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law,
5 to redeem those who were under the law, that we might receive the adoption as sons.
6 And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!"
7 Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ.

Thus, **since the departure from the condition of free fellowship with the Lord was what caused the bondage of the creation to the creature itself, the Lord also shows us that it is only by returning to the condition of free fellowship with God that the creature can live and walk according to true freedom.**

And, in turn, **free fellowship with the Lord can only be experienced in the freedom that exists in the relationship of the Father to His children and from the children to their Father. That is why it is so crucial that the creation is informed about this truth, as well as receive the testimony of the glorious freedom of the children of God in Christ Jesus.**

The glory of the freedom of God's children, then, lies in the fact that each of them can be instructed and guided primarily, personally, or directly by God while the creation is guided by the creation itself in the condition of bondage to vanity, corruption, and the lack of knowledge of the glory of God.

The creation guided by the creation itself is like spiritual slaves guided by other spiritual slaves.

The creation guided by the creation itself is like people “under the sun” being guided only by the limited thoughts that there are “under the sun.”

Ecclesiastes 1: 9(b) ***And there is nothing new under the sun.***

Therefore, in contrast to the condition of those who are limited to the knowledge of the creation, the glorious freedom of God's children is not limited to directions and instructions from within the bondage of corruption. The life directions and instructions of the children of God come from beyond bondage. They come from Him who cannot be held in any captivity. They come from above, from the Father of Lights to the children of Light.

*James 1: 17 **Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning.***

In this way, the creation groans, is tired, and is overwhelmed not because it has not yet found ideal models of government, education, religion, and tutoring. **The creation groans for deliverance because it is far from a personal and direct relationship with the Father of Lights, the Heavenly Father, and the love that this same Father longs to share with all who choose to receive Him and which He readily shares with those who receive the condition of children and remain in it without returning to bondage to sin and the rudiments of the world.** The basic principles of the world that also encompass the frustrated attempts at life by the precepts of the revoked law of the First Covenant or parts of it.

For this reason, it is somewhat shocking to observe how even some Christians who utter so emphatically, for example, the well-known Psalm 23, also declare that they need men or women as their pastors and guides, for in this way, they enter the path of opposition to the direct words of Christ Jesus and the postponement of access to the inheritance that God has for them, but also because, by doing so, they confuse a significant portion of the creation regarding whom people should choose as the eternal reliable foundation on which they should build their lives.

One of the sublime aspects of Psalm 23 is precisely in stating “Who” is the Shepherd and “Who” is the One who guides an individual who trusts in the Lord in the most diverse aspects of one's life, as we remember below:

*Psalms 23: 1 **The LORD is my shepherd; I shall not want.***
*2 **He makes me to lie down in green pastures; He leads me beside the still waters.***
*3 **He restores my soul; He leads me in the paths of righteousness For His name's sake.***

In still other Psalms, the psalmists declare:

*Psalms 27: 1 **The LORD is my light and my salvation; Whom shall I fear? The LORD is the strength of my life; Of whom shall I be afraid?***

- Psalms 32: 6* **For this cause everyone who is godly shall pray to You In a time when You may be found; Surely in a flood of great waters They shall not come near him.**
- 7 You are my hiding place; You shall preserve me from trouble; You shall surround me with songs of deliverance.**
- 8 I will instruct you and teach you in the way you should go (says the Lord); I will guide you with My eye.**
-

Thus, the glorious liberty of God's children in which they can be guided by the Lord each new day, through the Holy Spirit, goes beyond any thought of freedom that the creation may have already thought or planned. Something that for many may sound like madness or scandal. However, this is precisely the mystery kept in God for centuries and which was widely revealed at the right time or in the fullness of time by the Heavenly Father, as we also recall below:

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

The children of God are called to direct fellowship with the Lord, without veil and without mediators, for it is also in the Lord that all true freedom dwells, just as it is through the direct contemplation of the Lord that a Christian is transformed from glory to glory to increasingly understand the freedom as a child that one has in God and to live and walk in it.

- 2 Corinthians 3: 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.**
-

Every Christian is called to live and walk in spiritual freedom in the Lord despite the evil around one's life because in this same calling, a Christian can also be instructed by the Lord in all liberating truth through the Holy Spirit and because the Lord, the God Immanuel, is with the Christian as the

results of the gift of salvation that is granted to the children of God together with the new birth in God.

*1 John 4: 4 **You are of God, little children, and have overcome them, because He who is in you is greater than he who is in the world.***

*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?***

God indeed calls each of His children who are still in the world to testify about the freedom that there is in His heavenly glory despite the dark world in which they still live and walk. However, the Heavenly Father only does so because He also jointly, through Christ Jesus, offers His children the appropriate provision of newness of life necessary to live and walk in spiritual freedom in the vocation to which they are called and so that they may shine so that others who yearn for this light also turn to God to equally become free in the Lord.

*Psalms 143: 8 **Cause me to hear Your lovingkindness in the morning, For in You do I trust;***

Cause me to know the way in which I should walk, For I lift up my soul to You.

*9 **Deliver me, O LORD, from my enemies; In You I take shelter.***

*10 **Teach me to do Your will, For You are my God; Your Spirit is good. Lead me in the land of uprightness.***

*11 **Revive me, O LORD, for Your name's sake! For Your righteousness' sake bring my soul out of trouble.***

*Philippians 2: 14 **Do all things without complaining and disputing,***

*15 **that you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world,***

*16 **holding fast the word of life, so that I may rejoice in the day of Christ that I have not run in vain or labored in vain.***

Finally, at this point, as we mentioned at the beginning of this chapter and the previous one, we would like to reiterate that the world awaits with ardent expectation the revelation of the children of God who know their condition as children and walk according to it in the present world, which, in turn, is also inseparably and intimately related to the knowledge of the glory of the Father of whom they are children.

Although, on the natural level, many children seek to know who they are based on the characteristics they see in themselves, this is different in the case of being a child of God because the more a child knows the One from whom He was born, the more one may also come to know who one is as a child and how one is called to live and walk in all aspects of one's life.

And it is precisely so that the children of the kingdom of God can know the One who called them to be His children that the Heavenly Father grants them an entire Gospel that reveals, shares, and instructs about His Eternal Glory. A topic widely covered in the theme The Gospel of the Glory of God and the Glory of Christ, the Gospel that every Christian should aspire to know and of which we recall below one of the texts to conclude this chapter:

- 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.
7 But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us.
8 We are hard pressed on every side, yet not crushed; we are perplexed, but not in despair;
9 persecuted, but not forsaken; struck down, but not destroyed;
10 always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body.
11 For we who live are always delivered to death for Jesus' sake, that the life of Jesus also may be manifested in our mortal flesh.

C20. Recapitulating: The Victory and Support to Live and Walk as Children of God are in Christ Jesus

Throughout this subject, we saw several characteristics of the condition of “children of God” that the Lord extends to human beings who receive the salvation offered to them from the heavenly kingdom, aiming to highlight these characteristics also as points of support for walking as children of God in this present world.

The whole offer of the gift of being able to receive the condition of a child of God, however excellent and wonderful it may be, begins to have manifested and concrete effects on a person in particular if it is indeed received, but also if it is established in this person.

Therefore, we understand that it is vital that the manner in which a person can receive the condition of a child of God and be firmly established on the appropriate foundation for this novelty of life becomes widely known.

And since part of this last point has already been addressed extensively in the theme Rooted and Established in Christ and The Gospel of the Glory of God and the Glory of Christ, we would like only, in the present chapter, to (1) highlight once again the noble position of Christ in the entire process associated with the theme of life as children of God, (2) exalt Christ for everything that He did for us so that we can receive love to the point of being received and called as “children of God,” and (3) exalt the essential role that the Lord Jesus continues to play in supporting those who have come to be “children of God” through Him.

The position of Christ Jesus in the entire process of heavenly salvation and, therefore, also in the process of granting the condition of heavenly children, is worthy of continuous and accentuated honor. And we will never be able to exhaust the exaltation due to the Lord Jesus Christ for what He did and continues to do for the “children of God,” whom He also received and receives as His brethren in God.

The condition of “children of God” results from the love and mercy of the Father of Mercies, and, therefore, it is an offer from the heart of the Heavenly Father to human beings and not the fruit of human works and efforts. However, just as without Christ, there is no salvation and Christian life, so, without Him, people cannot truly live and walk in their condition as children of God.

In the theme The Great Mercy of the Heavenly Father, we saw broader considerations about the aspect that everything involving the gifts of God and the kingdom of God is the fruit of God's grace and goodness, and not of capabilities residing in the creation itself. However, the Lord's mercy is not a condition in God that accepts any way of living and all kinds of ways for a person to come to Him to become a “child of God.”

All human beings can come to God to receive salvation and, consequently, the condition of children of God. And this, even if they have lived a life in profound subjection to sin or the condemning law of the First Covenant, for God extends His mercy to all sinners. However, although God offers His mercy to everyone, He does not make flexible the central aspect through which a person can receive the condition of a heavenly child, for in order that human beings could receive the offer of being made

“children of God,” a provision was necessary that, first, freed them from the bondage to which all humanity was subject. An immeasurable price in terms of human values was paid so that people could be rescued from their condition of subjection to sin, the condemning law, darkness, and the dominion of death.

Consequently, it is only because of the ransom that God has provided in favor of everyone that a person can find deliverance from spiritual bondage to, then or together, receive the condition of being a “child of God.”

And, in turn, the provision for the rescue or salvation of humanity was made by the Heavenly Father to human beings through His Beloved Son Jesus Christ, whose innocent blood was shed to meet the demands that enable the remission of all human beings, as recalled by the following texts:

John 3: 16 "For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life."

1 John 2: 1 My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.

2 And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.

The Lord Jesus Christ was God's offering that paid the price of the ransom of human beings from the spiritual bondage to which they were subject because of their option for sin. It is through Jesus Christ that God provided the way of justification for those who were subject to eternal condemnation, causing the Lord Jesus to take upon Himself all the guilt or eternal condemnation of all humanity, as is also described in the text of Romans and the sublime and exalted text of the prophet Isaiah presented below:

*Romans 3: 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.*

Isaiah 52: 13 till 53: 11

Behold, My Servant shall deal prudently; He shall be exalted and extolled and be very high.

Just as many were astonished at you, So His visage was marred more than any man, And His form more than the sons of men; So shall He sprinkle many nations. Kings shall shut their mouths at Him; For what had not been told them they shall see, And what they had not heard they shall consider.

Who has believed our report? And to whom has the arm of the LORD been revealed?

For He shall grow up before Him as a tender plant, And as a root out of dry ground. He has no form or comeliness; And when we see Him, There is no beauty that we should desire Him.

He is despised and rejected by men, A Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him.

Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted.

But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed.

All we like sheep have gone astray; We have turned, every one, to his own way; And the LORD has laid on Him the iniquity of us all.

He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth.

He was taken from prison and from judgment, And who will declare His generation? For He was cut off from the land of the living; For the transgressions of My people He was stricken.

And they made His grave with the wicked; But with the rich at His death, Because He had done no violence, Nor was any deceit in His mouth.

Yet it pleased the LORD to bruise Him; He has put Him to grief. When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, And the pleasure of the LORD shall prosper in His hand.

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

According to the words above, the price for the justification of sinners was truly extremely high, sublime, and incomparable.

Nevertheless, when we look at the aspect of being a child of God that the Lord offers to everyone through Christ, we can see that the ultimate goal of justification was not limited to justification itself, but it had an even more excellent purpose.

Said yet in another way, **God did not provide the justification of humanity just so that people would have the opportunity to be freed from subjection to sin and the bondage resulting from it. When God provided the justification for human beings in Christ Jesus, He did so to offer them a specific covenant, a covenant where He would become the Father of those justified by Him, and they would become His children.**

God's salvation is an immeasurable offer of His mercy. However, mercy extends beyond the remission of sinners. It extends to the point where God, through Christ, receives justified people as "His Beloved Children."

The Heavenly Father has offered the world the Author of a salvation that goes beyond ransom. He offered them a Savior who frees people from their bondage to introduce them as "children of God" before the Heavenly Father.

In other words, the Lord Jesus Christ frees those who believe in Him from the most profound spiritual prisons but does not leave them orphans after being freed. The Lord Jesus comes to them to introduce them into His own family and to receive fatherhood from His own Heavenly Father.

John 14: 18 "I will not leave you orphans; I will come to you.

20 At that day you will know that I am in My Father, and you in Me, and I in you."

Hebrews 2: 10 For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings.

11 For both He who sanctifies and those who are being sanctified are all of one, for which reason He is not ashamed to call them brethren,

12 saying: "I will declare Your name to My brethren; In the midst of the assembly I will sing praise to You."

13 And again: "I will put My trust in Him." And again: "Here am I and the children whom God has given Me."

Revelation 5: 9 And they sang a new song, saying: "You are worthy to take the scroll, And to open its seals; For You were slain, And have redeemed us to God by Your blood Out of every tribe and tongue and people and nation, ...

God's mercy extends to all people in many circumstances. However, **there is only one true provision that could be made for heavenly mercy to be offered to all even more abundantly to the point of providing the way for people's reconciliation with God, which was in Christ and was accomplished by the Heavenly Father in Christ and through Christ.**

And since only Christ made such provision for the redemption of people from their bondages with eternal consequences, and only in Him could it be accomplished, there is also only one way by which a person can become a "child of God," as two more texts repeated below:

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."

*John 1: 12 But as many as received Him, to them He gave the right to become children of God, to those who believe in His name:
13 who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*

Therefore, because the Lord Jesus Christ presented Himself as a voluntary offering to rescue human beings with the aim of providing them with the way to be children of God, it pleased the Heavenly Father to make the entire process of granting and establishing a person in the condition of a child of God also to be done only through the Lord Jesus Christ Himself.

Let us see below, then, two more texts that present the unique position of Christ regarding the entire creation of the Heavenly Father:

John 10: 14 till 18

*"I am the good shepherd; and I know My sheep, and am known by My own.
As the Father knows Me, even so I know the Father; and I lay down My life for the sheep.
And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd.
Therefore My Father loves Me, because I lay down My life that I may take it again.
No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This command I have received from My Father."*

Colossians 1: 18 till 23

*And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence.
For it pleased the Father that in Him all the fullness should dwell, and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross.
21 And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled in the body of His flesh through death, to present you holy, and blameless, and above reproach in His sight: 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.*

God extends His kindness and mercy daily to all people and continually calls those who oppose Him to repentance. However, specifically regarding salvation, God only

grants it through Christ Jesus to people who receive Christ in their hearts, an aspect that also applies to the granting of the condition of a person to become a child of God.

Thus, **the path to true eternal redemption and the way to the heavenly condition of becoming a child of God is one and the same, and it necessarily passes through the person of the Lord Jesus Christ. This is why the Heavenly Father longs for everyone to receive His Beloved Son so that they may also become “His beloved children.”**

*Acts 4: 11 **This Jesus is the ‘stone which was rejected by you builders, which has become the chief cornerstone.’***

*12 **Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.***

*John 13: 20 **"Most assuredly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me."***

*John 1: 12 **But as many as received Him, to them He gave the right to become children of God, to those who believe in His name:***
*13 **who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.***

*14 **And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.***

*John 20: 30 **And truly Jesus did many other signs in the presence of His disciples, which are not written in this book;***

*31 **but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.***

*Galatians 3: 26 **For you are all sons of God through faith in Christ Jesus.***

*27 **For as many of you as were baptized into Christ have put on Christ.***

*28 **There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.***

*29 **And if you are Christ's, then you are Abraham's seed, and heirs according to the promise.***

Christ is not only the way to the Heavenly Father, but He is also given to us by the Heavenly Father as a gift and as an indispensable part of His inheritance. And God shares His inheritance with His children only when it is received together with the condition of acceptance of Christ Jesus being the Lord of the heirs' life, for Christ is the joint heir through whom God grants the inheritance to the other heirs.

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

The Lord Jesus Christ, during the time He was in the flesh on Earth, was entirely faithful to God both as Son of God and Son of Man so that others could also have the provision to experience the condition of becoming children of God. For this reason, too, God placed Christ as the model and eternal High Priest who instructs and supports the other children of God regarding how each of them can come to have fellowship with the Heavenly Father.

The Heavenly Father not only gave us His Beloved Son to die for us as the perfect sacrifice for our redemption, but He also gave us Christ to be with us, sustain us, and guide us to live and walk as “children of God” before the Heavenly Father Himself, as well as before the world.

Thus, if someone has already received Christ, one has found the door and the path to the condition of being a child of God. However, if someone remains in Christ and keeps Christ in His heart, one abides in a position of receiving each new day more and more of the inheritance that the Heavenly Father wants to grant him or her.

Or yet, **Christ is the first part or the firstfruits of God's inheritance that gives us access to the Heavenly Father Himself and all other things in the kingdom of God. That is why Christ's first goal is for us to come closer to Him so that He can guide us closer to the Heavenly Father just as He is close to the Heavenly Father.**

*John 17: 22 **“And the glory which You gave Me I have given them, that they may be one just as We are one:
23 I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me.”***

“Life in Christ” is the Heavenly Father’s unquestionable and unchanging condition for a person to “live and walk as a child of God.”

Since the foundation of a Christian's life and victory is in Christ, this same foundation also applies to the Christians' lives regarding their condition as children of God.

Before God, Christ Jesus is the Door and the Way to life as a child of God, as well as He is also the eternal support of this wonderful condition of life received by inheritance as the fruit of salvation in the Lord.

*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.***

...

- 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?*
-

Christ, the Eternal Only Begotten Son of God, in His condition as Son of Man, became, through the resurrection from the dead, the firstborn of the children of man who are made alive by the Spirit of the Lord for eternal life. And this, also to reveal to the other children of man that each of them can reach the condition of a child of the eternal and only Heavenly Father.

Seeing the above points from yet another angle, we can note by the Scriptures that since the Only Begotten Son of God was willing to enter the world to reveal the Heavenly Father's love for each human being, and this with suffering and to the point of being sacrificed on the cross of Calvary, the Father also exalted Christ so that through Him everyone can come to the Heavenly Father.

John 1: 14 And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

15 John bore witness of Him and cried out, saying, "This was He of whom I said, 'He who comes after me is preferred before me, for He was before me.'"

16 And of His fullness we have all received, and grace for grace.

17 For the law was given through Moses, but grace and truth came through Jesus Christ.

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

Philippians 2: 5 Let this mind be in you which was also in Christ Jesus, 6 who, being in the form of God, did not consider it robbery to be equal with God,

7 but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men.

8 And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.

9 Therefore God also has highly exalted Him and given Him the name which is above every name,

10 that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth,

11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

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, ...

Hebrews 8: 6 But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises.

Hebrews 9: 15 And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.

The Eternal Son of God, the Lord Jesus Christ, became flesh and came into the world as the Son of Man to be a seed to be sown in the ground so that, through His death and resurrection, the Heavenly Father would reap a family of countless children born by His word and according to His eternal righteousness. Children born because they received the everlasting gift of salvation in the Son of God's Love, worthy together with the Heavenly Father of all honor and glory eternally.

Revelation 7: 9 After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands,
10 and crying out with a loud voice, saying, "Salvation belongs to our God who sits on the throne, and to the Lamb!"
11 All the angels stood around the throne and the elders and the four living creatures, and fell on their faces before the throne and worshiped God,
12 saying: "Amen! Blessing and glory and wisdom, Thanksgiving and honor and power and might, Be to our God forever and ever. Amen."
13 Then one of the elders answered, saying to me, "Who are these arrayed in white robes, and where did they come from?"
14 And I said to him, "Sir, you know." So he said to me, "These are the ones who come out of the great tribulation, and washed their robes and made them white in the blood of the Lamb.
15 "Therefore they are before the throne of God, and serve Him day and night in His temple. And He who sits on the throne will dwell among them.
16 They shall neither hunger anymore nor thirst anymore; the sun shall not strike them, nor any heat;
17 for the Lamb who is in the midst of the throne will shepherd them and lead them to living fountains of waters. And God will wipe away every tear from their eyes."

Similar yet to the previous paragraph, **the Heavenly Father gave (sowed) His Only Begotten Son** so that, through Him, He would reap a multitude of children born according to the Spirit of the resurrected Christ.

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.*
 13 *He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love,*
 14 *in whom we have redemption through His blood, the forgiveness of sins.*
 15 *He is the image of the invisible God, the firstborn over all creation.*
 16 *For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him.*
 17 *And He is before all things, and in Him all things consist.*
 18 *And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence.*
 19 *For it pleased the Father that in Him all the fullness should dwell,*
 20 *and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross.*

Revelation 1: 4 *John, to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is to come, and from the seven Spirits who are before His throne,*
 5 *and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth.*
To Him who loved us and washed us from our sins in His own blood,
 6 *and has made us kings and priests to His God and Father, to Him be glory and dominion forever and ever. Amen.*

Finally, in addition to everything that is already available in Christ Jesus to Christians as heirs of God, there is still much to come regarding what the Heavenly Father has also reserved for them equally in Christ Jesus, for in Christ Jesus, a Christian has broad support from the Heavenly Father and perfect hope for the future to live and walk already now through faith as a “child of the Eternal Heavenly Father.”

1 Peter 1: 3 till 5

Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that does not fade away,

reserved in heaven for you, who are kept by the power of God through faith for salvation ready to be revealed in the last time.

1 Peter 1: 17 till 21

And if you call on the Father, who without partiality judges according to each one's work, conduct yourselves throughout the time of your stay here in fear; knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot.

He indeed was foreordained before the foundation of the world, but was manifest in these last times for you who through Him believe in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God.

1 John 3: 1 till 3

Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know Him.

Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is.

And everyone who has this hope in Him purifies himself, just as He is pure.

Ephesians 5: 1 till 2

Therefore be imitators of God as dear children. 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.

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.