

- Systemic Teaching about Christian Life -

# Choosing Effectively the Right Ways of God and “God Himself”

Series:  
Walking in  
Newness of Life

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## General Considerations about Using This Material:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## Contents

Contents .....	4
C1. The Calling to Walk in Newness of Life is an Offer or Invitation that Can Be Accepted or Declined .....	5
C2. Existing Ways or Ways to be Created and Established .....	8
C3. One Way or Several Ways .....	11
C4. What is a Right Way? .....	19
C5. What is a Way that Is Not Right? .....	22
C6. The Way according to the Righteousness of God .....	27
C7. Right Ways and Straightened Ways .....	36
C8. Valleys Filled and Mountains and Hills Leveled or Brought Low .....	46
C9. Crossroads and Ponderations on the Paths – Part 1 .....	61
C10. Crossroads and Ponderations on the Paths – Part 2 .....	70
C11. Roads in the Wilderness and Rivers in the Desert .....	77
C12. A Matter of Life or Death .....	81
C13. Choosing the Lord of the Eternal Way and the Right Ways of Life .....	88
C14. Choosing to Walk in the Right Way of God .....	93
C15. Choosing to Walk in God's Right Ways .....	96
Bibliography .....	100

## C1. The Calling to Walk in Newness of Life is an Offer or Invitation that Can Be Accepted or Declined

This present theme aims to present some concluding points about the series Walking in Newness of Life, in which we have previously addressed the following subjects:

- ⇒ 1) To Be, To Abide, To Live, To Walk, and To Bear Fruit in Christ;
- ⇒ 2) Rooted and Established in Christ;
- ⇒ 3) The Singular Freedom of Living and Walking in Christ;
- ⇒ 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;
- ⇒ 13) Walking as Children of God;
- ⇒ 14) Always Walking in Direct Dependence on Christ.

Although in the themes of the list mentioned above, we have aimed to detail many points about walking in the newness of life that God offers to be experienced in Christ Jesus, we would still like to highlight once again some elementary aspects by which a person can actually come to walk in the newness of life offered by the Lord.

Just as we saw in the themes The Limit of the Unlimited Gospel and The Fair Cooperation of the New Creature, **if a person remains in the mere contemplation of what is offered to him or her by God without, however, opening one's heart to receive what the Lord offers him or her, as well as abstains oneself from practicing what the Lord instructs to do, this same person, even though one has information about walking in newness of life, does not indeed begin to walk in the calling to the newness of life that God extends to him or her.**

Considering that the Gospel of God and the life it grants are offered by God and not imposed by the Lord on each human being, as we also mentioned in the two themes in reference in the previous paragraph, if a person does not receive this Gospel or does not choose to remain in it, one also abstains from what is offered to him or her to be received by voluntary choice.

In this way, **it is very significant or crucial to understand that an individual having something available for use is very different from actually accessing what is available, making use of what is offered to him or her, or accessing through appropriate means what has been made available to him or her.**

As we mentioned in the themes cited above, **the recipient of an offer also being willing to receive it, effectively receiving it, and effectively continuing to make use of what is offered is an integral or intrinsic part of the relationship with some aspect that is granted through gifts or offers.**

**And, in turn, the recipient of a gift or an offer having a crucial role in the decision to receive or reject it is also an inseparable part of the relationship process with many gifts or offers that God makes available to human beings, a principle that equally applies to God's calling for people to walk in the newness that is offered to them from Heaven.**

Although for some people the calling to walk as children of God or children of light, in truth, in love, in a way worthy of God, zealous for good works, and according to the righteousness of God may sound like a calling to come into subjection to a set of rules and obligations, God, first of all, does not force anyone to do so. And, secondly, God does it for the good of all those to whom He extends His invitation or the gift of being able to walk in a truly favorable way in life, demonstrating it through each of the aspects in which He calls people to walk in Christ Jesus.

**Therefore, after the Lord shows us that the calling to walk in newness of life is an invitation or a gift and that it is the truly beneficial alternative for an individual both for one's present time and one's condition after the end of one's natural life, the most necessary or essential step that a person can take regarding this invitation or gift is the decision or position that one personally adopts concerning what is offered to him or her by the Lord.**

Furthermore, we believe it is appropriate to highlight at this point that postponing the decision to walk in newness of life may also represent, even if for a while, a decline of what the kingdom of heaven offers, for the choice of postponing adherence to the calling or the invitation to walk in newness of life may also be a choice of continuing in a condition that is not according to the proposition of life offered by the Lord.

When a person receives an invitation to leave one condition of life to adopt another, one may actively decline the invitation made to him or her, rejecting it objectively or explicitly, but one may also reject it passively simply by failing to make a practical choice to act in favor of accepting the invitation extended to him or her.

**For this reason, we believe it is so significant to emphasize once again how crucial the decision that each person adopts regarding what God offers him or her by gift or invitation is, and whose offer has as its characteristic that the recipient of the invitation is the one who decides to accept or reject what is offered to him or her.**

No matter how perfect, better, or broad the offer or explanation of an appropriate life condition may be, if it has the characteristic of being granted by an offer in which the recipient voluntarily needs to position oneself objectively in favor of accepting it, receiving it, and remaining in it, it is also only by accepting, receiving, and abiding in what is offered that the recipient of the offer begins indeed to enjoy and benefit from what is made available to him or her.

**Given this, knowing what is being presented in an invitation or an offer is vital so that the recipient in question may make the necessary considerations and investigations to be supported by an appropriate discernment concerning what is being made available to him or her. However, equally vital is the recipient being broadly aware of the essential**

**points regarding which one's own positioning and decisions are crucial in accepting or rejecting what is offered to him or her.**

So, in the following chapters, we will seek to review or expose once again some points in which specifically the recipient of the invitation, to walk in newness of life, is called to make fundamental decisions regarding what is offered to him or her by the Lord.

We still recall here that in His teachings recorded in the Scriptures, the Lord Jesus explicitly warned us that the action of simply listening to the offers and instructions of life according to God's will does not represent, in itself, practical wisdom if this listening is also not transformed into practical actions and in line with what has been offered, instructed, or taught by the Lord, as follows:

*Luke 6: 46 **"But why do you call Me 'Lord, Lord,' and do not do the things which I say?"***

*47 **Whoever comes to Me, and hears My sayings and does them, I will show you whom he is like:***

*48 **He is like a man building a house, who dug deep and laid the foundation on the rock. And when the flood arose, the stream beat vehemently against that house, and could not shake it, for it was founded on the rock.***

*49 **But he who heard and did nothing is like a man who built a house on the earth without a foundation, against which the stream beat vehemently; and immediately it fell. And the ruin of that house was great."***

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In the series of themes called Walking in Newness of Life, we approached many exceedingly excellent principles of the Scriptures regarding the ways in which God calls people to walk. However, what we would like to emphasize again in this and the following chapters is that many of these principles only become an effective or truly practical experience to the extent that a person is actually willing to walk in them or through them. That is why we are seeking to present this new theme regarding the effective choice for God's will and "for God" as the last subject of this series.

## C2. Existing Ways or Ways to be Created and Established

One of the essential aspects when the topic of choices or decisions is discussed is undoubtedly related to the matter of options and the knowledge of the options that are available to an individual, considering, still, that in some cases even the creation of new options may also present itself as one of the possible alternatives.

In various circumstances, the lack of satisfaction of some individuals with the options presented to them served as a stimulus for new alternatives to emerge throughout history and still continue to emerge in the daily lives of people in the present world. And among these new alternatives, there are many that have turned out to be highly beneficial, while others have turned out to be widely harmful.

Nevertheless, in other circumstances, human beings' desire to create new options to make their choices or decisions will simply or invariably reflect vain efforts before the inability to actually create new alternatives.

**Although it is possible to review the options available to be chosen and even create new alternatives in the face of many daily circumstances, there are also many situations in which the options that are already available to be chosen cannot be changed, nor can new alternatives be added to them.**

Therefore, an individual being aware of when it is still possible to seek and add new options of choices and when this is not possible is also an essential factor in the decision-making process so that one does not incur vain, unproductive, or useless actions that try to create new alternatives where this is just not suitable or possible to be accomplished.

Yet another way in which we can see the considerations of the above paragraphs is related to what in the Scriptures are called ways or paths and the decisions and choices to be made concerning these ways or paths, for there are circumstances in life in which it is even possible to create new ways or paths as one of the alternatives, but there are also circumstances in which the possible ways or paths to be chosen are already defined without it being possible to create new alternatives.

Thus, returning to focus more specifically on the aspect of walking according to the newness of life that God offers to human beings, the knowledge that regarding this walking no human being can add new alternatives or new paths beyond the way of life that already exists also demonstrates the broad relevance of being more aware of the characteristics of this calling offered by the Lord to people in the present world.

**Although human beings are attracted to the insistent search for innovation and the diversification of options or paths, often achieving benefits in various areas of their lives, this same insistence cannot effectively result in the creation of new options or ways when the matter is related to walking in the newness of life that God offers to each human being.**

**Although the sovereign calling of God in Christ Jesus to people is a calling precisely to walk “in newness of life,” the way in which a person is called to walk in this newness of life is one that is already eternally established, cannot be changed, and new paths cannot be added in parallel to it.**



**Although this may seem counterintuitive to some people, it is precisely in the way or on the paths already prepared beforehand by God that we find “the newness of heavenly life” that human beings so desperately need.**

Although it may seem contradictory to some people, we can note, just as an example, that it is precisely in relation to the already established paths that also a significant portion of the novelties of the material world is developed. The high-powered cars and trucks that we see today can only be used so broadly because of the paths, roads, or highways that were firmly established so that technological innovations could travel along them.

So, the fact that the way or the paths to which people are called to walk in newness of life according to the heavenly kingdom already exist previously does not mean that people, when opting for them, are going backward regarding what is new and appropriate for their lives. On the contrary, they begin to opt for the alternative in which they can actually receive novelties that are also firmly supported in their lives.

**The way to walk in the newness of life to which God calls all people, although already pre-established in advance by the Lord, is and will always be a novelty of life compared to any other way or paths that result from people's bondage to sin, the condemning Law of Moses, or similar to it, to darkness, and, finally, to death.**

**The way or ways of God to which the Lord calls people to walk in them, although already established in advance by the Lord, are new because they are in everything perfect and, therefore, new in comparison to the imperfect and corrupted ways that do not lead to life according to the will of God or eternal life.**

**Furthermore, the way or ways of the Lord are also always new because they are eternally beneficial ways and have already been perfectly tested and approved in everything, as we can see below:**

*Psalms 18: 30 **As for God, His way is perfect; The word of the LORD is proven; He is a shield to all who trust in Him.***

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

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**No matter how much people try to create or find alternative ways to the way or ways of God that are already prepared in advance and in which the Lord calls people to walk, all other options that present themselves as new alternatives for life according to God's will or eternal life are nothing more than variations of the old, ancient, and imperfect ways that are according to the mentality of the creation and in which a person will not be able to find the newness of God offered to him or her by the heavenly kingdom.**

**In God and in what He has already established in advance according to His eternal wisdom, there are endless and firmly established new things.**

**However, everything contrary to God's will, even what seems new, is nothing more than a new attempt by which the same old things seek to present themselves and involve people in their deceptions.**

Thus, because the options offered by the Lord represent perfect newness in relation to what is imperfect, also the psalmists cried out so many times for God to lead them in the ways that the Lord had already established long ago or that for them represented the newness of life that could not be found in any other alternative in the world.

*Psalms 25: 4 **Show me Your ways, O LORD; Teach me Your paths.***

*Psalms 27: 11 **Teach me Your way, O LORD, And lead me in a smooth path, because of my enemies.***

*Psalms 67: 1 **God be merciful to us and bless us, And cause His face to shine upon us.***  
*2 **That Your way may be known on earth, Your salvation among all nations.***

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

*Psalms 77: 11 **I will remember the works of the LORD; Surely I will remember Your wonders of old.***  
*12 **I will also meditate on all Your work, And talk of Your deeds.***  
*13 **Your way, O God, is in the sanctuary (or is holy); Who is so great a God as our God?***

*Psalms 119: 35 **Make me walk in the path of Your commandments, For I delight in it.***  
*36 **Incline my heart to Your testimonies, And not to covetousness.***  
*37 **Turn away my eyes from looking at worthless things, And revive me in Your way.***

### C3. One Way or Several Ways

As we also addressed in the theme Walking in Newness of Life, more specifically in the chapters The Newness of Life and the New Paths to Walk and The Newness of Life and the Actions to be Practiced in the New Paths, we saw that for a person to be able to walk in newness of life, one also needs a way or an alternative in which one can indeed correspond or fulfill this calling.

In the subject mentioned in the previous paragraph, we also saw several criteria of what in the Scriptures is considered a way to be followed or rejected in life, remembering yet that a path in the lives of human beings may also be expressed, among others, by people's inclination for a specific conduct of life that starts to be adopted with a certain frequency or that becomes a motivation in life that people may follow or adopt.

A way or a path in the Scriptures is more than an isolated action and is more linked to a succession of similar acts or a motivation that moves individuals to continue in certain types of actions. In this sense, for example, a person may live and walk in the way of practicing faith in God or on the path of practicing disbelief regarding the fact that God exists or that God cares about people and indeed wants to guide them according to the heavenly will.

Given this, choosing one or another practice in the example in the previous paragraph can define which path a person wants to follow or adopt. In other words, in the example mentioned above, there would then be the way of faith in God or the way of disbelief to be followed.

Nevertheless, when a person begins to read even more carefully about the subject of ways or paths in the Scriptures, one may soon come across the fact that several times the ways or paths are mentioned in the Scriptures in the singular and several times they are presented in the plural, as we illustrate again below:

*Jeremiah 2: 17* *Have you not brought this on yourself, In that you have forsaken the LORD your God **When He led you in the way?***

*Isaiah 55: 8* *"For My thoughts are not your thoughts, **Nor are your ways My ways,**" says the LORD.*

*9* *"For as the heavens are higher than the earth, **So are My ways higher than your ways,** And My thoughts than your thoughts."*

*Proverbs 16: 2* ***All the ways of a man** are pure in his own eyes, But the LORD weighs the spirits.*

*Proverbs 2: 20* ***So you may walk in the way of goodness, And keep to the paths of righteousness.***

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Furthermore, in some cases, the citations from the Scriptures are very emphatic and present only one straight or right way and only one way that is not right, as if not admitting an alternative for the plural use of ways or paths, as is also exemplified below:

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

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

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

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What, then, would be more appropriate to consider: One way or several ways?

In response to this last question, and considering that in the Scriptures there are explicit mentions of both one way and several ways, the question is no longer limited to whether one or the other option is the appropriate alternative, but rather how the singular way and the various ways in question can be seen in a conciliated or harmonious way.

Therefore, to answer the last question above, it is necessary to understand distinctively what the unique way in which God calls people to walk is and what the other paths that cooperate with the unique way of the newness of life in the Lord are.

And in a very summarized or brief manner, **we can note in the Scriptures that for all human beings, there is, on the part of God, only one or a unique way of salvation, truth, and life according to the heavenly kingdom in which they can walk, as well as there are also, at the same time, several ways or paths by which people can come to know the only and eternal way of the newness of life in Christ Jesus.**

Although there is only one way of salvation and newness of life granted by God, there are people who, for example, know the only way through the path of their parents' instruction, while others know it through some material they read or, still others, by some testimony that friends or colleagues shared with them, showing us this, that there is a diversity of distinct ways for a person to come to know the unique way of salvation.

Although several people may converge on one or the same unique or singular way, each individual may end up following one's own trajectory of how one came to relate to a singular way. In other words, each person ends up following a "particular or specific path" to reach the "unique or singular way of life." One of the reasons why there are in the world "several paths" in human history that may point to the "unique way" for many.

Similarly, although there is a unique way in the Lord for an individual to walk in newness of life, each person may end up establishing a particular experience, way, or trajectory of how one relates, abides, lives, or walks regarding the unique way of life in the Lord.

Thus, **one of the main aspects by which we can differentiate the matter of the way or several ways to walk in the newness of life according to God's will is that there is a pre-established way in common to all who want to walk in this novelty of life, there being no alternative for this way to be changed or for another to be created that eventually would be accepted by the Lord. However, at the same time, there are also several particular ways or manners through which each person establishes one's relationship with the unique way that is the same for all.**

Seeking, then, to be objective and concise in this context of singular ways and plural ways, we can see that in the Scriptures, there are at least the following mentions and divisions of ways or paths, in addition, obviously, to the millions of physical and geographic paths existing on Earth:

- ⇒ 1) A single way that leads to life;
- ⇒ 2) A common or general way that leads to perdition;
- ⇒ 3) God's paths for each life and through which the Lord intends to guide them under His will in different manners, but always so that they can live and walk according to the unique path of heavenly and eternal life;
- ⇒ 4) The paths made by each person's life trajectory;
- ⇒ 5) The most diverse paths created or chosen by human beings so that people can travel along them;
- ⇒ 6) The ways that people make or prepare to allow God's approach to their hearts or to resist the Lord's work in their lives.

When God teaches that only one or the same way leads to life, it is because there is indeed only one way for this purpose before the Lord. And in the previous themes, we have already seen that this "way to life according to the heavenly kingdom" is also called The Way, The Holy Way, The Way of Righteousness, The New and Living Way, and further defined as the perfect way but also the narrow way.

God's unique way toward people currently living on Earth is pre-existing or already defined, made, and established. This way cannot be undone, modified, corrupted, or reformed. It cannot be rebuilt or replaced by any alternative that wants to come forward to take its place.

Similarly, when God says that there is one way that leads to destruction, it is because there is indeed only this one way. And just as the way to life already exists, the way to perdition is also already defined, made, and established. The way that is also called the "broad way."

Thus, **a fundamental point to be observed and repeated concerning the unique way that leads to life is that when it is mentioned in the Scriptures, it is not only pointed out as a way but as a person, the person of the Lord Jesus Christ.**

*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 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.*

*17 For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.*

*18 He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God."*

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When God calls people to walk in the way of truth, He does so because the one who seeks the truth finds it in Christ.

When God calls people to walk in the way of wisdom, He does so because whoever seeks true wisdom will come to the knowledge that Christ was made by God wisdom for everyone who believes in Him.

When God calls people to walk in the way of humility, He does so because whoever humbles oneself before God finds the grace of the Lord that is manifested through the Lord Jesus Christ, for it is according to His good and perfect will that the Heavenly Father proposed converge everything in Christ Jesus.

*Ephesians 1: 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, in Him.*

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The Lord Jesus Christ is the very way that leads to truth and life, but He equally is the very expression of the truth and life to which God's one or unique way leads.

Given this, walking in the way that leads to eternal life is walking in Christ, according to the instructions that Christ gives to each person through the Holy Spirit, or it is walking in the unique way that leads to life according to the will of God, also known as walking in the Spirit of the Lord and not according to the flesh, likewise recalled by some texts below:

*Romans 8: 13 **For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live.***

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

...

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

*Romans 8: 1 **There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit.***

*2 **For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.***

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So, if a person takes steps according to the instruction of the Holy Spirit, one takes steps according to the way that leads to life. However, if an individual takes steps contrary to the instruction of the Holy Spirit, one takes steps according to the way that leads to destruction.

The law of the Spirit of Life in Christ Jesus perfectly frees a Christian from the law of sin and death. However, if a Christian insists on returning to the way that leads to perdition, destruction may come upon him or her as a result of one's choice not because the Christian has not previously received perfect salvation, but because one despises such a great salvation granted by the Lord.

Although God's one way of salvation is complete and perfect for everyone who walks in it, the way already established in an unshakable and immutable way by the Lord, it is in one's personal trajectory regarding this unique way that a Christian is called to pay attention to what is exposed, for example, also in the following text:

*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, ...***

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If we then look at life in a very summarized and concise way, we may notice that a person actually has only two alternatives of pre-existing ways to choose and write the trajectory of one's life, which, as already mentioned, are:

- ⇒ 1) The way that leads to life, the way of having one's steps directed by the Holy Spirit, or the way of living and walking in Christ Jesus;
- ⇒ 2) The way that leads to destruction, the way that is not guided by the Holy Spirit, or the way in which a person lives and walks dissociated from the Lordship of Christ Jesus in one's heart.

On the other hand, the existence of a multiplicity or a plurality of ways of both God and human beings has also been mentioned above and demonstrated in the Scriptures.

Although there is a single way that leads to life and whose fundamental concepts are equally applicable to everyone who chooses to walk in it, the Lord does not call people to walk in exactly the same manner in this unique way. That is, in walking in the one

way to which the Lord calls all people, there is a wide variety of points for how a person walks in conformity with it.

Similarly, there is also a diversity of actions that express the behaviors that people may adopt in the way of destruction.

For example, **although the way of truth is the same for all people, each individual experiences it personally, in the specific place where one lives, and in the specific areas in which one operates.**

One person may have come to know the truth that God is the Creator of the Heavens and the Earth and everything in them, for example, by the way of observing created things, while another person may come to this truth by the way of listening to the preaching of the Gospel of God. Yet another may come to know this truth through a dream, an exhortation from the Lord, or an experience of life that awakens one's heart to the truth not previously known.

Also as an example, although all people who follow Christ Jesus walk in the same unique way as other people who also follow the Lord, among the various followers of the Lord, there is a variety of professions to which God calls each of His children. And this, in turn, implies that many walk in the same way of following the Lord or walking in the Holy Spirit, but they also do so according to the personalized path of the profession in which God instructs each one to work.

**Although there is one and the same way that leads to life according to the will of the Heavenly Father, there are many ways in which God instructs people to practically express living and walking according to the unique way of life in Christ Jesus.**

Therefore, we understand that it is worth highlighting here that **both the singular way of the Lord and all the multiple ways or paths that the Lord presents for people to walk according to the singular way are all likewise appropriate and perfect**, as is also witnessed to us in the following texts:

*Daniel 4: 37 Now I, Nebuchadnezzar, **praise and extol and honor the King of heaven, all of whose works are truth, and His ways justice. And those who walk in pride He is able to put down.***

*Revelation 15: 3 They sing the song of Moses, the servant of God, and the song of the Lamb, saying: "**Great and marvelous are Your works, Lord God Almighty! Just and true are Your ways, O King of the saints!**"*

*Proverbs 16: 2 **All the ways of a man are pure in his own eyes, But the LORD weighs the spirits.***

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Just as the unique way of the Lord is perfect and incomparable with the way of destruction, so each of the paths that the Lord presents to those who walk according to His will is perfect and incomparable with the paths that human beings themselves adopt when dissociated from fellowship with the Lord. And this is because while the



diversity of paths that the Lord presents to people, in their most diverse situations, always points towards salvation and life together with Christ Jesus, the paths of the creation, in people's own wisdom, point to ways that distance the people from salvation, fellowship with the Lord, and voluntary dependence on the Eternal Creator.

Added to this, yet another example of the multiplicity of expressions of the way of life is the manifold way in which God's love may be expressed. Life on the path of love for God can be expressed through the means (path) of love for God Himself, love for others, or love even for enemies. And this multifaceted form of expression may still manifest itself through teaching, help, assistance, consolation, and many other ways.

And even more, the variety exposed above may also expand through the most diverse activities of each person in the environment or the context of the cities or countryside in which one lives. A person may see, for example, the unique way of God making itself present in education, health, production in the field, security, social assistance, and so on.

**The unique way of life is expressed in a person being guided by the Heavenly Father and the Lord Jesus Christ through the Holy Spirit. This direction, however, can be expressed by a wide diversity of means, paths, or ways through which God manifests His instructions and actions in the lives of those who believe in Him.**

There is only one way that leads to newness of life, which is expressed by God in Christ Jesus for everyone who believes in Him and receives Him as the Lord in one's heart. However, there are countless means that point and signal to this unique way, and each Christian can even be a channel or a path through which the Heavenly Father points to the salvation and light that there are in Christ.

Although there is one and the same way to salvation and the newness of life in the Lord, the Lord's multiple ways are varied according to the different expressions of His attributes and the different means through which God expresses Himself. However, the multiple ways of the Lord are also varied according to the multiplicity of God's children and according to the ways in which each child can come to express oneself according to God's will, whether in the family, the profession, or society in general.

Similarly, remembering once again, **the singular way that leads to “destruction or perdition” also uses different characteristics, paths, or ways to express itself, but whose objectified end is always the same. The manners in which the “way to destruction” expresses itself are also vast or countless, for one of the characteristics already seen about this way is that it is broad and, also for this reason, traveled in such irresponsible and diverse manners by many.**

The one who, for example, follows the way of greed, puts oneself in line with the path that leads to idolatry and withdrawal from the relationship with God. Similarly, those who follow the paths of lies, deceit, and pride end up moving away from the Way of Grace and Truth, and end up establishing themselves more and more on the way that is not right.

Finally, in this chapter, we understand that it is worth highlighting that no matter how wide the variety of ways, paths, and decisions that a Christian needs to adopt in one's life, for each of the decisions one needs to make, the Christian finds in the Lord ample provision to walk according to the light that is given to everyone who does not deviate from the singular way that one is called to follow.

*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."**

## C4. What is a Right Way?

After seeing in the previous chapter that God calls people to walk in newness of life both through the aspect of starting to walk in the unique way of life that He offers them and through a diversity of ways or paths that cooperate for people to converge their lives to Him or to walk in the singular way, we would like to observe some considerations about the expressions “right way” or “right ways or paths” used in the Scriptures, as shown in some examples below:

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

*2 Peter 2: 15 **They have forsaken the right way and gone astray, following the way of Balaam the son of Beor, who loved the wages of unrighteousness; ...***

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When a person begins to consider a way or ways to be followed or in which one intends to walk, one of the main aspects to obtain an appropriate discernment about them is undoubtedly an adequate evaluation or qualification of each of the ways under observation.

Thus, **one of the central aspects by which God instructs people to evaluate the ways or paths proposed to them refers to being aware of whether a proposed way is also “a right way”.**

What, however, is a “right” way?

If we think in terms of geographical and physical ways, the right way can be one that does not have ups and downs, curves, irregularities, or even, according to mathematics or physics, the right way can also be represented by the shortest distance between two points.

Nevertheless, if we consider the ways in terms of life behaviors that are adopted and in which a person walks throughout one's life, the concept in some respects may be similar to a material, geographic, or physical path, but in others, it can have a widely different connotation.

Taking into account that a way considered right before God is a way that leads a person to achieve what one desires according to God's will, the right way is indeed the shortest distance between two points. That is, it is the shortest distance for a person to reach God's will for one's life. However, when the Scriptures mention a “right way,” they refer more to the aspect of a “due, righteous, just, correct, or appropriate way” to be followed.

Looking in more detail at the last two texts of Scripture cited above, we can observe the following considerations associated in the Online Bible with Strong's lexicon comments regarding the term *right* in question:

Right, as mentioned in the text of Hosea 14: 9, may then represent, among others, the following meanings:

- 1) *Straight, upright, correct, right;*
- 2) *Straight, level;*
- 3) *Straightforward, just, upright, fitting, proper;*
- 4) *Uprightness, righteous, upright.*

Right, as mentioned in the text of 1 Peter 2: 15:

- 1) *Straight, level;*
- 2) *Straight forward, upright, true, sincere;*
- 3) *Straightway, immediately, forthwith.*

Considering, then, the above definitions, we can see that **when God instructs or calls His children to walk in the right ways, He is instructing them to walk in ways that are correct, due, upright, adequate, honest, and grounded in the truth, and which are good ways or for the good of those who follow them**, as is also confirmed in the following text:

*Proverbs 2: 9 **Then you will understand righteousness and justice, Equity and every good path.***

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The expression *right way* is also synonymous with the expression *perfect way*, according to the text cited in the previous chapters and mentioned once again below:

*Psalms 18: 30 **As for God, His way is perfect; The word of the LORD is proven; He is a shield to all who trust in Him.***

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Furthermore, yet other names that are given to the right way are “the highway of holiness,” “the holy way,” or “the good way,” remembering that the singular way established by the Lord for salvation and life is distinct from all others, separate, good, incomparable, and incorruptible.

*Isaiah 35: 8 **A highway shall be there, and a road, And it shall be called the Highway of Holiness. The unclean shall not pass over it, But it shall be for others. Whoever walks the road, although a fool, Shall not go astray.***

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In the last text above, we can still note that the Holy Way is also the road that leads to avoiding crucial errors. In other words, the one who walks in the Holy Way walks on the road that leads him or her to walk correctly in one's life, as well as leads him or her to the correct destination that those who walk in it aspire to reach, as is also explained in two more texts below:

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

*Proverbs 16: 17 The highway of the upright is to depart from evil; He who keeps his way preserves his soul.*

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Therefore, according to the Scriptures, a right way is a noble way (1) because of its characteristics, (2) because of the destination to which it leads those who walk along it, but, mainly, (3) because of the One who created and sustains the unique way of salvation and life, as well as points to all the ways or paths that cooperate for the convergence of people to live and to walk in the way of His newness of life.

Ultimately, then, the singular way and the ways of the Lord are right because the Lord is right!

*Deuteronomy 32: 4 He is the Rock, His work is perfect; For all His ways are justice, A God of truth and without injustice; Righteous and upright is He.*

*Psalms 145: 17 The LORD is righteous in all His ways, Gracious in all His works.*

## C5. What is a Way that Is Not Right?

At the end of the previous chapter, we mentioned that God's ways are right because the Lord is right, righteous, or grounded in the truth, just as we also mentioned that a way is right because it is correct, just, upright, and true.

Therefore, **since a way that is considered right by the Lord is also a way in line with the righteousness of God, a way that is not right, a way that is the opposite of the right way and also called crooked, refers, then, to a way that is devoid of the characteristics of the right way**, as we can see exemplified in the following text:

*Isaiah 59: 8 **The way of peace they have not known, And there is no justice in their ways; They have made themselves crooked paths; Whoever takes that way shall not know peace.***

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Given this, already from this last text, we can observe several characteristics of the ways that are not right or that are also called crooked paths, such as:

- ⇒ 1) They are paths created in a way dissociated from the knowledge of true peace or are made without the peace that comes from the heavenly kingdom;
- ⇒ 2) They are ways created in such a manner that there is no possibility to walk on them according to the Lord's righteousness (an aspect that will also be addressed in the next chapter);
- ⇒ 3) They are ways without the possibility for a person to walk in line with peace and heavenly righteousness because they are created by those who are unaware of the heavenly virtues necessary to create a way that is right.

Human beings deprived of fellowship with God also place themselves in a position contrary to the Lord's righteousness. And as a consequence, they build ways or paths that are not right or appropriate. They build ways with errors or that are mistaken mainly regarding the truth about life according to God's will or according to eternal life.

Looking at the creation of non-right ways from yet another angle, **we can see in the Scriptures that the cause of the emergence of crooked paths basically lies in the estrangement of human beings from their Creator and the Eternal Lord who longs to guide them in all areas of their lives**, as also witnessed by the prophet below:

*Jeremiah 2: 17 **Have you not brought this on yourself, In that you have forsaken the LORD your God When He led you in the way?***

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**The root of all people's deviations from the right ways, resulting in ways that are not right, is always the same: The estrangement of the creature from its Creator, God, and Eternal Lord.**

*Proverbs 19: 3 **The foolishness of a man twists his way, And his heart frets against the LORD.***

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The human being who resists the Lord, actively or passively, incurs foolishness, which, in turn, produces perverse, corrupt, or crooked paths. The human being who moves away from God also moves away from the way of understanding what is right and consequently enters paths that are not right and whose results, for those who do not repent from choosing them, lead a person to be added to the group of those who choose the way of death instead of life.

*Proverbs 21: 16 **A man who wanders from the way of understanding Will rest in the assembly of the dead.***

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Thus, when looking at the non-right ways mentioned in the last texts above, we can notice that a non-right way is also:

- ⇒ 1) A way that lacks understanding;
- ⇒ 2) A path resulting from the foolishness of the creature;
- ⇒ 3) A way whose destination is death with others who resist the right way of understanding and wisdom of God.

Therefore, **considering that the lack of proper understanding about life is a consequence of human beings' estrangement from God or resistance towards Him, the non-right ways are also the paths resulting from the absence of people's fellowship with God through the Lord Jesus Christ.**

In other words, **the ways that are not right are those that are created by creatures deprived of the knowledge of God's will because they do not voluntarily receive the reconciliation and fellowship that God offers to everyone in Christ Jesus.**

*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.***

*20 **Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God.***

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God has granted and continues to give the creation or human beings many capabilities, virtues, privileges, and even the conditions to create many things. However, regarding the essential ways of life according to God's will, the Lord never called created beings to legitimately create paths devoid of the Lord's instructions,

which, when devised in this way, are the expression of ways that are not right because they do not have God's endorsement.

God's purpose is for the creature to act together with one's Creator and be instructed by Him in all areas of life. Only in God does the creature find infinite riches, just as the right ways can only be discovered in the Lord.

*Jeremiah 10: 23* ***O LORD, I know the way of man is not in himself; It is not in man who walks to direct his own steps.***

*Isaiah 55: 8* ***"For My thoughts are not your thoughts, Nor are your ways My ways," says the LORD.***

*9* ***"For as the heavens are higher than the earth, So are My ways higher than your ways, And My thoughts than your thoughts."***

*Romans 11: 33* ***Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out!***

*34* ***"For who has known the mind of the LORD? Or who has become His counselor?***

*35* ***Or who has first given to Him And it shall be repaid to him?"***

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

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Due to the lack of heavenly understanding, the crooked paths are made without the necessary divine light. This is why these paths are so obscure even if some may have the appearance of being wise ways. And since these paths are of darkness or obscurity, they are also ways that lead people to stumble and to destruction.

*Proverbs 4: 19* ***The way of the wicked is like darkness; They do not know what makes them stumble.***

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Thus, people may even present their non-right paths under the title of "right ways." However, this action does not turn their crooked paths into truly correct ways, nor does it take away the fact that non-right paths reflect people's disregard for the Lord and the ways that God offers in love for people to walk in them.

*Ezekiel 33: 17* ***"Yet the children of your people say, 'The way of the Lord is not fair.' But it is their way which is not fair!***

...

*20* ***Yet you say, 'The way of the Lord is not fair.' O house of Israel, I will judge every one of you according to his own ways."***



*Ezekiel 18: 25 "Yet you say, 'The way of the Lord is not fair.' Hear now, O house of Israel, is it not My way which is fair, and your ways which are not fair?"*

*Proverbs 16: 2 All the ways of a man are pure in his own eyes, But the LORD weighs the spirits.*

*Proverbs 12: 15 The way of a fool is right in his own eyes, But he who heeds counsel is wise.*

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Therefore, a **right way** is a way that is pure or approved beforehand in the eyes of the Lord. However, a way that is not right is one that is weighed by the Lord but is not pure or is not approved in His eyes, no matter how much its appearance is approved in the eyes of human beings and even huge crowds.

*Colossians 2: 20 Therefore, if you died with Christ from the basic principles of the world, why, as though living in the world, do you subject yourselves to regulations*

*21 ("Do not touch, do not taste, do not handle,"*

*22 which all concern things which perish with the using) **according to the commandments and doctrines of men?***

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

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

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

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

*Matthew 22: 16 And they sent to Him their disciples with the Herodians, saying, **"Teacher, we know that You are true, and teach the way of God in truth; nor do You care about anyone, for You do not regard the person of men."***

*1 Samuel 16:7(b) "...**for man looks at the outward appearance, but the LORD looks at the heart.**"*

*Proverbs 21: 2 **Every way of a man is right in his own eyes, But the LORD weighs the hearts.***

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As we have already mentioned, one of the main aspects that define whether a way is right is the destination to which it takes the person walking on it. Therefore, ways that have a corrupt destination are crooked paths with disastrous ends regardless of what anyone claims about their origin or the temporary benefits they claim to offer.

A way may be pleasing to the flesh, to the soul, to the eyes, spacious, comfortable, highly profitable in material terms, and very pleasurable during its journey, but if its destination is corrupted or what it proposes for a heart to desire is corrupted, it is a way that is not right from its origin and in each of the aspects that make it up.

Since the non-right ways are born of crooked motivations and devoid of true peace and heavenly righteousness, if a person remains in them or if one does not repent of the evil ways one has chosen to walk in, one is on the way to come across the bitter and tortuous destinations that are inseparably associated with non-right paths.

Although a way that is not right may be broad and appear right to those who observe or follow it, the seeming righteousness of these paths can abruptly end in the face of the treacherous abysses that are in every way that is not right in the Lord's eyes.

**So, a way of life according to God's will is right from its constitution and remains right in its course, as well as concerning the destination to which it leads those who follow it. Now, a way that is not right, although it may appear to be right, is corrupt since its origin and continually presents traps to make people stumble on it, but it is also through the destination to which it leads those who follow it that it has revealed its unrighteousness or its wickedness.**

*Matthew 7: 13(b) "...for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it."*

*Proverbs 16: 25 **There is a way that seems right to a man, But its end is the way of death.***

## C6. The Way according to the Righteousness of God

In the two previous chapters, we saw that a way is right or not right because of the characteristics that constitute it. A right way is born right because it is born in God and has a right end because the Lord does everything correctly. Similarly, the way that is not right is born crooked because of its origin dissociated from God and, therefore, ends up leading to a destination that is also corrupt.

Nevertheless, when questions about what constitutes a right or correct way are addressed, we may repeatedly be faced with the challenge of understanding what is associated with the expression *correct*.

In human terms, the evaluation of what is correct and not correct is often carried out in a very fragmented way, and, therefore, it may be that what is judged to be correct among people is not so in the face of a broader heavenly evaluation.

In terms of civil legislation, for example, a person can act entirely within the limits of these laws and be considered “correct” in the eyes of civil society, but still be acting under a largely corrupt motivation.

This same principle, however, does not apply when the matter is evaluated before the eyes or the opinion of God.

As we have already mentioned above, before God, a way is correct or not correct also depending on the motivation with which it was created and the final destination to which it leads those who walk in it.

Thus, so that the approach to assessments about what is or is not correct in terms of ways is more comprehensive and, at the same time, more precise, we find in the Scriptures the use of several words to make the understanding of this subject more objectively specified and clarified. And one of the central terms in the entire set of Scriptures that is related to the discernment of what is or is not right refers to the word *righteousness*, exemplified in the following text:

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

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**Every right way before the eyes of the Lord is a path that inevitably has as its mark the “righteousness” of the Lord.**

Given this, **the path of righteousness or the way of righteousness is the way that (1) was born from God's righteousness, (2) has righteousness throughout its entire course, and (3) culminates in true righteousness.**

Looking from another angle, the path of righteousness was not born of deception, does not use deception along its course, and does not lead to a deceitful end.

**In the way of righteousness, the beginning or origin of the way is right or righteous, the means of the way are right or righteous, and the end is right or righteous.**

Therefore, it is also regarding heavenly righteousness that one of the most significant conflicts of human beings occurs, for how can a human being subject to failures, with one's restrictions and limitations, walk in the way of such perfection?

In this last point, there is a matter for which human beings certainly or indispensably need God's grace, for the understanding of God's righteousness and each individual's relationship with it is something that the human mind, limited to merely earthly thoughts, cannot achieve.

So, initially, **we understand that it is necessary to repeatedly highlight that the way of righteousness is a way that has already been traced, is already done, has already been provided by the Lord, cannot be corrupted, and does not depend on the attitudes of human beings to be built or perfected. In other words, the name way or path of righteousness expresses yet another synonym for the unique way of life that exists in the Lord.**

**Walking in the way of righteousness, then, is not about a person creating a righteous path but about walking in the perfect way that God has already made and provided through Christ Jesus.**

Furthermore, a point that may hinder people from understanding the way of righteousness is the thought that on this path, they are eminently called to carry out righteous works or good works. It is the thought by which people think they will have to manifest righteousness through their own efforts so that a path according to God's righteousness can be paved or followed.

Having this in mind, we understand that here it is also necessary to highlight that **the way of righteousness is not what people define or think it should be, or, yet, what they would like it to be, for the way of righteousness is as the Lord established it since it is already paved regardless of whether people accept it or reject it, agree with it or disagree with it, walk in it or despise it.**

Therefore, **when the Lord invites people to walk in the way of righteousness, He first invites them to get to know this way and how it works, calling them to the newness of life even when they are still sinners and without any righteousness to offer before the Lord. Therefore, it is up to sinners to first accept and know the offer of the way of righteousness and grace presented to them by the heavenly kingdom so that they can then walk in this same grace and eternal justice, which is also exemplified below:**

*Psalms 25: 8 **Good and upright is the LORD; Therefore He teaches sinners in the way.***

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

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

*Psalms 25: 4 **Show me Your ways, O LORD; Teach me Your paths.***

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The difference between God calling someone to walk in the way or path of righteousness already established by the Lord Jesus Christ and God supposedly calling someone to create or establish a way or path of righteousness is enormous and not compatible, for the way of righteousness according to the kingdom of God is only possible to be constituted and supported by the Lord "Our Righteousness," and, at the same time, it is impossible to be constituted by human beings or any other creature.

Thus, one of the first and foremost aspects of an individual's relationship with God's way of righteousness is that in the very way of heavenly righteousness, there is a provision from the Lord for the person to come to God to know this way and be instructed by the Lord in how to walk in it.

The way of heavenly righteousness, before requesting, offers heavenly righteousness. This is why it is also known as the way of righteousness that is granted according to the grace of God, and not according to the righteousness that seeks to be based on the work of people who cannot establish a way of eternal righteousness for themselves.

*Titus 2: 11 **For the grace of God that brings salvation has appeared to all men,***  
*12 **teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age,***  
*13 **looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ,***  
*14 **who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works.***

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Looking from yet another angle, the first direction to which the way of heavenly righteousness points, then, is not towards the obligation of works as it was in the righteousness according to the Law of Moses. The first direction to which the way of righteousness in Christ Jesus points is precisely toward the One who welcomes sinners, offers them forgiveness, delivers them from their heavy burdens of the way of unrighteousness and where the Lord Himself, previously or in advance, is willing to teach and enable everyone who believes in Him to walk in the eternal way of righteousness.

*Matthew 11: 28 **"Come to Me, all you who labor and are heavy laden, and I will give you rest.***  
*29 **Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls."***

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

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The way of heavenly righteousness is the righteous way also because it does not require a person to do what one cannot do. On the contrary, it is the way that teaches and provides everything a person needs so that one can walk in it.

The way of heavenly righteousness does not require people to come to it with previous special or differentiated virtues, strengths, or natural abilities. The way of divine righteousness is for those who know that in themselves they do not have the ability to walk in the way of righteousness, but who believe that God is the Almighty Lord who can enable them in every step that following the way of heavenly righteousness leads them.

The Lord Jesus Christ Himself, when He was in the flesh on Earth, left us the example of His dependence on the Heavenly Father who sent Him to establish the way of righteousness for humanity to have access to Him, just as we also find in the other parts of the Scriptures that it is through the Lord that a person can achieve a saved, righteous, and worthy condition before God.

*John 5: 30 "I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek My own will but the will of the Father who sent Me."*

*Hebrews 4: 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.*

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*Hebrews 7: 25 Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.*

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God knows the weaknesses to which a person living in the natural or fleshly body is exposed. God knows each of the limitations of every individual in the world and continually offers them help.

Therefore, **the calling to walk in the way of heavenly righteousness is not a calling in which a person is called to accomplish this walking in the confidence of one's fragile condition and strength. The calling to walk in the way of heavenly righteousness is to be accomplished through the power of God acting in the person who walks in this way.**

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

*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.**

**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.**

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God does not call people to walk in the way of heavenly righteousness so that they try to walk in this way based on their own zeal and effort, for these attempts do not express the way of righteousness but the way of unrighteousness by which so many people resist the way of the newness of life offered to them in Christ Jesus.

**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.**

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**The person called to walk in the unique way of salvation, righteousness, and life is undoubtedly also called to be zealous for God, however, with the proper understanding of what actually constitutes the true way of salvation, life, and heavenly righteousness.**

Simply being zealous, or being zealous in itself, does not benefit a person if one is not zealous to walk in the way that actually refers to heavenly righteousness. And being zealous in itself, as an attempt to establish a path of eternal righteousness, refers to a position inclined toward the way of unrighteousness and, therefore, opposed to the right way that God offers to all human beings for salvation and eternal life.

God is not looking for people zealous for good works who are not first zealous for being in fellowship with the Lord Himself.

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

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

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Furthermore, **God's righteousness is also not a mere moral or spiritual element that a person can acquire and practice, for God's righteousness is also expressed as a person, the life person of the Lord Jesus Christ.**

Just as salvation is not a mere product or service but is offered and bestowed by a person's relationship with the Lord and His heavenly grace, so the righteousness of God is also in the Lord Himself, thus showing us that the calling to walk in the way of righteousness is first and foremost a calling to walk in everything always being in the Lord Himself.

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

- 1 Corinthians 1: 18 **For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.***
- 19 **For it is written: "I will destroy the wisdom of the wise, And bring to nothing the understanding of the prudent."***
- 20 **Where is the wise? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of this world?***
- 21 **For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe.***
- 22 **For Jews request a sign, and Greeks seek after wisdom;***
- 23 **but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness,***
- 24 **but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.***
- 25 **Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.***
- 26 **For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, are called.***
- 27 **But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty;***
- 28 **and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are,***
- 29 **that no flesh should glory in His presence.***
- 30 **But of Him you are in Christ Jesus, who became for us wisdom from God, and righteousness and sanctification and redemption,***
- 31 **that, as it is written, "He who glories, let him glory in the LORD."***
- 

In countless circumstances in the present world, people first need to present their knowledge and skills to be hired for jobs. However, human capabilities in themselves, in terms of people being first accepted to walk in righteousness, have no value before God.



What the Lord wants is for each individual to desire, first of all, to receive the Lord of all eternal righteousness, remain in Him, and submit to Him so that, in the Lord and by the Lord, one can walk in the way of heavenly righteousness and so that the Lord may guide him or her by this righteousness along the right way of life, as well as may sustain him or her in this way according to the strength granted by heavenly grace to those who entrust their lives to the Lord.

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

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

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

***13 For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live.***

*2 Corinthians 3: 5* ***Not that we are sufficient of ourselves to think of anything as being from ourselves, but our sufficiency is from God, 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.***

*Romans 6: 19* ***I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves of uncleanness, and of lawlessness leading to more lawlessness, so now present your members as slaves (or servants) of righteousness for holiness.***

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Those who believe in the way of heavenly righteousness as a provision from God are first led to the knowledge that in Christ they are “children of God” and that, as such, the Lord provides them with His Spirit not to be fearful of the way of righteousness, but to strengthen and guide them according to the will and the sufficiency of the Lord for their lives. An aspect seen more widely in the theme Walking as Children of God and concerning which we recall the following texts:

*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."***

*Titus 3: 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.**

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Given this, when an individual begins to focus on the first aspects that the Lord Jesus Christ instructs people to seek to receive the newness of heavenly life, one will realize that the Lord first calls people to seek what is available to them in God so that they then can also act or walk according to what they receive from the Lord. A point that makes it clear that it is from choosing first the kingdom of God and the righteousness of God that the Lord also provides other aspects for a person to be able to live and walk in line with this same eternal righteousness.

*Matthew 6: 33* **"But seek first the kingdom of God and His righteousness, and all these things shall be added to you."**

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

*Matthew 5: 6* **Blessed are those who hunger and thirst for righteousness, For they shall be filled.**

----

Thus, because of the fundamental condition that "seeking first the heavenly righteousness" also represents concerning the calling to walk in the way and the right ways of the Lord, we would still like to highlight especially the themes of the Systemic Teaching on Christian Life in which the subject of righteousness is more broadly and specifically addressed, such as The Gospel of the Righteousness of God, The Gospel of the Glory of God and the Glory of Christ, Another Gospel or A Different Gospel, and Walking in Truth.

Finally, **God's righteousness is one of the main aspects of God's provision in Christ also for a Christian to walk in triumph in the right way of the Lord or heavenly righteousness, remembering once again that the way of righteousness is not an obligation imposed by God to people, but a gift from God for those who want to find the newness of life according to the heavenly kingdom in the present and for eternity.**

*Galatians 2: 16* **"... knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified."**

*Proverbs 15: 9 **The way of the wicked is an abomination to the LORD, But He loves him who follows righteousness.***

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

*Romans 5: 17 **For if by the one man's offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.***

*2 Corinthians 2: 14 **Now thanks be to God who always leads us in triumph in Christ, and through us diffuses the fragrance of His knowledge in every place.***

## C7. Right Ways and Straightened Ways

In the previous chapters, we saw various aspects about the singular right way and the right ways that cooperate with it, as well as about the way that is not right and the various non-right paths that point towards it, having also seen that the “way that leads to life” and the “way that leads to destruction” exist beforehand and already have their characteristics previously determined.

And the way that leads to life is the way of faith in the Son of God, the Lord Jesus Christ, also called the way of righteousness, while the way that leads to destruction encompasses the contempt of faith in Christ, thereby also being called the way of unrighteousness.

Nevertheless, another detail that we want to focus on in this new chapter is that the Scriptures not only address the ways that may previously exist for each person's trajectories but also talk about the interactions that people may have with the different ways with which they may come across, causing that a person, in this last sense, may even create or “write” the path of one's own life trajectory.

As for the Holy Way of God, the Way of Righteousness and Salvation of the Lord, a person can only decide to follow it or not to follow it. Because this way is already defined and pre-established, there is nothing a person can do to change it. This path is already perfect and complete, and can never be tainted and corrupted by human beings.

Similarly, the general way that leads to destruction can also only be followed or abandoned.

On the other hand, **the way or path that is written by each person's trajectory is being created or constituted as an individual advances in one's life in the ways that beforehand are present in the world.**

**Although the two pre-existing and singular ways are the same for all people, each person relates to them uniquely, which, therefore, is the relationship that records the trajectory of the path of a person's life. And each choice of ways and each step and movement made on the pre-existing ways add up to the definition of each individual's personal path.**

Just as each person has a fingerprint with unique marks, a unique voice timbre, and a singular eye retina, each person also writes a unique relationship with the way that leads to life or the way that leads to destruction. And this, in turn, shows that in the world, it is not possible for two journeys to be precisely the same for different individuals.

If a person allowed oneself to be carried away by a collective flow at certain moments in one's life, it was because in one's individual history, there were actions that led him or her to follow this flow, one's actions not being precisely the same as the experiences of other people who also chose the same singular and already pre-established ways.

Below, then, are some texts that show that although there are some aspects of life that are applied to many, there are also aspects of life that refer to each person's individual participation regarding one's own life:

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

- 11 For no other foundation can anyone lay than that which is laid, which is Jesus Christ.*
- 12 Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw,*
- 13 each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is.*

*Galatians 6: 5 **For each one shall bear his own load.***

*Romans 14: 12 **So then each of us shall give account of himself to God.***

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**Just as many people who come to live and walk in God have a single foundation in common, regarding which, however, each of them is called to be attentive to how one personally builds on this foundation, so people may also relate to equal ways but still establish personal trajectories or paths of how they relate individually to the ways available to them.**

Therefore, we believe that it is highly relevant that in the matter of choosing ways, it is understood that **the individual trajectories that people perform, through their own steps and movements regarding the ways that are available to them, refer to distinct aspects of the very ways that are available to them to be followed or rejected.**

A person, for example, may choose to follow a specific way consistently, may eventually follow a way, or may despise it passively or even more intensely or vehemently.

God wants all people to take all their steps and make all their movements according to the way that leads to eternal life. The Lord desires that each person walks in everything according to the way that the Holy Spirit instructs him or her to follow or according to the way of heavenly righteousness. However, on many occasions, the personal paths that even Christians follow in their lives may be misaligned with the ways in which God calls them to walk.

Thus, considering that the Lord's way is the right way, if a person walks in line with it, the personal path written by him or her will also be right. However, if the person's path is one of constant alternation between the right way and the non-right way, or if the person's path is only on the non-right way, one's personal path will not be right either.

And it is also regarding the aspect mentioned in the last paragraph that God calls people to make right paths for their feet. In other words, **God calls people so that they respond to God's calling to walk in the right ways, ceasing to personally follow non-right ways or ceasing to be fickle in the sense of behaving in a manner that oscillates between the right ways of the Lord and the ways that are not right before God.**

**Since the Lord, by His righteousness, has provided a way of righteousness, as well as grants a righteous provision for people to walk in**

**this way of heavenly righteousness, the Lord also calls people to follow an individual path aligned with the way of righteousness already established beforehand.**

As a fruit of heavenly righteousness, the Lord has manifested a way of divine righteousness to be followed, but equally as a fruit of heavenly righteousness, the Lord also makes provision for those who believe in Him to walk in this way of righteousness. This is why the Lord calls each Christian to make personal paths that are right, straight, or according to the heavenly righteousness revealed to each Christian.

*Hebrews 12: 11 **Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it.***

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

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

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A Christian, for example, may be working in a profession that is a path that God has allowed him or her to be on or that God has guided him or her to be on. However, in this condition, this Christian may start to adopt behaviors that are in disagreement with the way of righteousness, which makes the Christian lean towards the way of unrighteousness. In this case, then, the Christian needs to remember the Lord's words to straighten one's own path in one's profession so that one can return to walking straight, that is, so that one can also return to walking in one's work in line with the right way of the Lord and by which one made the option for salvation and eternal life.

Thus, at this point, the need for a Christian to know God's right way as being the way of God's righteousness becomes evident once again, recalling again what was mentioned in the previous chapter, in which we referred to the texts of the Scriptures that teach that walking according to heavenly righteousness is not about a person trying to do God's will according to one's own understanding, will, or strength.

In other words, the Scriptures clearly show that God wants His children to walk only in the Lord's right ways, all of which are aligned with the Lord's unique way. However, when the Lord exhorts His children to straighten their own paths, it is vital for them to understand the characteristics already described in the unique way of righteousness so as not to be inclined to follow a path of unrighteousness that may even try to present itself as a path of heavenly righteousness but which is based on attempts to perform works and not on faith in the justification in Christ through eternal grace.

In the previous chapter, we also saw that the first work appointed for an individual who has come to be constituted as a child of God to perform in the way of righteousness is to continually seek the Lord for a personal relationship or fellowship with Him, which is equally applicable when the children of God are called to straighten the paths of their personal lives instead of leaning towards the paths that are dissonant with the way of the Lord. A point also recalled in the following text:

*Psalms 25: 8 **Good and upright is the LORD; Therefore He teaches sinners in the way.***

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

Therefore, when God asks His children or Christians to straighten or flatten their paths, the first aspect that needs to be straightened is their relationship with the Lord Himself.

The first aspect that needs to be straightened out in an individual's personal path is for God to actually be received and established in the position of Lord or Shepherd in one's life.

*1 Peter 3: 15* ***But sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear; ...***  
 ----

When a Christian indeed receives Christ's shepherding in one's life and not from so many supposed mediators who call themselves pastors contrary to Christ's instruction, the Lord Jesus leads this Christian along the ways of heavenly righteousness. The Lord helps the Christian to walk every step along with the ways of righteousness, highlighting the Lord, also in this aspect, His unique condition as the "Good Shepherd" of His sheep.

*Psalms 23: 1* ***The LORD is my shepherd; I shall not want.***

...  
**3 He restores my soul; He leads me in the paths of righteousness For His name's sake.**  
 ----

Given this, although God has already prepared the right way, or the way of righteousness, for a Christian to walk in it and in all the paths that cooperate with this unique way, a Christian still needs Christ as the Shepherd of one's life so that one can straighten one's own walking so that one's personal course may be continuous and straight in the upright and eternal way of the Lord.

For the foundation of heavenly righteousness or the way of this righteousness, which is Christ, to be everywhere with a Christian and for a Christian to remain in it, it is also necessary that heavenly righteousness comes to be established in the heart of the child of God, which also encompasses the child of God taking steps of faith so that the righteousness of the Lord may be with him or her or so that one may remain in this way.

For a Christian to be grounded in the way of righteousness in all one's family, professional, and social paths, and so on, one needs to be grounded in the righteousness of God everywhere one goes. However, for this to occur or for a Christian's personal paths to be straightened or smoothed to walk in the way of

heavenly righteousness, this same Christian also needs to make the option for the Lord and be led by the Lord in righteousness and eternal grace.

**Although God, through His eternal grace, has already made the right way of heavenly righteousness available to everyone who comes to believe in Christ Jesus, it is by believing in Christ Jesus, recognizing Him as Lord, and abiding in fellowship with the Lord that each individual can align the paths of one's personal life with the Gospel of God announced and offered to him or her.**

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

...

*10 **For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.***

*Matthew 26: 41 **"Watch and pray, lest you enter into temptation. The spirit indeed is willing, but the flesh is weak."***

*Jude 1: 20 **But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit,**  
21 **keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.***

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If, on the one hand, no person can contribute to the creation and establishment of the unique way of righteousness because this way has already been perfectly and eternally established by the Lord, on the other hand, each Christian is called to be attentive to give active steps toward the eternal way and in this way, as well as to take active steps to withdraw from the ways or paths that do not conform to the right ways of the Lord. And this is so that one's personal trajectories or paths in life also become straight or flattened.

*Proverbs 4: 23 **Keep your heart with all diligence, For out of it spring the issues of life.***

*24 **Put away from you a deceitful mouth, And put perverse lips far from you.***

*25 **Let your eyes look straight ahead, And your eyelids look right before you.***

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

*Psalms 119: 101 **I have restrained my feet from every evil way, That I may keep Your word.***



*Proverbs 16: 17* **The highway of the upright is to depart from evil; He who keeps his way preserves his soul.**

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The process of smoothing or straightening a personal path, unlike the justice that seeks to be established by the Law of Moses or similar to it, has its beginning in the heart of the one who longs to walk in line with the way of God's righteousness, remembering, once again, that even for the alignment of the heart with the right ways of God, the Lord is willing and always ready to instruct, help, and guide His children.

Just as the kingdom of God does not come to Earth in visible appearance but comes to the heart of a person, so the alignment of personal paths begins when a person, in one's heart, voluntarily presents oneself to the Lord to be guided according to the one eternal way of life and no longer chooses to be guided by non-right paths, showing us this, that also in these stages it is fundamental for a person to always walk in dependence on the Lord.

*Psalms 119: 35* **Make me walk in the path of Your commandments, For I delight in it.**

*36* **Incline my heart to Your testimonies, And not to covetousness.**

*37* **Turn away my eyes from looking at worthless things, And revive me in Your way.**

*38* **Establish Your word to Your servant, Who is devoted to fearing You.**

*39* **Turn away my reproach which I dread, For Your judgments are good.**

*40* **Behold, I long for Your precepts; Revive me in Your righteousness.**

*41* **Let Your mercies come also to me, O LORD, Your salvation according to Your word.**

*Psalms 37: 4* **Delight yourself also in the LORD, And He shall give you the desires of your heart.**

*5* **Commit your way to the LORD, Trust also in Him, And He shall bring it to pass.**

*6* **He shall bring forth your righteousness as the light, And your justice as the noonday.**

*7* **Rest in the LORD, and wait patiently for Him; Do not fret because of him who prospers in his way, Because of the man who brings wicked schemes to pass.**

*8* **Cease from anger, and forsake wrath; Do not fret; it only causes harm.**

*Psalms 139: 23* **Search me, O God, and know my heart; Try me, and know my anxieties;**

*24* **And see if there is any wicked way in me, And lead me in the way everlasting.**

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Human beings have developed space probes that travel thousands of kilometers away from the Earth or probes that penetrate thousands of meters into the sea or the Earth, but only God knows how to truly probe hearts and expose their inclinations to the most diverse ways. This is why leaning in trust towards the Lord is the first, fundamental, and essential step so that a person can see one's personal paths straightened out and aligned with the right way that leads to eternal life.

*Psalms 26: 2 **Examine me, O LORD, and prove me; Try my mind and my heart.***

*Psalms 139: 1 **O LORD, You have searched me and known me.***

*1 Corinthians 2: 10 **But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God.***

*Romans 8: 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.***

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On the other hand, if a person stays away from fellowship with God, one also keeps away from the light that can illuminate the alignment of one's personal paths with the way of eternal righteousness. Remaining distanced from fellowship with the Lord results, then, in a posture that leads a person to a succession of works of darkness, which also leads an individual to walk in crooked paths instead of making straight or smoothing one's paths to walk according to the will of the Heavenly Father.

*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."***

Therefore:

*Hebrews 3: 12 **Beware, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God;***

*13 **but exhort one another daily, while it is called "Today," lest any of you be hardened through the deceitfulness of sin.***

*14 **For we have become partakers of Christ if we hold the beginning of our confidence steadfast to the end,***

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

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A person who does not allow God, in His light, to expose what is in one's heart also does not open oneself to being freed or healed from the personal crooked paths one chose to follow. And for the one who no longer opens one's heart to God to be warned and guided by Him in one's life, what appropriate alternative is left for him or her to be warned about one's evil paths or trajectories inclined towards the way of destruction?

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

----

Before meeting Christ, Paul, also called Saul and who later became an apostle of Christ, was a man of extreme and intense zeal for God, but he did so in the way of unrighteousness and without understanding the truth. However, as soon as he encountered the light of Christ and allowed it to shine in his heart, Paul also realized how wrong he was on the path that he held in his heart and that he so strongly considered to be a straight path.

And when Christ presented Himself to Paul, the Lord did not require him to do many works and tasks immediately. On the contrary, the Lord first called Paul to stand apart with Him to teach him the way of God's eternal righteousness so that Paul's previous inclination to the evil way and its various manners of expression would be exposed and removed from his heart. And along with all this, the Lord also deposited in Paul's heart a broad and steady desire for the way of true righteousness, as we can learn from Paul's own testimony.

*1 Timothy 1: 15 **This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.***

*16 **However, for this reason I obtained mercy, that in me first Jesus Christ might show all longsuffering, as a pattern to those who are going to believe on Him for everlasting life.***

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

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

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Thus, the focus of the Scriptures on straightening paths, also testified by Paul, occurs primarily within each individual. And the way to seeing the other personal paths of a life straightened or smoothed always has its beginning and continuity in seeking the Lord according to the righteousness and justification that is in Christ, which God grants to a person's heart by grace and through believing in Christ.

*Isaiah 26: 7 **The way of the just is uprightness; O Most Upright, You weigh the path of the just.***

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**The one who accepts the righteous way that God has for the just, which is life in Christ, also receives from the Lord the gift of being guided by the Lord so that one's personal paths can be aligned, straightened, or smoothed in accordance with the right ways of the Lord.**

God acts in goodness and righteousness when He invites a person to walk in the Way of Righteousness or to straighten one's paths in accordance with this way, as He is also willing to grant all the just provision necessary in Christ so that those who believe in Him can advance in this highly precious purpose of having their personal paths unified with walking in the way of God's righteousness.

**So, if a person understands, through the Spirit of God, that the righteousness of God is Christ, and one receives this righteousness in one's life, Christ acts to straighten the personal path of the one who walks in Him, for "Christ is the righteousness of the upright and the one who straightens one's path."**

*Proverbs 11: 5 **The righteousness of the blameless will direct his way aright, But the wicked will fall by his own wickedness.***

*Psalms 5: 8 **Lead me, O LORD, in Your righteousness because of my enemies; Make Your way straight before my face.***

*Psalms 85: 13 **Righteousness will go before Him, And shall make His footsteps our pathway.***

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**From the moment a person aligns one's life with Christ as one's Lord so that He can also be one's righteousness, the "Good Shepherd," through the Holy Spirit, goes before His sheep to guide them along the right ways and of righteousness for His name's sake.**

**Abundantly blessed, then, is the person in whose heart the Lord reigns and in whom He can straighten one's heart according to His will or eternal righteousness.**

*Psalms 128: 1 **Blessed is every one who fears the LORD, Who walks in His ways.***

*Psalms 25: 9 **The humble He guides in justice, And the humble He teaches His way.***

*Psalms 143: 10 **Teach me to do Your will, For You are my God; Your Spirit is good. Lead me in the land of uprightness.***

## C8. Valleys Filled and Mountains and Hills Levelled or Brought Low

Continuing the topic covered in the previous chapter or related to the matter of straightening an individual's personal paths according to God's unique way and the right ways of the Lord, we would like to highlight one more point about the process of straightening, flattening, or leveling the paths of a person so that one's life comes to be in harmony or consonance with the right way of God or also called the way of God's righteousness.

When thinking about ways in the natural world, we understand that it would be reasonable to think that a straight way is a path without curves or not tortuous. However, a way may also not be straight, on a natural level, if it is full of ups and downs.

Thus, in the spiritual ways with which a person may come across, there may similarly also be paths that are flatter or paths that have more irregular and accentuated reliefs, which are compared in the Scriptures with the ways that alternate between the mountains or hills and the valleys.

When, for example, the Hebrew people who left bondage in Egypt arrived in Canaan, the Lord warned them that they were entering a land of "hills and valleys" and no longer of plains as it was in the Land from which they were freed, as mentioned in the text below:

*Deuteronomy 11: 10* ***"For the land which you go to possess is not like the land of Egypt from which you have come, where you sowed your seed and watered it by foot, as a vegetable garden;  
11 but the land which you cross over to possess is a land of hills and valleys, which drinks water from the rain of heaven, ..."***

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And since a territory or place presents "hills and valleys," it also presents its inhabitants with challenges according to its nature, challenges that are different from, for example, the challenges of Egypt or the desert in which the Hebrew people had previously lived.

If, however, we continue to study the history of people throughout the Scriptures, we may also notice that mountains, hills, and valleys began to have a symbolic connotation of moral and spiritual behavior, as exemplified by the following texts:

*1 Kings 20: 23* ***Then the servants of the king of Syria said to him, "Their gods are gods of the hills. Therefore they were stronger than we; but if we fight against them in the plain, surely we will be stronger than they.***

...

*28* ***Then a man of God came and spoke to the king of Israel, and said, "Thus says the LORD: 'Because the Syrians have said, "The LORD is God of the hills, but He is not God of the valleys," therefore I will deliver all this great multitude into your hand, and you shall know that I am the LORD."***

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In order not to expand too much on this point, we may observe that in the Scriptures, in general, mountains or hills became the favorite places for several ancient peoples to install their places of worship, sacrifices, idolatry, and temples, as well as their government houses and thrones. And in this sense, the mountains or hills also came to be called “high places” or “high places for worship,” to the point that several people even began to build on these mountains what they called “cities of worship,” an aspect that is also mentioned in the conversation between the Samaritan woman and the Lord Jesus Christ, as part of the text presented below shows us:

*John 4: 19 **The woman said to Him, "Sir, I perceive that You are a prophet.***

*20 **Our fathers worshiped on this mountain, and you Jews say that in Jerusalem is the place where one ought to worship."***

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The valleys, in turn, became more intensely referred to as the places of large plantations, harvests, and even broad fights or battles between the armies of the peoples or nations.

*Psalms 65:13 **The pastures are clothed with flocks; The valleys also are covered with grain; They shout for joy, they also sing.***

*Isaiah 22: 7 **It shall come to pass that your choicest valleys shall be full of chariots, And the horsemen shall set themselves in array at the gate.***

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While mountains or hills began to have a referential connotation more related to spiritual, government, and superiority of domain matters, valleys or plains began to receive a connotation more related to material, natural, or practical matters of life.

And although there are mentions of productivity or wars also in the mountains or hills and religious acts in the valleys, a more accentuated connotation has been established throughout history for each of them as explained in the previous paragraphs.

In the example from the Book of 1 Kings, cited above, the king of Syria was trying to introduce the people of Israel to a concept of spiritual division according to the territory of mountains and valleys. The king of Syria was trying to introduce the Hebrews to a mentality that the God of the people of Israel was a God only of the mountains or hills and, at the same time, that He was not a God of the valleys, aiming to weaken the people's understanding about God so that, through this, he could weaken people's trust in the Eternal Lord.

Some Greek mythologies, for example, also defended the thought that the gods were spiritual and did not interfere in the material functioning of life, with humans, therefore, being responsible for all the administration of practical life on Earth.

Thus, although the text of 1 Kings in reference is related to ancient times in human history, this type of thinking that intends to separate the place of the search for the spiritual from the place where a person lives one's daily life in the natural world accompanies humanity in all its centuries, sometimes varying only in the terminologies through which the thought that tries to distinguish "hills and valleys" is exposed.

Currently, for instance, this mentality that seeks to separate hills and valleys or the spiritual from the natural presents itself through the attempt to classify what in life is "spiritual" and what is "secular." And this is still accompanied by unfounded propositions that try to divide people's services to God into "full-time ministries" or "part-time ministries," where, in these corrupt propositions, a person with a "full-time ministry" would be one who supposedly only dedicates oneself to the "spiritual," ceasing to get involved with the "secular" as if this were possible. (A subject covered more extensively in the theme Vocation, Calling, and Election).

In this way, the mentality or attempts to classify ministries into "spiritual" and "secular" are similar to the mentality that the king of Syria wanted to impose on the people of Israel thousands of years ago.

Therefore, **the "mentality that seeks to divide life into hills and valleys" is a proposition that aims to induce the thought that the children of God must seek God in so-called "spiritual things," but must use the tools of battle and human strength in practical things according to what other people dissociated from God's instruction use in their daily life so-called "secular."**

**The "line of thought that seeks to divide life into concepts of hills and valleys" is a proposition that aims to induce the corrupted thought that the children of God must seek to "live" in God according to the so-called "spiritual things," but that in "walking" in ordinary and natural life, they must use their own natural or fleshly strength and everything they can find in the natural world to establish themselves in it.**

**Propositions that suggest unduly dissociating the aspects of life into hills and valleys are, then, proposals that aim to make God's children despise the aspect that a Christian is called to "live in Christ" or "live in the Spirit" and equally to "walk in Christ" or "walk in the Spirit of the Lord."**

The Scriptures, however, teach us that:

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

*Colossians 2: 6* ***As you have therefore received Christ Jesus the Lord, so walk in Him,***  
***7 rooted and built up in Him and established in the faith, as you have been taught, abounding in it with thanksgiving.***

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And, in turn, the mentality that seeks to separately associate spiritual matters with the mountains or hills and practical issues with the valleys can begin to penetrate the hearts of the people who welcome it to the point that they even begin to consider what



they see being offered to them in the mountains as the basis of their trust and hope instead of keeping their trust exclusively or directly in God.

People on Earth are called by the Lord to never replace God with anything or anyone, including what they call the “spiritual mountains or hills” in which they think they can place their trust.

When the Scriptures call Christians to seek those things which are above, where Christ lives, and not to set their minds on things on Earth, they teach that they should seek them first and directly in God. In other words, they should seek them in Him from whom comes all true wisdom and every good gift, and they should seek them not only to “live in Christ” but also to “walk in Christ.”

Thus, contrary to the words of the Syrian king, who wanted to weaken the confidence in the Lord of the people he opposed, **the Scriptures repeatedly affirm that God is the God of His children in spiritual things but equally in material things.**

**God is willing to instruct His children both in the spiritual matters of His relationship with them and in the aspects of their relationship with material things, with God providing instruction for them to walk in the right way in all aspects and places to which they are called by the Lord.**

Therefore, **while the mentality that seeks to limit God's actions by saying that He only acts on the mountains or hills and not in the valleys, the word of the Lord Himself teaches us that God's help to people on Earth does not come from the mountains, the high places, the temples, religious institutions, or so-called “places of worship” chosen or designated by human beings, but it always comes from the Lord Himself for all aspects of people's lives, as exemplified once again below:**

*Psalms 121: 1 I will lift up my eyes to the hills, From whence comes my help?*

*2 My help comes from the LORD, Who made heaven and earth.*

*3 He will not allow your foot to be moved; He who keeps you will not slumber.*

*4 Behold, He who keeps Israel Shall neither slumber nor sleep.*

*5 The LORD is your keeper; The LORD is your shade at your right hand.*

*6 The sun shall not strike you by day, Nor the moon by night.*

*7 The LORD shall preserve you from all evil; He shall preserve your soul.*

*8 The LORD shall preserve your going out and your coming in From this time forth, and even forevermore.*

*Isaiah 45: 6 That they may know from the rising of the sun to its setting That there is none besides Me. I am the LORD, and there is no other;*

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

*Jeremiah 9: 24 "... **But let him who glories glory in this, That he understands and knows Me, That I am the LORD, exercising lovingkindness, judgment, and righteousness in the earth. For in these I delight,**" says the LORD.*

----

Contrary to what the king of Syria wanted to claim, **the Eternal Lord is the “very present” help with His children and the Eternal Guide who can be with them in all places and moments of their lives.**

For the Lord, there is no place too high or too deep where He cannot be to guard, teach, and guide those who trust in Him.

The Lord is present and active in all places and at all times, an aspect presented time after time in the Scriptures, as some more texts below show us:

*Psalms 46: 1 **God is our refuge and strength, A very present help in trouble.***

- 2 **Therefore we will not fear, Even though the earth be removed, And though the mountains be carried into the midst of the sea;***  
*3 **Though its waters roar and be troubled, Though the mountains shake with its swelling.***

*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.***  
*6 **Such knowledge is too wonderful for me; It is high, I cannot attain it.***  
*7 **Where can I go from Your Spirit? Or where can I flee from Your presence?***  
*8 **If I ascend into heaven, You are there; If I make my bed in hell, behold, You are there.***  
*9 **If I take the wings of the morning, And dwell in the uttermost parts of the sea,***  
*10 **Even there Your hand shall lead me, And Your right hand shall hold me.***  
*11 **If I say, "Surely the darkness shall fall on me," Even the night shall be light about me;***  
*12 **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.***  
*13 **For You formed my inward parts; You covered me in my mother's womb.***  
*14 **I will praise You, for I am fearfully and wonderfully made; Marvelous are Your works, And that my soul knows very well.***

**15 My frame was not hidden from You, When I was made in secret,  
And skillfully wrought in the lowest parts of the earth.**

*Matthew 23: 8 "But you, do not be called 'Rabbi' (masters, leaders, or guides); for One is your Teacher (or Guide), 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 (masters, leaders, or guides); for One is your Teacher (or Guide), the Christ."**

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Therefore, in this chapter, we are not claiming that there are no spiritual aspects or that they are the same as the natural ones, for there is a big difference between them. However, **for a Christian, there is no difference in saying that what one does on the spiritual level is holy and what one does on the natural level is not holy or is secular, for everything a Christian does guided by the Lord, whether in spiritual or material matters, is holy, distinct, or for the glory of God.**

Similarly, sin in the spiritual and sin in the material remain or are both sins.

Or yet, **just as something done in the spiritual according to God's will glorifies the Lord, so something done in the material according to His will also glorifies His Name.**

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

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

----

We underline here, then, that human beings are strongly attracted to exchange the exclusivity of faith in the invisible but real God for trust or beliefs in visible and tangible things. For many people, the action of looking at the mountains or hills (for example, houses of worship in which they place their trust) may be pleasurable to their souls. However, this constitutes a life by sight and not by faith.

Many human beings are strongly drawn to placing created things as their points of support for worship and the pursuit of spiritual instruction or protection. However, this inclination to trust in visible things is also what leads them to separate physical places as if some were more spiritual than others, leading them, as a consequence, also to the practice of no longer being guided, in their hearts, "in everything" and "everywhere" by the Lord through the Holy Spirit.

If, for instance, in some specific situation, God instructed a person to withdraw to a place of more natural quietness to teach him or her, or so that one is in a natural area of more stillness regarding the noises of everyday life, this does not mean that this person

should subsequently be inclined to believe that it is in places of natural stillness that God speaks to him or her, for, by doing so, an individual starts to turn the place of natural quietness into a mountain, a hill, a high place, or an idol, or begins trying to confine God's action towards him or her in the "hill" that one creates or starts to idolize. In this way, a person runs the risk of forgetting that God cannot be directed and confined by the creature, nor should the Christian be restricted to seeking God only in some specific natural or material places, as follows:

*2 Corinthians 3: 17* ***Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty.***

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

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God does not dwell in mountains or hills on Earth, in temples, sanctuaries, or tabernacles made by human hands, temples that want to rise as hills, elevated places, or distinct places in the world.

Nevertheless, multitudes of people resist the freedom of God's Spirit and think that they can direct God to be where they want Him to be, which, in turn, is the millennial and cultural obstinacy of those who resist the presence of God as the God Immanuel or "God With Us" in the heart of everyone who believes in Christ Jesus as the Lord of one's life.

*Acts 7: 48* ***However, the Most High does not dwell in temples made with hands, as the prophet says:***  
*49* ***'Heaven is My throne, And earth is My footstool. What house will you build for Me? says the LORD, Or what is the place of My rest?***  
*50* ***Has My hand not made all these things?'***  
*51* ***You stiffnecked and uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers did, so do you.***

*Matthew 24: 23* ***"Then if anyone says to you, 'Look, here is the Christ!' or 'There!' do not believe it.***  
*24* ***For false christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect.***  
*25* ***See, I have told you beforehand.***  
*26* ***Therefore if they say to you, 'Look, He is in the desert!' do not go out; or 'Look, He is in the inner rooms!' do not believe it."***

*Isaiah 57: 15* ***For thus says the High and Lofty One Who inhabits eternity, whose name is Holy: "I dwell in the high and holy place, and With him who has a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones."***

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From generation to generation, an enormous portion of humanity insists on repeating, time after time, the same mentality that God dwells in institutions, associations, or temples made by human hands, which, those who build them, want them to be places compared and elevated to “high places,” “mountains,” “hills,” or prominent places in their societies. However, it is also worth remembering that it is in these same “high places” that, in human history, many of the worst idolatries and many of the most severe affronts to God that the world has ever seen occurred.

Furthermore, when people begin to feel safe because they belong to a specific group or institution, including those groups that call themselves Christians, they are taking considerable steps toward the tendency to transform the group or association to which they belong into a hill or a high place of worship instead of having their direct trust in God. When people make a group or an association the place to place their trust, they may raise the group to the position of an idol for them, and soon, they will also want an altar and a temple for the idol they have set up.

Meetings or encounters between Christians aim for beneficial purposes for those who participate in them, but this can only be achieved when Christians do not depart from the condition of having the Lord as the Head, the protection, and the firm personal strength of each of them. A point covered more extensively in the themes The Gospel of the Glory of God and the Glory of Christ and Fellowship of Christians in the World. When, however, among people, confidence begins to grow that the group or gathering of Christians itself can be the protection of those who participate in these groups, the mentality of the “high places” and that unduly or excessively values a group is already in operation.

And the more this thought of trust in the group or an association grows, the more people feel safe when they are on the “hill they created” and the more insecure they begin to feel in the “valleys,” for “their hill” cannot go with them to all the places in the “valleys.” Hills are places limited by geography and by the capacity limitations of the people who set them up.

Only God can be everywhere and at all times with a person to give him or her direction and shelter, as recalled by the text previously mentioned and presented once again below:

*Psalms 121: 1 **I will lift up my eyes to the hills, From whence comes my help?***

*2 **My help comes from the LORD, Who made heaven and earth.***

*3 **He will not allow your foot to be moved; He who keeps you will not slumber.***

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Thus, when people raise their eyes to the mountains or hills, thinking that help will come from them or from those who are in these places, they enter crooked paths and begin a life of oscillations between “hills and valleys,” that is, a life of continuous “ups and downs.”

In this way, when people are on “their hills,” they feel excited, strengthened, and declare themselves bold and intrepid. However, as soon as they reach the valleys, their bravery and righteousness begin to wither and become empty in the face of the strength

and threats of the valleys and the kings of the valleys, as exemplified in the Scriptures in the text related to the king of Syria.

And, in turn, as a consequence of this context of the valleys that befalls people who trust in what God has not called them to trust, many cannot wait to escape the “valleys” to return to the “hills” to supposedly recharge themselves with the provisions offered in them, provisions that in reality end up demonstrating, time after time, their ineffectiveness for life in the face of challenges in the “valleys.”

Therefore, the life that oscillates between “hills and valleys,” ultimately, or in everyday practice, ends up manifesting itself as a life devoid of substantial inner life for all the circumstances that may present themselves before an individual on one's journey through the present world.

A life that oscillates between “hills and valleys,” ultimately, or in everyday practice, ends up becoming similar to riding a “roller coaster” found in amusement parks, that is, a life with strong emotions, or ups and downs, but without truly useful benefit for a person to live and walk according to God's will.

Although the life that seeks to alternate between “hills and valleys” may have the appearance of godliness or devotion to God, it is a proposition similar to that made by the serpent to Adam and Eve and that seeks to elevate people's hearts inappropriately to positions to which God has not called them, aiming to distance people from the simplicity that there is in life in Christ and through which the Lord is at all times and in all places with those who believe in Him.

*2 Corinthians 11: 3 **But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ.***

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Given all this, **thank God that the Christian life that the Lord prepared for His children is not one of ups and downs, hills and valleys, and is not like a “roller coaster” without a meaningful purpose.**

**The provision that God grants in Christ, then, is not only offered to people so that they can leave the crooked paths, but also so that they can leave the life of oscillations between ups and downs or the fickle life regarding faith and permanence in God.**

**Life in Christ is a calling to a life of continuous prayer and vigilance, as well as a life in which the Holy Spirit can guide and enable a person also “at all times” and “in every place.”**

**In Christ Jesus, a person does not need to go to some special or high place to have God's provision because God places it in the heart of each person, which is Christ Himself, who is with a Christian “at all times” and “everywhere.”**

*Colossians 1: 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.**

*2 Corinthians 1: 22 ... who also has sealed us and given us the Spirit in our hearts as a guarantee.*

*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.*

*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."*

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So, in Christ Jesus, a person's paths can become straight and without deviations from the truth, as well as without the "highs" of spiritual search in the "hills" to be able to supposedly face the "slopes or downs" of the "valleys."

In Christ, there is an incomparable change of relationship, worship, and fellowship with God. For those who are in Christ, the old-fashioned concepts of "hills and valleys" that people adopted because they distanced themselves from fellowship with the Eternal Creator have no value.

In Christ, there is no longer a need for worship on the mountains, for in Christ, all the redeemed are called to worship the Lord according to the heavenly kingdom, to worship Him in Spirit and Truth wherever a Christian is.

*John 4: 19 The woman said to Him, "Sir, I perceive that You are a prophet.*

*20 Our fathers worshiped on this mountain, and you Jews say that in Jerusalem is the place where one ought to worship."*

*21 Jesus said to her, "Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father.*

*22 You worship what you do not know; we know what we worship, for salvation is of the Jews.*

*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."**  
**25 The woman said to Him, "I know that Messiah is coming" (who is called Christ). "When He comes, He will tell us all things."**  
**26 Jesus said to her, "I who speak to you am He."**

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In Christ, at any time and in every place to which the Spirit of the Lord leads a child of God, one can look unto the Lord and have fellowship with Him. Fellowship that can accompany a child of God continually and by which one is also instructed and strengthened by the Lord on how to deal with the most diverse matters of one's daily life in the present world.

Therefore:

- Ephesians 5: 14 Therefore He says: "Awake, you who sleep, Arise from the dead, And Christ will give you light."**  
**15 See then that you walk circumspectly, not as fools but as wise,**  
**16 redeeming the time, because the days are evil.**

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**Given this, the Lord Jesus Christ was given in love as God's provision also to lower the mountains or hills in people's lives so that their trust is in God, as well as come to raise the low places to the condition in which a Christian can live and walk according to the will of the Lord in all areas of one's life, an aspect already announced beforehand by the prophets of antiquity and reiterated by the one who was chosen to be the previous announcer of the presence of Christ in the flesh in the world, as follows:**

- Isaiah 40: 3 The voice of one crying in the wilderness: "Prepare the way of the LORD; Make straight in the desert A highway for our God.**  
**4 Every valley shall be exalted And every mountain and hill brought low; The crooked places shall be made straight And the rough places smooth; ...**

- Luke 3: 3 And he went into all the region around the Jordan, preaching a baptism of repentance for the remission of sins,**  
**4 as it is written in the book of the words of Isaiah the prophet, saying: "The voice of one crying in the wilderness: 'Prepare the way of the LORD; Make His paths straight.**  
**5 Every valley shall be filled And every mountain and hill brought low; The crooked places shall be made straight And the rough ways smooth;**  
**6 And all flesh shall see the salvation of God."**

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**In Christ Jesus, the one who placed one's hope in the "hills" to be instructed in a collective and impersonal way by them, now does not need**



the “hills,” being able to walk by faith in God in all circumstances, believing that the Lord is with him or her personally throughout one's entire life or journey.

In Christ, the one who was distressed and discouraged by what one saw in the valleys now comes to have hope and faith in the Lord, knowing that He who is in him or her is greater than the one who acts against him or her and against God in the valleys.

*John 16: 33 "These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world."*

*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?*

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There was a time when the freed people of Egypt lived in a land so-called “the land of hills and valleys.” However, God allowed them to go through this situation because the people longed for that type of life and so that, through practical experience, they could see that that type of life was not the way that could bring them effective rest, for the Scriptures themselves testify that it was not the definitive place for peace and rest in the heart, which human beings need so much, as follows:

*Hebrews 4: 8 For if Joshua had given them rest, then He would not afterward have spoken of another day.*

*9 There remains therefore a rest for the people of God.*

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Therefore, the rest or resting place of the people of God, of the children of God, is not in the lifestyle of climbing the mountains or hills to perform the works of worship that are required in them so that thereby they become blessed to live in the valleys and so that they keep doing it repeatedly until they find themselves drained or exhausted.

In life “in Christ Jesus,” the Lord blesses His people in advance by His grace and through faith in Him. In life “in Christ Jesus,” the Lord is the provision by His grace and through faith in Him without the need for the works of the “mountains or hills” so that He can be with the person who trusts in Him. For the person who is “in Christ,” the Lord is the continuous

**and very present provision to instruct and guide in everything those who wait on Him each new day.**

The righteousness of God, which is the preceding step to the peace of God, is not found in the “mountains, hills, or heights of religions” nor in the conquests of the “valleys,” but is presented in the Gospel of Christ and can be accessed from faith to faith in a continuous and increasing way wherever the Lord leads His children to live and walk.

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

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

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**Rest from the tiring life of alternating between “the hills and the valleys” is found in the surrender of life to the Lord Himself through His continuous presence in the hearts of those who believe in Him.**

*Hebrews 4: 10* ***For he who has entered His rest has himself also ceased from his works as God did from His.***

*Matthew 11: 27* ***"All things have been delivered to Me by My Father, and no one knows the Son except the Father. Nor does anyone know the Father except the Son, and the one to whom the Son wills to reveal Him.***

*28* ***Come to Me, all you who labor and are heavy laden, and I will give you rest.***

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

*30* ***For My yoke is easy and My burden is light."***

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People create “their hills or high places” for themselves when they elevate themselves and think they can achieve God’s favor through their self-righteous acts. And they create “their deep valleys and abysses” also for themselves when they believe they can succeed on a daily basis through their own strengths, natural strategies, or according to their religions.

Nevertheless, in Christ, an individual's “hills and valleys” are leveled when one personally presents oneself in humility before God and leaves aside the attempt to accomplish the task of trying to please God by works through the effort of the flesh, as well as when one also moves away from wanting to carry out the task of winning in life based on one's own understanding, strategies, or the strength of one's flesh, as another list of texts below also teaches us:

*2 Corinthians 12: 9* ***And He said to me, "My grace is sufficient for you, for My strength is made perfect in weakness." Therefore most gladly I***

***will rather boast in my infirmities (or weaknesses), that the power of Christ may rest upon me.***

***2 Corinthians 13: 4 For though He (Christ) was crucified in weakness, yet He lives by the power of God. For we also are weak in Him, but we shall live with Him by the power of God toward you.***

***Psalms 25: 9 The humble He guides in justice, And the humble He teaches His way.***

***Psalms 34: 2 My soul shall make its boast in the LORD; The humble shall hear of it and be glad.***

***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.***

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Concluding, then, this chapter, we can see, throughout history, that looking at “the hills and the valleys” may even seem highly attractive for some time. However, if a person has to go through them every week of one's life, one may soon become fatigued and succumb to one's comings and goings through the “hills and valleys” that one has established or allowed to be established in one's life. In the zeal of trying to sustain the harsh demands of life between “hills and valleys,” an individual ends up moving away from fellowship with the Lord, thus also moving away from the true place of rest, refreshment, and support for all the most diverse aspects of one's life.

When a person sets the eyes of one's hope on the lifestyle of “hills and valleys,” instead of remaining in the simplicity of having hope in the Lord for provision and help, they also take on the responsibility of meeting the demands of the “hills and valleys” through their own strengths. So, in this way, one is faced with hills to be overcome and valleys to be conquered by oneself, but it is also in this effort that one's life encounters exhaustion and repeated frustrations.

Nevertheless, **thank God that in Christ and through Him, both spiritual practical actions and material or natural practical actions can be performed according to God's will wherever each of them is necessary.**

***Matthew 1: 23 "Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel," which is translated, "God with us."***

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

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

*2 Thessalonians 3: 5 **Now may the Lord direct your hearts into the love of God and into the patience (or constancy) of Christ.***

## C9. Crossroads and Ponderations on the Paths – Part 1

Following the righteousness of God, which is life in Christ, represents following “the right way” for those who seek heavenly life in the Lord.

Nevertheless, the fact that a person decides to walk according to God's proposition to follow the way or path according to heavenly righteousness does not imply that one will no longer be exposed to options for choosing to walk along ways or paths that are not in conformity with the way of the Lord's righteousness.

Furthermore, another crucial factor is that a personal path is written in life every day and according to the decisions made in each of the steps a person takes. This is why a person needs to be guided daily by the Lord also at each stage of the way or the paths in which the Lord instructs him or her to walk. An aspect for which the Lord also offers His full help, as witnessed several times in the Scriptures and exemplified below:

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

*Psalms 40: 2 **He also brought me up out of a horrible pit, Out of the miry clay, And set my feet upon a rock, And established my steps.***

*Psalms 17: 5 **Uphold my steps in Your paths, That my footsteps may not slip.***

*Psalms 119: 133 **Direct my steps by Your word, And let no iniquity have dominion over me.***

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God's calling for Christians is for them to “walk in Christ” and not be led by any type of automatic flow or mentalities that simply seek to induce them to do things as they arise in their lives. God calls His children to actively seek knowledge of God's will and be attentive to it continuously.

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

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

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

*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."***

*Proverbs 14: 15 **The simple believes every word, But the prudent considers well his steps.***

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On the other hand, what we would like to highlight in this chapter is that Christians living on Earth do not see Christ physically, materially, or bodily in front of them constantly to be able to follow the Lord in each of His steps, which shows us how fundamental it is for a Christian to understand that the Lord's direction for God's children is a direction given by the Spirit of the Lord and, as such, it also needs to be discerned spiritually, as follows:

*1 Peter 1: 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, ...***

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

*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.***

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And, in turn, one of the main ways in which the Spirit of God guides a person is through the instruction and understanding He gives about God's will, including in specific areas or regarding the particular circumstances of an individual's life, also exemplified by two more texts below:

*Psalms 143: 10 **Teach me to do Your will, For You are my God; Your Spirit is good. Lead me in the land of uprightness.***

*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.***

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The Holy Spirit instructs the will of the Heavenly Father to His children in different forms, but He does so mainly in the heart of each one of them through the fellowship He is willing to have with them to guide them in the truth in everything, a point covered extensively in several others themes of the Systemic Teaching about Christian Life, such as, for example, The Core Principle of Life for a Christian, Every Good Gift and Every Perfect Gift, The Law of Understanding and Walking in Truth.

And this principle of being instructed by the Holy Spirit, through the spiritual understanding that He grants to those who remain in fellowship with the Lord, equally applies and is crucial in the face of the frequent decisions that a Christian needs to make concerning the ways, paths, and steps to follow, considering that in life, many times or very often, people are faced with crossroads in front of them.

When faced with a crossroads or a corner, one may decide to follow the right or appropriate ways for one's life. However, one is also subject to the possibility of choosing the wrong path or even becoming stagnant in the face of the crossroads in front of him or her, remembering, as already seen previously, that excessive or prolonged stagnation in the face of a crossroads may also end up defining a path that the person ends up adopting, that is, the path of non-decision, passivity, or indecision in the face of the appropriate way that one is called by God to follow.

Thus, on the one hand, the act of evaluating the ways or paths that present themselves in a person's life, as well as the attitudes to be taken towards them, is a characteristic that frequently appears before each individual. A person being exposed to many alternative decisions in one's life is inevitable. On the other hand, failing to be supported to decide appropriately which way or path to follow is something that a person can avoid if one allows the Spirit of the Lord to give him or her wisdom and understanding in the face of each decision that needs to be made.

Walking by faith in God, then, does not imply the abdication of discernment, ponderation, consideration, and understanding. On the contrary, these aspects are attributes highly pertinent to the children of God. This is why the Lord grants the Holy Spirit to be in the lives of Christians so that they can make continuous use of what is given to them by heavenly grace also regarding the theme of the ways or paths to be followed and the steps to be taken in them, as further exemplified below:

*1 Corinthians 2: 15* ***But he who is spiritual judges (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.***

*1 Peter 1: 13* ***Therefore gird up the loins of your mind, be sober, and rest your hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ; ...***

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

*Romans 7: 23* **But I see another law in my members, warring against the law of my mind (or understanding), and bringing me into captivity to the law of sin which is in my members.**

...  
*25* **I thank God through Jesus Christ our Lord! So then, with the mind (or understanding) I myself serve the law of God, but with the flesh the law of sin.**  
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Therefore, when the Scriptures mention the need that people have for an appropriate or wise understanding, they do not refer to the understanding limited to that which exists under heaven, but they do refer to the understanding that God grants to those who seek Him to decide the ways, paths, and steps to also walk in the way of life according to the will of the Lord.

**When the Lord instructs a Christian to ponder or consider the way of one's feet to walk in the right paths or according to heavenly righteousness, He calls him or her to seek understanding from the Lord Himself also about each proposition of a way or a path that is offered to him or her or that one comes across in one's life.**

God does not surround and protect His children in the world in such a way that they never come across alternative paths that are not according to the heavenly will. On the other hand, however, the Lord never abandons His children who seek in Him due consideration and instruction to accept or reject the different alternative ways or paths placed before their lives or with which they come across.

When God calls people to walk in the right ways or paths, He is not declaring that each person will have to decipher each of them with their own understanding and then choose or reject them, but that each individual is called to seek God to know what to do regarding each of the alternatives presented before him or her, as we can see again below in a small list of texts from the Scriptures:

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

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

*Proverbs 3: 5* **Trust in the LORD with all your heart, And lean not on your own understanding;**  
**6 In all your ways acknowledge Him, And He shall direct your paths.**  
**7 Do not be wise in your own eyes; Fear the LORD and depart from evil.**



*Proverbs 12: 15 **The way of a fool is right in his own eyes, But he who heeds counsel is wise.***

*Jeremiah 10: 23 **O LORD, I know the way of man is not in himself; It is not in man who walks to direct his own steps.***

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Thus, when the Scriptures show us that God teaches those who seek Him through Christ to be instructed in His ways, this does not mean that God will always or only give them a completely direct or straightforward answer as to whether or not they should follow a specific path.

Although God is mighty to instruct a person objectively and directly about a particular choice or decision and does so in many situations, in many other cases, the Lord instructs people by granting them heavenly wisdom to understand the characteristics of the ways or paths that are before them. And this He does so that they, with understanding or based on what God teaches them, may personally decide which way or course of life they want to follow and which way or path they want to reject.

Therefore, **teaching about the characteristics of the ways or paths is one of the means most frequently used by the Lord to support people in their decisions to choose ways or paths.**

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

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When a person, for example, asks God whether one should follow the path "A," the Lord can answer him or her directly whether one should do so or not. However, to grant understanding about what type of way path "A" is, God may instruct this person about the characteristics of the path in reference so that the person oneself, aware of the type of path that is before him or her, decides to follow or reject this same path.

**In many circumstances, and probably in most situations, the Lord teaches His children whether a path is good or not so that they can then make their decisions with understanding granted from Heaven, for the calling for people to walk in the right way of the Lord and to straighten or smooth their personal paths of their lives refers to an invitation made by God and not to an imposition from the Lord.**

Given this, if in the example of the path "A," God shows that it is not a path of righteousness, even if it appears to be so, the person who sought wisdom in God for this situation has already received the instruction to choose or not for this path even if one has not received a "yes" or a "no" directly from the Lord. And if this person loves God's righteousness, one will not choose path "A" because the Lord has already given His instruction about the unrighteousness of this path. However, if one loves path "A" more than God's righteousness or is annoyed by the Lord's righteousness, one will be inclined to opt for path "A" even if this goes against God's instruction and will.

*Proverbs 10: 17 **He who keeps instruction is in the way of life, But he who refuses correction goes astray.***

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In several situations, God may choose not to grant a direct answer to a person about a decision on the path to be adopted, but the Lord always proposes to share the due or necessary understanding so that the person who trusts in Him is supported to decide appropriately about a path when an option or decision regarding it becomes necessary.

Additionally, **the Lord's teaching on a specific path and its characteristics, rather than a direct answer, may also serve as support and experience for future decisions about similar ways, thus being the Christian who has been taught by the Lord more prepared to reject, in similar future situations, that which does not match the way of the Lord's righteousness and life.**

God longs for His children to decide with understanding what is appropriate so that they are always aligned with the right way. God longs for His children to decide what is appropriate through understanding and free choice by having the light about God's righteousness regarding a specific path or by rejecting evil because of the love of the truth and the love for the good, perfect, and pleasing will of God.

In still other words, the manner in which the Scriptures refer to God instructing those who believe in Him through the understanding He gives them, so that they can be supported to decide appropriately on the paths of life and reject the paths that oppose God's will, is related to the wisdom that God grants to those who walk in fellowship with Christ. And remembering that Christ became wisdom from God for those who believe in Him, let us look at the following texts under the observation of how God's wisdom can affect decisions about the ways or paths to be followed or rejected by an individual:

*Proverbs 2: 1 till 20*

**My son, if you receive my words, And treasure my commands within you, So that you incline your ear to wisdom, And apply your heart to understanding; Yes, if you cry out for discernment, And lift up your voice for understanding. If you seek her as silver, And search for her as for hidden treasures; Then you will understand the fear of the LORD, And find the knowledge of God.**

**For the LORD gives wisdom; From His mouth come knowledge and understanding; He stores up sound wisdom for the upright; He is a shield to those who walk uprightly; He guards the paths of justice, And preserves the way of His saints.**

**Then you will understand righteousness and justice, Equity and every good path.**

**When wisdom enters your heart, And knowledge is pleasant to your soul, Discretion will preserve you; Understanding will keep you, To deliver you from the way of evil, From the man who speaks perverse things, From those who leave the paths of uprightness To walk in the ways of darkness; Who rejoice in doing evil, And delight in the perversity of the wicked; Whose ways are crooked, And who are devious in their paths;**

**To deliver you from the immoral woman, From the seductress who flatters with her words, Who forsakes the companion of her youth, And forgets the covenant of her God.**  
**For her house leads down to death, And her paths to the dead; None who go to her return, Nor do they regain the paths of life.**  
**So you may walk in the way of goodness, And keep to the paths of righteousness.**

*James 1: 5* **If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him.**  
**6 But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea driven and tossed by the wind.**  
**7 For let not that man suppose that he will receive anything from the Lord;**  
**8 he is a double-minded man, unstable in all his ways.**

*James 3: 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.**

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The wisdom of the Lord instructs the children of God about the ways or paths with which they may come across, how they can discern or judge them, and how they can behave towards them, remembering once again that it is in Christ that all the wisdom of God is hidden, including the wisdom to choose the ways, paths, or courses of life that are according to the will of the Heavenly Father.

*Colossians 2: 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.**

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Returning to the text of chapter 2 of the Book of Proverbs cited above, we can note that God's wisdom acts to guide God's children in the way of righteousness, but that it also works to protect them from entering evil and perverse ways or paths. And this is because in the world, there are ways or paths that seem good and harmless but that end up destroying the life of those who enter them.

The discernment that only Christ can grant to a person is essential throughout one's entire life, for in the world, there are many ways or paths that appeal to aspects that are very attractive to people, but that end up attracting people to the pits and tombs of death, as shown in some more examples below:

*Proverbs 1: 10* **My son, if sinners entice you, Do not consent.**  
**11 If they say, "Come with us, Let us lie in wait to shed blood; Let us lurk secretly for the innocent without cause;**

- 12 Let us swallow them alive like Sheol, And whole, like those who go down to the Pit;**
- 13 We shall find all kinds of precious possessions, We shall fill our houses with spoil;**
- 14 Cast in your lot among us, Let us all have one purse."**
- 15 My son, do not walk in the way with them, Keep your foot from their path;**
- 16 For their feet run to evil, And they make haste to shed blood.**
- 17 Surely, in vain the net is spread In the sight of any bird;**
- 18 But they lie in wait for their own blood, They lurk secretly for their own lives.**
- 19 So are the ways of everyone who is greedy for gain; It takes away the life of its owners.**

**Matthew 23: 27 "Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which indeed appear beautiful outwardly, but inside are full of dead men's bones and all uncleanness.**

**28 Even so you also outwardly appear righteous to men, but inside you are full of hypocrisy and lawlessness."**

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Many evil paths do not directly present themselves to a person as a wicked way. Many paths present themselves indirectly through people and things without there being signs at crossroads, corners, or at the beginning of a path indicating that it is evil, for in most cases, it is precisely behind appearances, deceptive actions, cunning invitations, flattering languages, and propositions attractive to the natural understanding that evil paths seek to hide. However, nothing can be hidden before the wisdom of God, before the Lord to whom all things are naked and open to His eyes, or before Him who also no intention of an obscure path can be hidden.

**What a privilege and security, then, a child of God has by being able to access the Lord Jesus Christ to obtain from Him wisdom and understanding in favor of the ways of life, as well as the appropriate and necessary discernment about evil paths.**

**Hebrews 4: 13 And there is no creature hidden from His sight, but all things are naked and open to the eyes of Him to whom we must give account.**

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Thus, even if a person abstains from practices considered immoral compared to what a group considers moral, if one acts to distance people from Christ, God's righteousness, and the Lord's wisdom, one acts in cooperation with evil, darkness, and the way of death. And among those who serve evil, there are even those who claim to act in the "name of Christ" but whom the Lord does not recognize or does not approve their works.

The Lord Jesus Himself declared that many false prophets would prophesy and teach using the "name of God," but He also warned us that neither their works are in

fact of the light, nor their ways come from God because they propose them and follow them dissociated from heavenly instruction and wisdom.

In many situations, the wisdom and understanding granted by God are particularly necessary to discern precisely those works that appear to be of God but are not indeed.

Various works done by people who have never announced or do not promulgate a commitment to God are also subject to being more easily seen as dissociated from the Lord. However, those works made by those who claim to be in the light, despite having strayed from it or never having actually walked in the light, may present much deeper subtleties that are more veiled to natural eyes, presenting themselves as evil works that are only adequately discerned by the understanding granted by the Spirit of the Lord.

On the other hand, **when a Christian is informed that a work operates in subjection to darkness, even if it has the appearance of a work of godliness, this Christian may already have received from the Lord the necessary information to make a decision not to be a participant in this work or path to not jointly incur the consequences that come to those who practice it or walk in the path contrary to the will of God.**

*1 John 1: 6 **If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth.***

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To conclude, then, this chapter, we recall the following texts:

*Ephesians 5: 6 till 13*

***Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience.***

***Therefore do not be partakers with them.***

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

***And have no fellowship with the unfruitful works of darkness, but rather expose them.***

***For it is shameful even to speak of those things which are done by them in secret.***

***But all things that are exposed are made manifest by the light, for whatever makes manifest is light.***

*Colossians 2: 8 till 10*

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

***For in Him dwells all the fullness of the Godhead bodily; and you are complete in Him, who is the head of all principality and power.***

## C10. Crossroads and Ponderations on the Paths – Part 2

Advancing a little further here concerning the last paragraphs of the previous chapter, as we also mentioned in the chapter Valleys Filled and Mountains and Hills Leveled or Brought Low, we remember that **another particularly dangerous way for a path to present itself as an attractive alternative also occurs through attempts to be offered under the groupings of people and collective associations as an option of security and protection for people to the detriment of their trust in the Lord.**

If the grouping of people can be helpful to add virtues and to enhance the achievement of good, it is also true that many groups of people can be used, and are effectively used, to add attitudes that are contrary to God's right way and to enhance the practice of evil.

When texts from the book of Proverbs, such as chapter 2 cited in the previous topic, mention the adulterous woman and the wicked men, they are obviously also referring to the adultery between individual people. However, throughout the same text and other Scriptures, we find that the figure of wicked men and the adulterous woman, in several cases, also represents the figure of gatherings of people, cities, associations, and groups of people under the same pretext that is opposed to God's ways and will. And when this occurs, these types of gatherings are also compared to the expression of the figure of the adulterous woman, just as their leaders are compared to the figure of men with corrupted hearts.

Therefore, some groups of people may act for good things, but there are also many groups that are inclined to work for evil or to be the expression of evil ways. And Christians, in turn, are called to discern with heavenly wisdom which of them are similar to the figure of the adulterous woman and the wicked men and which, therefore, should be avoided by a Christian so that one does not run the risk of walking in the corrupted ways or paths of others.

The Church of the Lord Jesus Christ, which is made up of Christ as the Only Head and those who in their hearts believe in Christ as their Eternal Lord, is also compared to the gathering of people and a figure of a woman. However, the Church of Christ belongs exclusively to one Lord and has one Head. Therefore, the people who make up the Church of Christ are individually the members of the figure of the faithful woman, belong exclusively to one Lord, or are the individual members of the Body of Christ who have one and the same Head, Bridegroom, Mediator, and Shepherd, which is the Lord Christ Jesus Himself.

*Ephesians 4:15 ... but, speaking the truth in love, may grow up in all things **into Him who is the head, Christ;***

*16 from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.*

*Colossians 1: 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.*  
 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.*

*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.***

*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.***

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Only Christ, with His innocent blood shed on the cross of Calvary, purchased the lives that make up the Church of the Lord. Therefore, only He is the Lord and Head designated by the Heavenly Father for every life saved, each Christian, or for each of the Heavenly Father's children.

Nevertheless, in opposition to the Faithful Church of the Lord, there are groups of people who call themselves Christians, but who, in their forms of association, create paths that institute their fellow human beings as heads, leaders, or supposed mediators to try to establish their members' relationship with God, thus constituting a figure of an adulterous woman who is not faithful to the Unique Bridegroom designated by God to be the only Head and Lord of His Church.

And when a person joins an association or human institution that calls itself Christian but that places other people as heads over the lives of their fellow men or other supposed mediators to try to establish people's relationship with God, this person enters through the doors of paths of wicked men and an adulterous woman and establishes a bond with them, becoming guided no longer by God, but by those who guide and control the "actions, works or ministries" of an adulterous woman.

Thus, both those who take the path of establishing themselves as leaders of gatherings of Christians, and depart in this way from Christ's instruction that a Christian should have only the Lord as the Master and Guide of one's life, as well as the woman (the group of people associated with it) that relates to those who lead the gathering of people in conditions contrary to the instruction of Christ act together to

corrupt and destroy the paths of the lives of the people who expose and submit themselves to them, as also expressed in the following list of texts:

*Isaiah 3: 12* **"As for My people, children are their oppressors, And women rule over them. O My people! Those who lead you cause you to err, And destroy the way of your paths."**

*Isaiah 56: 11* **Yes, they are greedy dogs Which never have enough. And they are shepherds Who cannot understand; They all look to their own way, Every one for his own gain, From his own territory.**

*Proverbs 16: 29* **A violent man entices his neighbor, And leads him in a way that is not good.**

*Isaiah 59: 8* **The way of peace they have not known, And there is no justice in their ways; They have made themselves crooked paths; Whoever takes that way shall not know peace.**

*Proverbs 5: 1* **My son, pay attention to my wisdom; Lend your ear to my understanding,**  
**2 That you may preserve discretion, And your lips may keep knowledge.**  
**3 For the lips of an immoral woman drip honey, And her mouth is smoother than oil;**  
**4 But in the end she is bitter as wormwood, Sharp as a two-edged sword.**  
**5 Her feet go down to death, Her steps lay hold of hell.**  
**6 Lest you ponder her path of life, Her ways are unstable; You do not know them.**  
**7 Therefore hear me now, my children, And do not depart from the words of my mouth.**  
**8 Remove your way far from her, And do not go near the door of her house,**  
**9 Lest you give your honor to others, And your years to the cruel one;**  
**10 Lest aliens be filled with your wealth, And your labors go to the house of a foreigner;**  
**11 And you mourn at last, When your flesh and your body are consumed,**  
**12 And say: "How I have hated instruction, And my heart despised correction!"**  
**13 I have not obeyed the voice of my teachers, Nor inclined my ear to those who instructed me!**  
**14 I was on the verge of total ruin, In the midst of the assembly and congregation."**



- 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.**
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On the other hand, again, those who seek the Lord and the wisdom that is in the Lord to know which doors to enter and which ways to follow are instructed also to perceive the actions of those who have distanced themselves from God, just as they are equally instructed to move away from their paths so that they also do not fall into the same practices and move away from the only way of truth, righteousness of the Lord, and eternal heavenly life.

- Psalms 1: 1* **Blessed is the man Who walks not in the counsel of the ungodly, Nor stands in the path of sinners, Nor sits in the seat of the scornful;**
- 2 But his delight is in the law of the LORD, And in His law he meditates day and night.**
- 3 He shall be like a tree Planted by the rivers of water, That brings forth its fruit in its season, Whose leaf also shall not wither; And whatever he does shall prosper.**
- 4 The ungodly are not so, But are like the chaff which the wind drives away.**
- 5 Therefore the ungodly shall not stand in the judgment, Nor sinners in the congregation of the righteous.**
- 6 For the LORD knows the way of the righteous, But the way of the ungodly shall perish.**
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In addition to teaching the children of God not to enter the path of the wicked and the adulterous woman, the Lord's instruction also guides those who come to God so that they can discern each of the variations of flattery and false adornments that the wicked and the adulterous woman seek to associate with their proposals to deviation from the path of righteousness, allowing the Christian to be supported by heavenly wisdom so as not to be stopped at crossroads or enter paths that oppose the right ways of God in Christ Jesus in veiled or subtle manners.

So, before concluding this chapter, let us see below another list of texts in which it is taught that it is in the Lord that a Christian has the answer for one's decisions when faced with the most diverse crossroads, corners, or side roads with which one may come across in one's life:

- Psalms 27: 11* **Teach me Your way, O LORD, And lead me in a smooth path, because of my enemies.**

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

*Proverbs 9: 6 **Forsake foolishness and live, And go in the way of understanding.***

*Proverbs 28: 5 **Evil men do not understand justice, But those who seek the LORD understand all.***  
*6 **Better is the poor who walks in his integrity Than one perverse in his ways, though he be rich.***

*Isaiah 8: 11 **For the LORD spoke thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying:***  
*12 **"Do not say, 'A conspiracy (or alliance),' Concerning all that this people call a conspiracy, Nor be afraid of their threats, nor be troubled.***  
*13 **The LORD of hosts, Him you shall hallow; Let Him be your fear, And let Him be your dread.***

*Proverbs 4: 14 **Do not enter the path of the wicked, And do not walk in the way of evil.***

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**Christ, through the Holy Spirit, is, then, the One who enables us to ponder and weigh the ways, the people, the associations, and even or mainly what kind of "spirit" is acting in the ways or paths with which we may come across at the crossroads of our journey in the present world.**

*1 John 4: 1 **Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world.***

...

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

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Finally, recalling the theme Colligated or Associated Words and Riddles of Antiquity, we would like to highlight once again that **Christ is the wisdom of God for those who yearn for it even at the crossroads of the ways or paths they come across, for Christ is with those who receive Him as Lord in their hearts to**

help them at every point they need to take a decision or an instruction to make a choice, as well as to walk in the everlasting right way of the Lord.

*Proverbs 8: 1 till 36*

*Does not wisdom cry out, And understanding lift up her voice?  
She takes her stand on the top of the high hill, Beside the way, where  
the paths meet.*

*She cries out by the gates, at the entry of the city, At the entrance of  
the doors:*

*"To you, O men, I call, And my voice is to the sons of men.  
O you simple ones, understand prudence, And you fools, be of an  
understanding heart.*

*Listen, for I will speak of excellent things, And from the opening of  
my lips will come right things; For my mouth will speak truth;  
Wickedness is an abomination to my lips.*

*All the words of my mouth are with righteousness; Nothing crooked  
or perverse is in them.*

*They are all plain to him who understands, And right to those who  
find knowledge.*

*Receive my instruction, and not silver, And knowledge rather than  
choice gold; For wisdom is better than rubies, And all the things one  
may desire cannot be compared with her.*

*I, wisdom, dwell with prudence, And find out knowledge and  
discretion.*

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

*Counsel is mine, and sound wisdom; I am understanding, I have  
strength.*

*By me kings reign, And rulers decree justice.*

*By me princes rule, and nobles, All the judges of the earth.*

*I love those who love me, And those who seek me diligently will find  
me.*

*Riches and honor are with me, Enduring riches and righteousness.  
My fruit is better than gold, yes, than fine gold, And my revenue than  
choice silver.*

*I traverse the way of righteousness, In the midst of the paths of  
justice, That I may cause those who love me to inherit wealth, That I  
may fill their treasuries.*

*The LORD possessed me at the beginning of His way, Before His  
works of old.*

*I have been established from everlasting, From the beginning, before  
there was ever an earth.*

*When there were no depths I was brought forth, When there were no  
fountains abounding with water.*

*Before the mountains were settled, Before the hills, I was brought  
forth;*

*While as yet He had not made the earth or the fields, Or the primeval  
dust of the world.*

*When He prepared the heavens, I was there, When He drew a circle  
on the face of the deep, When He established the clouds above, When  
He strengthened the fountains of the deep, When He assigned to the  
sea its limit, So that the waters would not transgress His command,  
When He marked out the foundations of the earth,*

*Then I was beside Him as a master craftsman; And I was daily His delight, Rejoicing always before Him, Rejoicing in His inhabited world, And my delight was with the sons of men.*  
*Now therefore, listen to me, my children, For blessed are those who keep my ways.*  
*Hear instruction and be wise, And do not disdain it.*  
*Blessed is the man who listens to me, Watching daily at my gates, Waiting at the posts of my doors.*  
*For whoever finds me finds life, And obtains favor from the LORD;*  
*But he who sins against me wrongs his own soul; All those who hate me love death."*

*1 Corinthians 1: 30 till 31*

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

## C11. Roads in the Wilderness and Rivers in the Desert

Given the considerations set out in the last chapter about the decisions that people so often need to make when they are faced with crossroads in their journey in the present world, we understand that the question may still arise about what actions should be taken when it seems that there are no alternatives to be chosen or when everything around seems to be a desert.

And although the objective of this topic is not to delve into the aspect of how different paths are constituted, a subject covered more extensively in the theme Walking in Newness of Life, we would still like to mention some brief considerations about the fact that even when there may appear to be no ways or paths to be followed, God can manifest righteous ways that lead a person in conformity with the singular way of truth, righteousness, and heavenly life.

As we mentioned in previous chapters, **the right way in which God calls all people to walk does not depend on human circumstances, as it has already been established once and for all through Christ Jesus.**

Thus, **no matter how arid the circumstances in an individual's life may be, God's right way remains unshakable, incorruptible, and perfect to serve as a foundation for everyone who receives the offer of the Gospel of God, which is Christ Jesus in the heart of everyone who believes in Him and welcomes Him as Lord.**

In Christ, a person has the way already established eternally and through which one can come to God even if one finds oneself in the most arid of deserts, the way established once and for all by God in Christ Jesus through the broken body of the Lord and His blood that was shed on the cross of Calvary.

*Hebrews 10: 19 **Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus,**  
20 **by a new and living way which He consecrated for us, through the veil, that is, His flesh, ...***

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As for the singular way of life in the Lord, there is, then, nothing that can be added to it or taken away from it, for it is already done entirely and perfectly. And because this way is new, living, unshakable, eternal, complete, and perfect, it can be found everywhere on Earth because, in its distinct condition, it is not subject to any of the ways, paths, or circumstances that exist in the world.

Given this, on Earth, there is no place, wilderness, or desert in which the way of exit, salvation, or that allows a person to return to God is not present and so that a person can also walk in the way of fellowship with the Lord.

*Acts 17: 24 **God, who made the world and everything in it, since He is Lord of heaven and earth, does not dwell in temples made with hands.**  
25 **Nor is He worshiped with men's hands, as though He needed anything, since He gives to all life, breath, and all things.***

- 26 ***And He has made from one blood every nation of men to dwell on all the face of the earth, and has determined their preappointed times and the boundaries of their dwellings,***  
 27 ***so that they should seek the Lord, in the hope that they might grope for Him and find Him, though He is not far from each one of us;***  
 28 ***for in Him we live and move and have our being, as also some of your own poets have said, 'For we are also His offspring.'***  
 29 ***Therefore, since we are the offspring of God, we ought not to think that the Divine Nature is like gold or silver or stone, something shaped by art and man's devising.***  
 30 ***Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent,***  
 31 ***because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead.***

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

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

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In other words, **having Christ Jesus in the heart as Lord is the first step that a person without prospects of the right paths and newness of life needs to take, as well as in which one is called to remain so that the other aspects that cooperate with the way of life may be manifested or taught to him or her according to the will of the Heavenly Father.**

Considering that there is no desert or wilderness that God cannot transform into a newness of life, and there are no mountains, hills, and valleys that can stop Him from establishing ways or paths so that His children can find the solutions they need in the different areas of their lives, the situation of the one who has Christ Jesus in one's heart is no longer that of someone devoid of a way of life, for Christ Himself and walking in Him is the new and living way of every Christian.

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

- Luke 1: 77 ***"To give knowledge of salvation to His people By the remission of their sins,***  
 78 ***Through the tender mercy of our God, With which the Dayspring from on high has visited us;***  
 79 ***To give light to those who sit in darkness and the shadow of death, To guide our feet into the way of peace."***

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Therefore, once a person accepts the Way of Righteousness and Peace of God for one's life, even if the external circumstances appear to remain the same and continue to appear to be an arid place, this person already finds oneself in a completely different situation, for now, even though there is aridity around him or her, he or she is with Christ and Christ is already with him or her from one's heart.

After a person receives Christ, who is the right way of God in the heart of those who believe in Him and abide in Him, if one needs a specific path for one's life that does not yet exist or if one needs the light to find a way that is not visible to one's understanding, neither the desert nor darkness can prevent the Lord from manifesting what the person needs in the specific situations of one's life.

The driest of deserts or the darkest of mountains, hills, or valleys cannot prevent God from guiding His children along the way of the newness of life and light that is in Christ.

Nevertheless, if this already were not enough, **God can also grant rivers of living water along the most diverse paths of everyday life on which He calls His children to walk. Or still, more precisely, God places rivers of living water in the hearts of those who believe in Him so that these rivers accompany them on the paths on which the Lord instructs them to walk in the present world.**

*Isaiah 44: 3 For I will pour water on him who is thirsty, And floods on the dry ground; I will pour My Spirit on your descendants, And My blessing on your offspring; ...*

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

*39 But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified.*

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Even if a Christian has to go through a dry path to align oneself with God's will for one's life or even if one needs to walk through dry places to carry out actions to which the Lord calls him or her, one does not have to stay in thirsty condition because the Lord grants the source of rivers of living water to His children to remain in the Christians themselves wherever He leads them to walk.

God provides direction for people to walk both in the Right Way and in the right ways or paths that cooperate with the Eternal Way. However, He also offers all the provisions for people to be supplied with what they need to walk in His Eternal Way and in the ways or paths of daily practical actions that He points out to His children, even though there may be a context of high level of spiritual dryness around them.

*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."**

*Philippians 4: 19* **And my God shall supply all your need according to His riches in glory by Christ Jesus.**

*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.**

*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?**



## C12. A Matter of Life or Death

When seeing the list of the different themes covered in this series entitled Walking in Newness of Life, some readers may wonder about the need for so many aspects to be addressed about ways or paths and walking in them.

Nevertheless, we understand that the main question is not the volume of topics related to the ways or paths but the essential need for them to be indeed addressed, known, and practiced, for if in the Scriptures this subject is widely mentioned and taught, this is because, in life, there is also a lot to be covered concerning the theme of ways, paths, and walking in them.

The Scriptures, in turn, extensively address the theme in reference and its derivations because of the broad relevance it represents for the life of each human being, for one of the central points due to which this subject is approached so recurrently is directly related with life or death regarding a person's eternity, according to some texts that we present again in the list below:

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

*James 5: 20 ... **let him know that he who turns a sinner from the error of his way will save a soul from death and cover a multitude of sins.***

*Proverbs 14: 12 or 16: 25 **There is a way that seems right to a man, But its end is the way of death.***

*Proverbs 2: 18 **For her house leads down to death, And her paths to the dead; ...***

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*Proverbs 7: 27 **Her house is the way to hell, Descending to the chambers of death.***

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*Proverbs 5: 6 **Lest you ponder her path of life, Her ways are unstable; You do not know them.***

*Proverbs 21: 16 **A man who wanders from the way of understanding Will rest in the assembly of the dead.***

*Proverbs 28: 10 **Whoever causes the upright to go astray in an evil way, He himself will fall into his own pit; But the blameless will inherit good.***

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

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

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

*15 **Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves."***

*Psalms 139: 24 **And see if there is any wicked way in me, And lead me in the way everlasting.***

*Psalms 50: 23 **"Whoever offers praise glorifies Me; And to him who orders his conduct (or way) aright I will show the salvation of God."***

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

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Thus, as we have already mentioned in previous chapters and seen repeatedly and emphatically addressed in the texts above, **one of the most central, essential, or crucial points of a way is the destination to which it leads or directs a person.**

When, for example, a person plans a trip, one needs to know the paths available to one's destination. However, if one does not know the destination one wants to reach, how will one choose one way or another?

Currently, the means for people to be able to move around have great auxiliary tools so that the best routes to their destinations may be traced with impressive precision. Nowadays, people can go by land, air, or sea. They have options to choose the shortest and safest routes or those with diverse touristic attractions, and so on.

However, even using a GPS (a Global Positioning System), a person needs to indicate one's starting point and one's destination point to visualize the route to the desired destination, showing us that these are essential aspects for visualization and definition of alternative paths to be chosen, aspects that, similarly, are also applicable to the matters of "ways of faith and conduct in life" and the "desired destinations in the present and the future."

**The Scriptures teach us that each type of spiritual way or belief has characteristics that allow the destination to which it leads those who follow it to be identified in advance or along its trajectory. This is why it is so vital to know how to identify the central characteristics of these types of ways.**

In other words, just as there is a GPS for geographic paths, the Scriptures teach us that there is also the possibility of a person being supported in identifying the characteristics of spiritual and behavioral ways.

A GPS or even simple maps of geographic paths can be highly useful or fundamental for those who use them. And if it is already so significant for a physical displacement to have the support of direction and instructions on alternative paths, it is even much more necessary or crucial to be appropriately supported to discern the ways that transcend material matters.

The prior choice of ways or paths based on the eternal destinations to which they point and based on the reliability of what they claim to lead people to not only in the present time but also for the future is crucial or extremely important, for some propositions of ways or paths do not act to bring people closer to the eternal life offered by God. On the contrary, they are ways or paths whose destination is the eternal separation of a person from fellowship with the Lord and the destruction of lives.

**Choosing the ways or paths in advance based on the eternal destinations to which they point is extremely significant or crucial because a way of death will not have life as its destination, just as a way of life will not have death as its destination.**

**Therefore, if someone wants to change one's destination, one will need to change one's way in due time. One will need a way that allows him or her to switch while it is still possible from one destination to another.**

Furthermore, returning to the example of using GPS, another point that we also believe is relevant to highlight here refers to the fact that a GPS is an aid tool, but that it is actually the traveler who leads one's journey with the help of a GPS. Although a GPS indicates some points to be covered, the traveler has the autonomy to follow different paths than the one a GPS points to or can use one's own discernment to adopt the alternatives one actually chooses to follow.

Thus, the Scriptures of the Lord, similarly to the GPS that shows alternative paths to a desired end, are a support tool, but they do not decide for the traveler, do not impose a route on him or her, or do not encompass all the detailed decisions that the traveler will have to make along one's journey.

There are times when travelers are faced with several crossroads of decisions in which support tools may prove to be limited in the face of their imminent needs. There are times when the travelers' decision will have to be “live,” that is, it will depend on experience and the complement of “live information” necessary for them.

If a traveler, for example, realizes that there is a danger at a specific moment in an area that the GPS has told him or her to follow, it will be up to the traveler, and not necessarily the GPS, to discern that specific situation. There are live and real situations that exceed the ability of support tools to monitor.

Given this, in the matter of decisions according to the heavenly will, God does not let people who place their trust in Him unassisted of appropriate direction even when the support tools have already proven to be limited. God loves people so much and wants their good so much that He provides them with support that even surpasses the support of the Scriptures and gives them a living and real support since life is also real and dynamic.

Therefore, **to support them in everything, including the understanding of the Scriptures themselves, those who receive Christ Jesus as Lord in their hearts also receive from the Lord the due “living help” and “very present help” to be guided by Him in their lives.**

**And the “living” help and “very present help” that the Lord grants to guide those who trust in Him is the person of the Holy Spirit Himself, as mentioned several times in previous chapters. The Holy Spirit is given to those who trust in the Lord to assist and instruct them in decision-making concerning ways or paths and the most diverse steps they need to take at each stage of their journey in life.**

Knowing the Scriptures or the text of the Bible is undoubtedly very relevant, for they declare to us the truth and heavenly righteousness, as well as teach us about the Lord Jesus Christ, the Heavenly Father, the Holy Spirit, the ways or paths that exist in life, and the destinations to which each way leads those who follow them. However, dissociated from a living instruction to discern the Scriptures, they may even serve to lead a person to paths of destruction and death due to the lack of “living” wisdom and the “very present help” in the most diverse moments that occur in an individual's life. A subject covered more extensively in the theme The Letter or Life, and regarding which we recall the following text:

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

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The way of love, for example, is an exceedingly excellent way that leads to eternal life, and the Scriptures teach this and point to the greatness and virtues of this path. However, the Scriptures themselves do not guide a Christian in all practical moments of walking related to the exceedingly excellent way of love, just as it is not the Scriptures that pour true love into the heart of a child of God for him or her to walk in this exceedingly excellent way. The One who operates all things according to the heavenly will and in a dynamic way in the lives of Christians is God Himself, the Creator of the Heavens and the Earth, doing so through the living work of the Lord Jesus Christ on behalf of those who believe in Him.

*1 Corinthians 12: 6* ***And there are diversities of activities, but it is the same God who works all in all.***

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The Scriptures majestically and perfectly point out and describe the exceedingly excellent way of love and how, because of this heavenly love, God calls people to the newness of life in Christ Jesus. However, the One who actually guides and teaches God's children to walk livingly in love is the Heavenly Father and the Lord Jesus Christ through the Holy Spirit. He is the Lord of the newness of life who has the power to warn a person concerning an evil path and to quicken people in the right way and ways of God.

And, in turn, the same aspect of the Lord's quickening of a person to walk in the exceedingly excellent way of love also applies to walking in the way of truth, holiness, zeal for good works, newness of life, and so on.

**Knowledge of the Scriptures is undoubtedly worthy of great honor and widely necessary for a Christian. However, to know the Lord of the Scriptures and the Holy Spirit, to receive living discernment regarding walking in the ways or the will of God, is even superior, for it is by the Spirit of the Lord that a person is quickened when one responds to God's calling and instruction for one's life.**

So, being taught by the Lord to live and walk in the Holy Spirit is the fundamental provision designed by the Heavenly Father and the Lord Jesus Christ for a person to be led into the ways of the newness of life according to the heavenly kingdom and for an individual to be taught to walk and abide in them.

*Romans 8: 13 **For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live.***

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

*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.***

*14 **He will glorify Me, for He will take of what is Mine and declare it to you.***

*15 **All things that the Father has are Mine. Therefore I said that He will take of Mine and declare it to you."***

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The discernment of ways of life and ways of death is a spiritual matter, and as such, it is linked to living together or having fellowship with the Lord through His Holy Spirit.

*Romans 8: 5 **For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit.***

*John 16: 8 **"And when He (the Spirit of truth) has come, He will convict the world of sin, and of righteousness, and of judgment:***

*9 **of sin, because they do not believe in Me;***

*10 **of righteousness, because I go to My Father and you see Me no more;***

*11 **of judgment, because the ruler of this world is judged."***

*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.**

*15* **But he who is spiritual judges all things, yet he himself is rightly judged by no one.**

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

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Given the above, we see, then, that **fellowship with the Holy Spirit is something that needs to be received as an essential gift given by the Heavenly Father and the Lord Jesus Christ so that an individual can be guided to the way of life, as well as to be instructed to remain in this way until the end.**

**Walking in the way of the Lord in the midst of a world in darkness is not a journey without resistance or opposition, nor is it necessarily the most pleasant and easy path for the flesh and soul. However, because the destination to which the Lord's way leads people who follow Him, that is, eternal life, it is so fundamental for them to receive and continue to willingly receive the continuous guidance of the Holy Spirit in the different moments and stages of their lives.**

Already at present or in advance, no person should be negligent or frivolous with a topic as relevant as the understanding and discernment of ways or paths relating to the eternal destination of one's life.

No person should be negligent in seeking the Lord to understand, through the Lord, what is God's way of life to be followed and what are the steps to be taken in it, for life in the Lord is the singular or unique option for eternal fellowship with Him.

Therefore, just as the psalmists, in their prayers expressed in songs, psalms, or proverbs, declared their desire for the Lord's guidance to remain in the way of eternal life, so also each Christian is called to express one's longing before the Lord to be led by Him to abide in the way of eternal life to which every person in the world is called by the Lord.

*Proverbs 21: 2* **Every way of a man is right in his own eyes, But the LORD weighs the hearts.**

*Psalms 139: 23* **Search me, O God, and know my heart; Try me, and know my anxieties;**

*24 And see if there is any wicked way in me, And lead me in the way everlasting.*

*Psalms 143: 10 Teach me to do Your will, For You are my God; Your Spirit is good. Lead me in the land of uprightness.*

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

## **C13. Choosing the Lord of the Eternal Way and the Right Ways of Life**

Advancing to the final parts of the present theme, after reviewing various aspects of the Scriptures that can help a person decide which ways or paths one wants to follow or walk in one's life, as was also done throughout the Walking in Newness of Life series, we would like to focus from this point more specifically on some aspects directly related to what is exposed in the title of this subject, presenting this final part in three last chapters, namely:

- ⇒ 1) Choosing to trust in the Lord of the Eternal Way and the right ways or choosing the Lord of Life Himself;
- ⇒ 2) Choosing to walk in God's Right Way;
- ⇒ 3) Choosing to walk in God's right paths and the Lord's instruction so that the personal paths are leveled, made straight, or smoothed according to God's Right Path.

As we mentioned in the first chapter, just having information about the life options that a person has in God is still not enough for someone to experience life according to the heavenly will, for what belongs to the newness of life in Christ Jesus is extended to the people as an offer to be received voluntarily. And this, in turn, means that the recipient of the offer needs to actually be willing to carry out the actions through which one comes to receive what is freely offered from the kingdom of God.

Choosing to receive indeed the newness of life that God offers through His Gospel and, still, actually choosing to start living and walking in this newness of life are actions or steps that can only be carried out by the recipient of the Lord's offer and that go beyond hearing and being informed of this offer, as exemplified in the following texts:

*Romans 10: 9 ... that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.*

*10 For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.*

*11 For the Scripture says, "Whoever believes on Him will not be put to shame."*

*12 For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him.*

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

*John 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.*

*17 For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.*

*18 He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.*



- 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."**

*John 6: 28 Then they said to Him, "What shall we do, that we may work the works of God?"*

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

*John 1: 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.**

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Nevertheless, what we would like to highlight once again in this chapter is that **the possibility of a person being able to find oneself in the condition of being able to live and walk in the newness of life in Christ is preceded, has as a precedent, or has as a prerequisite the position of choosing the very Lord of the gifts, the eternal way, or the right ways of life.**

As we discussed in the theme The Letter or Life, when the Lord Jesus Christ taught His disciples that He would show them the way to the Heavenly Father, these same disciples soon began to think that if they had knowledge concerning the way, they would no longer need the Lord Jesus Christ Himself. A point that made the Lord Jesus Christ to be even more specific, declaring to them that "He is the Way" for which the disciples yearned so much, a text also recalled below:

- John 14: 1 "Let not your heart be troubled; you believe in God, believe also in Me.*
- 2 In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you.**
- 3 And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also.**
- 4 And where I go you know, and the way you know."**
- 5 Thomas said to Him, "Lord, we do not know where You are going, and how can we know the way?"**
- 6 Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me.**
- 7 If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him."**

- 8 Philip said to Him, "Lord, show us the Father, and it is sufficient for us."*
- 9 Jesus said to him, "Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, 'Show us the Father'?"*
- 10 Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works.*
- 11 Believe Me that I am in the Father and the Father in Me, or else believe Me for the sake of the works themselves."*
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Therefore, without going into the merits of why this happens, but following the example of the text above, we can see how much human beings are inclined to want what God has to give them, but also, at the same time, how much they are inclined to dismiss the Lord of every good gift and every perfect gift, not considering that the newness of heavenly life, the way to it, and the provision to be able to live according to the truth and life in the Lord are inseparable from the Lord of the newness of life.

As much as a person is called to walk in the new and living way of the Lord so that one's paths in the world may also be according to the way of truth, righteousness, and the heavenly kingdom, and ultimately also obtain eternal life as an inheritance, **the Lord teaches that walking in the way of newness of life is, first of all, and always will be, living and walking in the Lord Himself or according to fellowship with the Lord.**

Just as we saw in the themes Walking in Truth, Walking in Love, and Walking as Children of God that the Lord Himself is, respectively, the Truth, Love, and Inheritance of the children of God, as well as the One in whom they can walk according to these virtues, so this principle also applies to walking in the new, living, and right way of the Lord, which, in other words, refers, first and foremost, to walking in the Eternal Lord that the Christian received in one's life or also called walking in the Spirit of the Lord.

Similarly, in each of the texts cited in this chapter, we can notice that **the most evident aspect of justification, remission, salvation, and life according to the heavenly kingdom is always in the Eternal Lord and that all other aspects result from a person first believing in the Lord, receiving Him in one's heart, and abiding in Him.**

**Before an individual is called by God to be focused on choosing the right paths in the most diverse aspects of one's life, or together with this action, one is called to have one's eyes of understanding directed to the Lord of the way of life and all right ways that cooperated with the singular or unique way of heavenly righteousness.**

*Psalms 141: 8 But my eyes are upon You, O GOD the Lord; In You I take refuge; Do not leave my soul destitute.*

*Hebrews 12: 1(b) ... 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.*

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It is first in delighting oneself in the Lord of the way of the newness of eternal life and in the Lord of all the right ways that cooperate with the eternal way of God that a person finds newness of life in Christ Jesus. It is in the surrender of one's life to the Lord that an individual also finds the care and instruction for everything necessary to continue in the way of life according to the heavenly kingdom.

*Psalms 37: 1 Do not fret because of evildoers, Nor be envious of the workers of iniquity.*

*2 For they shall soon be cut down like the grass, And wither as the green herb.*

*3 Trust in the LORD, and do good; Dwell in the land, and feed on His faithfulness.*

*4 Delight yourself also in the LORD, And He shall give you the desires of your heart.*

*5 Commit your way to the LORD, Trust also in Him, And He shall bring it to pass.*

*6 He shall bring forth your righteousness as the light, And your justice as the noonday.*

*Proverbs 3: 5 Trust in the LORD with all your heart, And lean not on your own understanding;*

*6 In all your ways acknowledge Him, And He shall direct your paths.*

*Psalms 91: 9 Because you have made the LORD, who is my refuge, Even the Most High, your dwelling place,*

...

*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."*

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Thus:

⇒ Among all the choices that a person needs to make in life or is challenged to make in life, there is no decision more essential, fundamental, or excellent to be made than the choice for God

**through believing in the heart in Christ Jesus and through receiving Him personally as the Eternal Lord.**

Although many texts point to the vital condition that exists in a person choosing the way of life and the ways and paths that the Lord points out as those that cooperate for a person to walk in the way of life, each of the texts makes it much more evident that **the way or the ways in which the Lord calls people to walk are ways of life because the Lord of life Himself is in these ways as the source of life that is given to those who choose to live and walk in Him.**

*Psalms 18: 30 **As for God, His way is perfect; The word of the LORD is proven; He is a shield to all who trust in Him.***

*31 **For who is God, except the LORD? And who is a rock, except our God?***

*32 **It is God who arms me with strength, And makes my way perfect.***

*33 **He makes my feet like the feet of deer, And sets me on my high places.***

*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."***

...

*7 **I will bless the LORD who has given me counsel; My heart also instructs me in the night seasons.***

*8 **I have set the LORD always before me; Because He is at my right hand I shall not be moved.***

*9 **Therefore my heart is glad, and my glory rejoices; My flesh also will rest in hope.***

*10 **For You will not leave my soul in Sheol, Nor will You allow Your Holy One to see corruption.***

*11 **You will show me the path of life;***

***In Your presence is fullness of joy; At Your right hand are pleasures forevermore.***

## C14. Choosing to Walk in the Right Way of God

Choosing the Lord to be able to walk in newness of life or choosing to walk in God's right way, also called the way or path of righteousness, represent similar or redundant actions since the Lord Himself is the main newness of a Christian's life and the very way for him or her to live and walk in this newness granted from the heavenly kingdom.

On the other hand, saying that choosing the Lord Himself represents choosing the unique way indicated by God for a person to be able to walk in the newness of life offered from Heaven also demonstrates that the option for the Lord is correlated to the choice that also aims at practical actions pertinent to this choice.

In other words, the fact that a person chooses the Lord as the foundation and essential provision of newness of life, when also expressed as choosing the unique way of life presented to the world by God, demonstrates that the calling for people to choose God, to placing their trust in Him, is not a merely rhetorical, theoretical, or poetic calling. On the contrary, it is a substantial calling accompanied by characteristics to be practiced or manifested in the most diverse areas and activities of those who have chosen to receive Christ Jesus as Lord in their hearts.

**Choosing the Eternal Lord as the way of life to be followed is a choice that also implies being called to walk, take steps, or act in a new way before God and the world,** as exemplified once again below:

*Proverbs 14: 2* **He who walks in his uprightness fears the LORD, But he who is perverse in his ways despises Him.**

*Proverbs 16: 17* **The highway of the upright is to depart from evil; He who keeps his way preserves his soul.**

*Psalms 119: 30* **I have chosen the way of truth; Your judgments I have laid before me.**

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In yet other words, the choice for the Lord, when seen from the perspective of this being equivalent to choosing to follow the singular way of eternal life, shows that the option for the Lord implies, objectively and practically, also choosing to walk according to the virtues that exist in God and His kingdom, such as choosing to walk in the truth, love, and righteousness of God, as well as walking in the light for having achieved or received in the Lord the condition of a child of light.

When seen associated with the unique way of newness of life according to the kingdom of God, the option for the Lord highlights the aspect that although the choice for the Lord is made through faith and in the heart, it also results in a new way of being guided in life, including the aspects related to living and walking in the present world.

Finally, in this chapter, we would like to highlight that the choice for the Lord, when seen from the aspect of being equivalent to choosing to follow the unique way of newness of life according to the kingdom of God, also shows that the choice for the

Lord is the choice of a human being for the way that can grant eternal value to a series of other aspects and works of one's trajectory in the present world.

If a person neglects to choose God or the right way of the Lord, in which God invites everyone to walk, the actions of seeking to walk in the will of the Lord in some isolated aspects will not reflect in the benefits expected at the end of a person's life trajectory, for since the way chosen by the one who does not choose the Lord implies that the person does not meet salvation, this option also means that all the works of the one who rejected God do not reach an eternal value.

So, if a person wants to do God's good works or walk according to God's will in some respects but despises the Lord Himself and His unique right way, what is the point in being a worker who wants to do good works if one does it in the place or in the way in which ultimately nothing will be profitable?

An individual may even make extra efforts to know a series of precepts from the book of Proverbs or the Scriptures in general, and even be zealous in fulfilling some that seem interesting to him or her. However, if one seeks to follow these precepts dissociated from life in the Eternal Lord who grants everlasting salvation or dissociated from the way that leads to eternal life in God, the fact that one has followed an exemplary life in a variety of precepts of the Scriptures may come to represent a race in vain, for a corruptible crown, or a fight that strikes in the air and without objectivity, thus falling back on the zeal for righteousness that is not according to God and the heavenly kingdom, as we recall in the following texts:

*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.***

*Isaiah 55: 7 **Let the wicked forsake his way, And the unrighteous man his thoughts; Let him return to the LORD, And He will have mercy on him; And to our God, For He will abundantly pardon.***

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Although choosing God, to have Him as Lord and source of life, is equivalent to choosing the only eternal way of life, knowing that choosing the Lord is also choosing the way in which the Christian is called to live and walk in the Lord and according to the living instruction of the Lord, to also in the end actually achieve eternal life, reiterates or highlights that God's calling to newness of life in Christ Jesus is a calling with a defined destination, as well as the option for the rejection of the Lord implies the destination where a person distances oneself from the relationship with God and, consequently, puts oneself on the path to destruction.

So, **knowing that the choice for the Lord is also a choice for the way with a firm and secure destination of eternal life shows that the Lord's invitation to obtain the newness of life in Him does not refer to a provisional and partial calling. On the contrary, it refers to a calling with**

**purposes firmly established by the Lord for the present time, but mainly also for the time after life in the natural condition of the current world or for the time of life in the eternal glory of the Lord for those who choose the Lord as their personal way to eternal life.**

*Psalms 25: 8 **Good and upright is the LORD; Therefore He teaches sinners in the way.***

*Romans 6: 23 **For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.***

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

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

*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."***

*Psalms 119: 30 **I have chosen the way of truth; Your judgments I have laid before me.***

## C15. Choosing to Walk in God's Right Ways

Continuing still on the central points addressed in the two previous chapters, we would like to return once again, this time to conclude this theme, to the matter of choosing God's right ways also in its plural sense.

As for God's right way, all people, by choosing Christ Jesus as the Lord of their lives, are equally called to walk through faith in God, walk in truth, righteousness, and the love of God, each of these being aspects part of the right way of the Lord.

Nevertheless, **choosing the Lord so that in Him one can walk in His newness of life also has a practical side evidenced in the aspects that are specifically pertinent to each individual.**

**Although all who choose to live in the Lord are equally called to walk in the truth, righteousness, grace, and love of the heavenly kingdom, the choice to have God in the heart as Lord also includes the aspect of this choice encompassing a calling to a person to walk in newness of life in the most diverse areas of one's personal life.**

**Although all who choose to live in the Lord are called to walk in conformity with various aspects of the heavenly kingdom in common to all who believe in God, the choice to live and walk in the Lord also includes the calling for each individual to be guided by the Lord in one's personal life experience and the particular characteristics of living and walking that are pertinent to each person.**

Even though there is one Lord, only one right way of the Lord, and one and the same sovereign vocation of God in Christ Jesus offered to all by the one and the same heavenly Gospel, there is a diversity of situations and peculiar circumstances in the life of each individual in which the same perfect wisdom and power of God can be manifested, which, in turn, is also called as *the manifold wisdom of the Lord or the manifold righteous ways of the Lord*.

In other words, **when the choice to live and walk in God is also seen associated with the choice of the Lord's right ways or paths, in the plural sense of ways of life, the Lord, through the Scriptures, shows us that His calling extends to all aspects of an individual's life and that the Lord is ready to be with him or her in aspects that apply to all Christians but also in the diversity of points in which each Christian needs personal, particular, or specific direction from God.**

**In God's calling for people to live and walk in Him or the eternally right way, there are, on the one hand, aspects of life that are equally necessary and applicable to all who choose the newness of life in God, but also, on the other hand, there are aspects that God, as the Heavenly Father, has reserved for each of His children who are in Christ Jesus, granting to the hearts of His children, for both situations, the same Holy Spirit to guide them in everything according to the heavenly will.**

*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.**

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God's right way is perfect, but so are all the multiple ways in which God calls people to be in Him and in which the Lord guides each of His children in conformity with the same eternal right way. This is why every child of God is equally called to place one's trust in God, but also to be pleased with all the detailed ways in which the Lord instructs him or her to live and walk as a child of the Eternal Heavenly Father.

Thus, a Christian is called to be attentive to the Lord's instruction and to delight in each of the ways or paths pointed out by the Lord. And this, from the singular and right way, in which everyone who chooses God as Lord is called to live and walk, till each of the specific details through which God guides each of His children.

*Proverbs 23: 26* **My son, give me your heart, And let your eyes observe my ways.**

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Choosing God or the Lord's right way is the primary or precedent choice or the prerequisite for a person to be able to have one's life as a whole aligned with the will of the Heavenly Father. However, this more general or broader option also finds its manifestation in the choices that a Christian makes in the face of the specific ways or paths that the Lord presents to him or her in one's daily life in the present world.

*Psalms 128: 1* **Blessed is every one who fears the LORD, Who walks in His ways.**

*Proverbs 8: 32* **"Now therefore, listen to me, my children, For blessed are those who keep my ways."**

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As we mentioned in previous chapters, the Lord knows each of His children and knows each of the detailed daily paths that can cooperate so that each of them, in their own generation, places, and circumstances, can come to live and walk in everything according to the eternal right way that leads to eternal life.

*Psalms 25: 10* **All the paths of the LORD are mercy and truth, To such as keep His covenant and His testimonies.**

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

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Therefore, **choosing to believe in God and receive Christ Jesus as Lord in one's heart also encompasses choosing the eternal and right way of the newness of life in the Lord, which, in turn, also includes the choice for the calling to walk according to God's will and to be guided by the Lord in all areas of life.**

*1 John 4: 9 **In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him.***

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

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God's offer or invitation to the newness of life is extended by the Lord widely to all human beings through His Eternal Gospel, and it is God's will for everyone to reach salvation in Christ Jesus. However, precisely because the calling to eternal life in God is an offer or an invitation, it is also up to each individual to make one's personal choice before the Lord (1) for the Lord Himself, (2) for the eternal and right way of the Lord, and also (3) for being guided by the Lord in the diversity of aspects that exist in each individual's personal life.

God's calling or invitation to the newness of life that is in the Lord is already presented before everyone by the whole Gospel of God, through which equally the newness of life according to the heavenly kingdom is already available to all those who receive the Lord in conformity with what is announced to them in His Gospel. However, it is up to each individual to choose the option by which one decides to advance in life, remembering here that, continuously or in everything, the Lord is ready to help and strengthen each person to choose and follow the way of the newness of life that there is in Christ Jesus.

*Romans 10: 13*

***For "whoever calls on the name of the LORD shall be saved."***

*John 1: 10 till 17*

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

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

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

***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 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.'"***

***And of His fullness we have all received, and grace for grace. For the law was given through Moses, but grace and truth came through Jesus Christ.***

*2 Corinthians 6: 2*

***For He says: "In an acceptable time I have heard you, And in the day of salvation I have helped you." Behold, now is the accepted time; behold, now is the day of salvation.***

*Romans 6: 4*

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

*Romans 8: 13 and 14*

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

*Colossians 2: 6 till 10*

***As you have therefore received Christ Jesus the Lord, so walk in Him, rooted and built up in Him and established in the faith, as you have been taught, abounding in it with thanksgiving. Beware lest anyone cheat you through philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ. For in Him dwells all the fullness of the Godhead bodily; and you are complete in Him, who is the head of all principality and power.***

## Bibliography

Note on Biblical Texts referenced:

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

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