

The Life in Christ

The Life in Christ

Counsel of God Series

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The Life in Christ

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The Bible version that we are using in this work is the English Standard Version (ESV), when otherwise the version it will be referenced locally in the text.



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Presentation

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. (1Jn 4:9)

This theme is fundamental.

Jesus is not a simple founder of Christianity. He is the life itself of his disciples. The essence of the Christian life is in knowing Jesus and believing in the truth that He is.

This material is intended to bring, in a simple form and in accessible language, a tremendous truth of the powerful salvation that we were provided by means of Christ. We, who were irrevocably dead and condemned for all eternity, but that in Christ, we receive life and a complete solution for sin and its consequences.

The firmness and edification of a disciple directly depends on the revelation that he has of his union with Christ.

This guide is part of the set of basic themes for the formation of a disciple. The other guides are: The Eternal Purpose of God; The relationship with God; The family; The character; The work; The finances, The relationship between brothers; The church and the return of Christ.

We are debtors to the brothers of other cities and countries, which with their lives and ministries, have inspired and helped us over the years, in the edification of a holy bride, pure and without defect for our beloved Lord.

To one who, in his infinite wisdom and love, gave us His own Son, so that we might live through Him, to Him be the glory, in the church and in Christ Jesus, for all the generations, for ever and ever. Amen!

November, 2004.

How Teaching in the Church Should Be

The disciples who are learning and teaching must be prepared to manage simple studies. The Lord commands us to feed "lambs" and not "giraffes". Those who have greater capacity, should humbly bow down to eat of the plate of the little ones: Jesus exclaimed, "*I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent and have revealed them to babes...*" (Mat 11:25,26). The Church does not need an academic and intellectual teaching (1Co 1:18-31; 2:1-16) to please the Lord.

It is good to remember the example of the first Church in Jerusalem. She is the model for all time. The brothers of that time were simple and many of them could not read or write. There was no printing press or paper. Nor did they have Bibles. Nevertheless, the church was holy and glorious, a model for us.

Looking at the manner in which they lived, we note that the apostles used the method of constant repetition (catechism). Those who learned could assimilate and keep the Word in their minds and hearts. They did not walk seeking novelties or inventing things. But the important things they taught were repeated for a long time until everyone had learned well (Php 3:1; 2Pe 1:12-15).

The apostles were well aware of the necessity to transmit the Total Counsel of God and not biblical or theological concepts. Each disciple had to be formed in the image of Jesus Christ (Act 20:26,27; Phi: 4:9; 2Ti 2:2). The teaching of the apostles basically pointed to three things:

- . The revelation of the Christ; His person, His power, His promises;
- . Teaching all of the commandments that Jesus gave us in order to live;
- . Establish all of the principles for the functioning of the church.

We have to return to simplicity so that the whole counsel of God can be received and absorbed by all the brothers, especially the less educated. God will never examine us about our knowledge with respect to the contents of the Bible. He will ask us how we lived. A doctrine should only indicate how the disciples should live (Tit 2:1-15).

How to Work with this Material

This book is divided into lessons to be studied by the disciples on their own as well as in conjunction with their disciplers.

Because we do not want to digest all the teaching for the disciple, there are two sections in each lesson: Seeking Revelation and Understanding More.

Seeking Revelation

In this section we want the disciple to have contact with God and His Word, and to receive revelation and the knowledge of Him and His Word through prayer.

The disciple should read each of the verses indicated in the **Bible Reading** section, praying to the Lord for revelation.

He should also seek to answer the questions from **Help for Meditation** in his notebook, making note of everything that he has learned as well as any questions he has.

In each lesson, there are some phrases and Bible verses to **Memorize**. These should be memorized as they are found in the book, so that all the disciples will have memorized the same verses. They were chosen in the best translation of that verse.

Understanding More

This section is for the disciple to deepen and enrich his understanding of that which he has already meditated on.

However, he should only go on to this section after having carefully done the previous section (Seeking Revelation) and after having shown his meditations and notes to his discipler. Together the disciple and discipler should read the content that is in this section (Understanding More).

Part 1	Jesus, the only solution for sin
	And because of him you are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption.
	(1Co 1:30)

Seeking Revelation

Biblical Reading

- . Joh 14:6; 1Jn 4:9.

Help for meditation

- . What did Jesus say in Joh 14:6?
- . What shows us the text of 1Jn 4:9?
- . What is Jesus for you?

Memorization

Who is Jesus to us?

Jesus is life itself in us.

Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me". (Joh 14:6)

Understanding More

Jesus is our life

Jesus said to him, “I am the way, and the truth, and the life. No one comes to the Father except through me”. (Joh 14:6)

In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him. (1Jn 4:9)

For a great number of people there is a grave danger of Christ becoming only the principal teaching of Christianity, however He is the life itself of his disciples.

Jesus is not merely the founder of Christianity, nor only its great prophet, as in different religions. He is the key for a way of life – life abundant – which, unfortunately, a majority of people still do not know.

Religions give their followers only a set of doctrines and moral laws. The founders of religions (Buddha, Mohammed, Confucius, etc.) were only prophets and precursors of their beliefs. They wrote some books and today are dead. His followers cannot count on them for anything. But not so is our relationship with Jesus.

We do not follow a founder of a religion. Jesus Christ is the God that created the whole Earth, who himself became man, lived as a model for us, died for us, rose again, was exalted, has all authority in the Universe, relates to us, and lives within us. What an uplifting and marvelous truth! Jesus is the king of the universe and lives in us! Alleluia!

We need complete revelation of the truth of Christ in our hearts. We do not study only the truth about Jesus. Let us get to know Jesus. He himself is the truth. This knowledge leads us to a relationship and an increasing attachment to Him. This fact is also the secret of the abundant life that Jesus promised.



Jesus is our life. Alleluia!

Seeking Revelation

Biblical Reading

- Rom 1:18, 32; 2Th 1:7-9; Rev 21:8;
- Joh 8:34; Rom 7:14; 3:12;
- Rom 7:20-2.

Help for meditation

- There exist three aspects of sin over man. Meditate and comment what the significance of each one:
1st aspect: Rom 1:18, 32; 2Th 1:7-9; Rev 21:8;
2nd aspect: Joh 8:34; Rom 7:14, 3:12;
3rd aspect: Rom 7:20-21.

Memorization

What are the three aspects of sin in man?

The three aspects of sin in man are:
condemnation, slavery, and indwelling.

Understanding More

The three aspects

The fall of man

In creating man, God had in His heart a glorious plan. His purpose was to have a family of many children similar to Him. He created man in His own image and likeness (Gen 1:26). Perfect and holy like God is.

However, when Adam sinned, he completely deviated from this plan. Sin was a violent intrusion in the purpose of God. This perfect and holy man spoiled himself, corrupted himself, died. Then went on to suffer all the consequences of that death. The children separated from the Father. The family was broken.

Sin left man in a deplorable state. The fall was enormous. Man became damaged in such a manner that he could not recover himself. No man could save the human race.

But God did not give up on His purpose. God himself proposed to reestablish all things and restore man. And only He could recuperate the damaged man. So He prepared the only way for this. He provided a complete and powerful salvation for man, by means of Jesus Christ, his Son. And it is this subject that we deal with in this guide.

The consequences of sin in man

To better understand the profundity and power that is the work of Christ, we must first better understand what the fall of man represented. We need to comprehend the consequences of sin in man.

In the booklet *Elementary Principals*, we see that sin is an interior attitude of rebellion and independence. And that the only thing capable of putting an ending point to this attitude is repentance. However, repentance does not resolve everything. It is fundamental, because without repentance God cannot restore man. However, repentance alone is not sufficient to restore man.



*Sin left man
damaged in such
a manner that he
could not recover
himself.*

Repentance is the starting point so that God can act, through Christ Jesus.

Rebellion was the initial point of sin. Nevertheless, the damage did not stop there. The harm of sin in the life of man goes far beyond a rebellious heart. Rebellion brought the gravest consequences over man.

There are three important aspects of sin upon man, that are not resolved in repentance:

- First: **Condemnation:** Sin came to condemn man to eternal punishment;
- Second: **Slavery:** Sin came to enslave man, having power over man;
- Third: **Indwelling:** Sin came to dwell in man for all his life.



There are three aspects of sin that are not resolved with repentance: condemnation, slavery, and indwelling.

Condemnation

Though they know God's righteous decree that those who practice such things deserve to die, they not only do them but give approval to those who practice them. (Rom 1:32)

And to grant relief to you who are afflicted as well as to us, when the Lord Jesus is revealed from heaven with his mighty angels in flaming fire, inflicting vengeance on those who do not know God and on those who do not obey the gospel of our Lord Jesus. They will suffer the punishment of eternal destruction, away from the presence of the Lord and from the glory of his might. (2Th 1:7-9)

But as for the cowardly, the faithless, the detestable, as for murderers, the sexually immoral, sorcerers, idolaters, and all liars, their portion will be in the lake that burns with fire and sulfur, which is the second death. (Rev 21:8)

God is just and holy. He cannot coexist with injustice and error. Sin separated man from God, and put him under His wrath. Man was condemned to eternal punishment.



Despite His great love, God could not “make believe” that his children had not sinned. If He did that, it would become unjust, and would violate His justice. He would cease to be what He is. God does not admit error and sin.

*Man is
condemned
to eternal
punishment.*

The bible says that the sins of man, everything that he does, is an unpayable debt that every man has with God. A debt that separates and condemns the penalty of eternal destruction before God.

Slavery

This is another consequence of sin. Sin, besides condemning man, also enslaves.

Jesus answered them, “Truly, truly, I say to you, everyone who practices sin is a slave to sin”. (Joh 8:34)

For we know that the law is spiritual, but I am of the flesh, sold under sin. (Rom 7:14)

All have turned aside; together they have become worthless; no one does good, not even one. (Rom 3:12)

Sin has dominion over man, as a lord of slaves has dominion over his slaves, always making man commit new sins.



*Every man is
a slave of sin,
is spoiled,
useless to
God.*

Because of this, the Bible says that man became useless to do good, useless for God. Sin ruined man. So the problem is not only the debt that man has acquired. The problem is also what he is: slave. Even if his debt of sins were forgiven, he would still continue ruined and committing new sins. Every work done without Christ is useless for God.

Indwelling

Now if I do what I do not want, it is no longer I who do it, but sin that dwells within me. So I find it to be a law that when I want to do right, evil lies close at hand. (Rom 7:20-21)

There is yet another equally terrible consequence of sin in man. It is the fact that, besides condemning and enslaving man, sin permanently dwells in the flesh of man.

This means that, even if man is to be forgiven of his debt of sin, even if he is liberated from the power and bondage of sin, he will still have to live with the disturbing presence of sin in his flesh.



*Sin dwells permanently in the flesh,
besides condemning and enslaving man.*

How terrible is the state of man.

However, if the ruined man is great, greater still is the salvation provided by the Lord, by means of Christ Jesus. Aleluia!

Lesson 3 | **Christ: the complete solution for sin**

Seeking Revelation

Biblical Reading

- Solution for condemnation: Isa 53:5-6; Rom 5:8-9; 2Co 5:21;
- Solution for slavery: Rom 6:5-13; Gal 2:20; 1Joh 4:9;
- Solution for indwelling: Rom 8:22-23; 1Co 15:51-57; Php 3:20-21.

Help for meditation

- How did God resolve the problem of our condemnation?
- What did God do to liberate us from the slavery of sin?
- What will God do one day to free us from the presence of sin?

Memorization

What are the three aspects of salvation in Christ?

In Christ we have complete salvation:
forgiveness, freedom, and glorification.


Understanding More

Christ: the complete solution for sin

For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. (Joh 3:16)

The state of man after the fall was terrible. Man did not only need repentance, nor only forgiveness. He needed a complete restoration.

On a certain day, a boy looked up at a mango tree and saw delicious mangoes. Even remembering the words of his father, who had advised him not to climb the mango tree, because it was very


*Christ is the
only way to
obtain
salvation
from sin.*

high, he resolved to do it. He climbed, he climbed until he reached a high branch. But, the most attractive mango was at the tip of the branch. When he approached it, the branch broke and he fell. In the fall he still remembered the words of his father. The chart was terrible - broken arms, both legs, and the neck. At that moment, with the boy between life and death, the father approached him and when he saw his son, his heart was agitated. And the son said to him, "Father, I am repentant! Forgive me." The father forgave him. However, this child needed more than repentance and forgiveness. He needed rescue, help, and healing. Even with complete forgiveness, if the father did not give him help, that child would die.

This is the state of man after the fall. He did not only need repentance and forgiveness for his debt. He needs total restoration for his state.

The situation was so grave that God could not only make repairs. Man was irreparable. He needed a new life. God solved the problem of man in a full and definitive way, making him born again, by means of Jesus Christ.

In Christ, God resolved the three aspects of sin. We have been freed of the condemnation of sin - it is consummated in the past. We are freed, day after day, from the slavery of sin - it happens in the present. And we will be free from the Indwelling of sin - in the future, on the day that the Lord returns. Let us see the three solutions, in Christ:

First: The solution for the **Condemnation** of sin: **forgiveness**. To save us from eternal punishment, **Jesus died for us**. Jesus died for our sins. Jesus carried our eternal punishment (Isa 53:5-6, Rom 4:24-25; 5:8-9). This is a **past** salvation. We already have been forgiven. This aspect of salvation is called **justification**.

For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God. (2Co 5:21)

Second: The solution for the **Slavery** of sin: **liberation**. To resolve the problem of our slavery and our uselessness, what God did: **Jesus lives for us**. We are united to Him and He lives in us (Rom 6:5-13; Gal 2:20; 1Jn 4:9). This is a **present** salvation. We are liberated from the power of sin each day. This aspect of salvation is called **sanctification**.


... It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God... (Gal 2:20)

Third: The solution for the **Indwelling** of sin: **glorification**. To put an end to the presence of sin in us, one day we will be glorified, together with Christ. We will be resurrected and receive new bodies without sin (Rom 8:22-23; 1Co 15:51-57; Php 3:20-21). This is a **future** salvation. This occurs when Jesus returns. This aspect of salvation is called **glorification**.

But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ. (Php 3:20)

What complete salvation! What grace and power! The Father not only forgives us, but also frees us, each day, from the power of sin and will one day glorify us, giving us a new body without the presence of sin. Alleluia.

These truths are the key to Christian life. Therefore, we will dedicate the next lessons to treat these subjects in depth.


*There is only
one solution
for sin: Jesus
Christ.*

See the summary table at the end of this handout.

Part 2	The victory over condemnation
	There is therefore now no condemnation for those who are in Christ Jesus. (Rom 8:1)

Lesson 4 | **God is absolutely holy and just**

Seeking Revelation

Biblical Reading

- Lev 11:44-45; Eze 39:7; Hab 1:13;
- Psa 89:14; Dan 9:14; Nah 1:3;
- Rom 1:18.

Help for meditation

- How do you see the sanctity of God?
- What does it mean to say that God is just?
- How does God see sin?

Memorization

How does God see the sins of men?

God is holy and just. He loves the sinner, but abhors the sin.

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness. (Rom 1:18)

Understanding More

God is absolutely holy and just

It is common to speak of the love of God. This is an attribute well known of Him. However, we will only fully comprehend the extent of this love, if we fully know other characteristics of this same God, that are as important as His love.

God is absolutely holy

For I am the Lord your God. Consecrate yourselves therefore, and be holy, for I am holy. [...] You shall therefore be holy, for I am holy. (Lev 11:44-45)

And my holy name I will make known in the midst of my people Israel, and I will not let my holy name be profaned anymore. And the nations shall know that I am the Lord, the Holy One in Israel. (Eze 39:7)

Holy means separate, pure, without mixture. The holy objects of the temple of the Jews were separate objects, retired from common and daily normal use, for exclusive utilization in the service of God.

Holiness is among the key attributes of God. It is the characteristic by which He especially to be known from the Old Testament: Lev 11:44-45; 1Sa 6:20; Psa 22:3; Eze 39:7; Hab 1:13.

For our mind it is difficult to comprehend the holiness of God. We have never experienced or seen such and ambiance of holiness. There are no human words capable of describing it. It is necessary that the Holy Spirit reveal us His holiness.

Before our eyes, someone who begins to obey all the commandments of the Lord, ceasing to commit the sins that they are conscious of, would already be someone holy. Not to the eyes of God. He is absolutely different from all creatures. He is perfect and pure. Holiness for God means total and absolute absence of blemish or error. For Him 99% of holiness is not enough. It is totally holy or it is common and impure.



*It is impossible for God to coexist with sin.
It is against His nature itself.*

For this characteristic of His, God cannot have communion with anything or anyone that has any blemish, defect or imperfection. On the contrary Otherwise, He would be annulling His holiness. It is impossible for God to have communion with a being in which He saw some defect. The Bible says, “You are of purer eyes than to behold evil” (Hab 1:13). It is an impossibility. Likewise it is impossible for us to coexist and maintain a dialogue with a cadaver. Not even the great love of God could make Him ignore the sin of man, permitting Him to relate with him.

God is absolutely just

Righteousness and justice are the foundation of your throne; steadfast love and faithfulness go before you. (Psa 89:14)

Therefore the Lord has kept ready the calamity and has brought it upon us, for the Lord our God is righteous in all the works that he has done, and we have not obeyed his voice. (Dan 9:14)

Righteousness and justice of God are the characteristics that determine His treatment with us. There are various texts that attribute these qualities to Him: Psa 89:14; Isa 45:21; Dan 9:14; Rev 16:5.

The Lord is slow to anger and great in power, and the Lord will by no means clear the guilty... (Nah 1:3)

All the love of God cannot invalidate His justice. God does not accept sin. He manifests His wrath and indignation against all impiety and injustice (Rom 1:18). The greatest proof of the seriousness and rigor of the justice of God is what He did with His own Son, grinding Him because of our sins. To save us, God could not simply tolerate our sin. Jesus paid for them and was punished in our place.

Any man becomes indignant with injustice. All become perplexed with impunity. If someone witnessed a perverse killing, they would be revolted if the judge responsible for the case absolved the homicide. This occurs because everyone has a sense of justice. If we, who are sinners, have this feeling, much more is God who is holy and just. He could not leave the sinner without due punishment.



*As great as
the love of
God is, He
cannot
invalidate
his justice.*

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. (Rom 1:18)

The condemnation of man is eternal and infinite because man sinned against the God of holiness.



*God loves the sinner,
but abhors the sin.*

Seeking Revelation

Biblical Reading

- Rom 3:10; 3:23; 1Jn 1:8; Rom 5:12;
- Rom 1:18, 32; 2Th 1:7-9; Rev 21:8.

Help for meditation

- Who is a sinner?
- What is the sentence of God for sin?
- How will the eternal punishment be?

Memorization

What is the first aspect of sin?

Every man is condemned to eternal punishment.

Though they know God's righteous decree that those who practice such things deserve to die, they not only do them but give approval to those who practice them. (Rom 1:32)

Understanding More

All man is condemned

None is righteous, no, not one. (Rom 3:10)

For all have sinned and fall short of the glory of God.
(Rom 3:23)

Every man is a sinner

In the previous lesson we saw that God is absolutely holy and just. So we can fully comprehend why the Bible says, “There is none righteous, no, not one.” And again, “for all have sinned and fall short of the glory of God” (Rom 3:10, 23).

All men are sinners for two reasons:

First, because no man on the face of the earth, could present himself before God declaring that he never committed sin. “If we say that we have no sin, we deceive ourselves, and the truth is not in us” (1 Jn 1:8).

We sin in many ways. We sin when we do something that does not please Him (1Jn 3:4; Jas 2:8-10), and we sin when we fail to do something he commands – loving, giving, preaching – (Jas 4:17). To fail to do what God commands is as much a sin as doing what He prohibits. We sin even in thought. The intention to do evil is sin (Mat 5:21-22). Even the sins that we practice without knowing, offends God (Heb 9:7).

Therefore, no one can declare themselves innocent. The great debt to God weighs upon us all, and without Christ we would be condemned to death.

Second, apart from the fact that all man commits sins, there exists a principal in human nature: we all descend from one single man – Adam, and we have his very nature.

Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned. (Rom 5:12)

All the descendants of Adam inherit his sin. In other words, by the simple fact that we are descendants of Adam, we have sin in us.

God makes no distinction between those who had a “uptight” and charitable life and those who were “scandalous” transgressors.

No! All are sinners, and without Christ, will receive condemnation: death and eternal suffering. This is surprising for many men who consider themselves just.



*For the best the works of someone might be,
God sees sin in it him and cannot accept him,
unless through the blood of Christ.*

Someone that is already saved must have conviction that his best works today, will not improve his situation before the Lord. If God does not look at the man by means of Christ, He would only see filth and sin.

The knowledge of the reality makes us recognize what we are. Overthrow all self-righteousness and all pride of thinking that we are good. And it makes us fear and love our Lord more, because of the consciousness of how much we are forgiven.

Every man is condemned to eternal punishment

God had determined and declared to man the consequences of sin, “for in the day that you eat of it you shall surely die” (Gen 2:17).

Though they know God's righteous decree that those who practice such things deserve to die, they not only do them but give approval to those who practice them. (Rom 1:32)

and to grant relief to you who are afflicted as well as to us, when the Lord Jesus is revealed from heaven with his mighty angels in flaming fire, inflicting vengeance on those who do not know God and on those who do not obey the gospel of our Lord Jesus. They will suffer the punishment of eternal destruction, away from the presence of the Lord and from the glory of his might. (2Th 1:7-9)

But as for the cowardly, the faithless, the detestable, as for murderers, the sexually immoral, sorcerers, idolaters, and all liars, their portion will be in the lake that burns with fire and sulfur, which is the second death. (Rev 21:8)

So this is the actual condition of man: “dead in trespasses and sins” (Eph 2:1).



*We were all dead.
No man escaped.*

This is the terrible actual picture of humanity. Without Jesus there would be no hope for anyone. We should have conscience of this, and never try to justify ourselves on our own. There is not any chance.

God knew this and provided the only possible way of salvation. We seek and we take possession of this glorious way.

Lesson 6 | **The death of Christ: the only solution for condemnation**

Seeking Revelation

Biblical Reading

- Isa 53:3-10; Rom 5:8-9; 2Co 5:21;
- 1Pe 2:24; 3:18.

Help for meditation

- How can we receive forgiveness?
- What did Jesus do with our sins?
- What is the price that Jesus paid?
- Talk about the love of the Father to deliver his only Son for us.

Memorization

What liberated us from the condemnation of sin?

The death of Christ, in our place, liberated us from condemnation. Thus we are justified.

But God shows his love for us in that while we were still sinners, Christ died for us. Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. (Rom 5:8-9)

Understanding More

The death of Christ: the only solution for condemnation

For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God. (2Co 5:21)

As we have seen, all men were condemned to death. There was no hope. But God, in His infinite Love, provided the only possible way of salvation.

Christ died in our place

Because of His holiness and His justice, God could not be complacent with sin. It was necessary that it be paid with life. It was necessary to have the remission of the debt of man.

When someone has a debt, another person could pay for him. However, no man had such to pay the debt with God, because everyone was a debtor. So God, because of His great love, provided a man who could do this: Jesus Christ.

He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed. (1Pe 2:24)

... and the Lord has laid on him the iniquity of us all. (Isa 53:6)

How did God accept Jesus in our place? He transferred our debt to him.

But God shows his love for us in that while we were still sinners, Christ died for us. Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. (Rom 5:8-9)

What a tremendous and incomprehensible love!

On the cross, the Father no longer saw His son and just. He saw all the sins of man. So we understand the cry of Jesus on the cross: "My God, My God, why have You forsaken Me?" (Mt 27:46). The aversion that God had towards sin is demonstrated here, in that instant when the Father had to remove Himself from His Son, because He saw in Jesus the sin of us all.


*Our sins
were put
upon
Jesus.*

From Gethsemane, the anguish of Jesus was not for fear of physical pain, but because He would have contact with sin and lose the communion with the Father. The pain while being beaten, bruised and crucified, was much less than his pain experiencing separation from the Father. He that never had tried the sensation of sin, guilt, and all the other consequences of sin, in that moment was suffering them in our place.

The death of Christ

He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed. All we like sheep have gone astray; we have turned – every one – to his own way; and the Lord has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth. By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people? And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the Lord to crush him; he has put him to grief; when his soul makes an offering for guilt, he shall see his offspring; he shall prolong his days; the will of the Lord shall prosper in his hand. (Isa 53:3-10)

In our country, from when we were born we heard talk of the death of Christ. We have become accustomed to that image of crucifixion. The cross for many became a common object, found on walls and around necks. We suffer a kind of “cauterization” that impedes us from seeing the complete reality of this death. We begin to find it natural. We look at it as a simple historical fact or an important bible teaching.

We must search to see and feel everything that has passed, from the moment that the Father decided to deliver His only Son in our favor. The love and suffering of the Father. Comprehending the emptying of the Son, his humiliation, his love, his unimaginable

physical suffering and even more suffering in the moment in which the Father separates from Him. In that cross is the most important truth of the Universe. This is the basis of our new life.

We have a passionate disposition of heart to meditate about the cross of Christ. This is the most important event in the history of humanity. It is most vivid expression of the love and power of God. Jesus paid the highest price for lead us to return to the Father. Alleluia! We will remember and recount the history of such great love for all time.

Christ died in our place

For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit.
(1Pe 3:18)

He substituted us. This is an important principle: our substitution. It is the basis of our salvation.

God accepted the sacrifice of Jesus in our place. After He had taken upon himself our sins, God discharged all His wrath upon Jesus. God accepted the blood of Christ as a ransom for our debt.



The death of Jesus is the most vivid expression of the love of God. We will remember and recount the history of such great love for all time.

Lesson 7 | **We are justified
by faith in Christ**

Seeking Revelation

Biblical Reading

- Rom 5:1, 9; 3:19–20, 28; Eph 2:8–9;
- Col 2:14; Php 3:9.

Help for meditation

- What is necessary to be justified of sin?
- Does God accept us because of our good behavior?
- Does God see us as just?

Memorization

How are we justified?

*We are justified by faith, and
not by our behavior.*

Therefore, since we have been justified
by faith, we have peace with God
through our Lord Jesus Christ. (Rom 5:1)

Understanding More

We are justified by faith in Christ

Justified by faith


Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. (Rom 5:1)

How do operate in us the whole reality of the death of Christ in our place? Through faith.

Justification means declared just. When the word tells us we are justified, this means that God declares us just. God no longer sees us as sinners. This is the justification of our sins.

Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. (Rom 5:9)

How can this be? It is simple. God accepted the sacrifice of Christ. Therefore, now He does not attribute to us our debt. God does not look at us as we are. He looks at us and sees Christ. God begins to look at us through the blood of Christ.


*God looks at us
through the
blood of Jesus
and sees us just.*

This fact that God does not attribute sin to man, the Word calls “not imputing their trespasses” (2Co 5:19). To impute is contrary to amputate. To amputate is to eliminate. It is something you take of someone (e.g. to amputate a leg). To impute is to put, is attribute (e.g. to graft a leg). In other words, God takes our sin and puts in us the justice of Christ. God declares that sin no longer belongs to me. So, He no longer sees me with sin.

By canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross. (Col 2:14)

This God did without the worthiness of man. It is not because of an improvement in his behavior. It is by faith in Christ and his

death. God immediately justified, by faith, those who are united to Christ.

Justified by faith or by works?

No one is justified by their works. If we believe that we can be considered just by our behavior, we annul the work of Christ.

Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God. For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin. [...] For we hold that one is justified by faith apart from works of the law. (Rom 3:19-20,28)



*We are saved by
faith in Christ,
and not because of
our behavior.*

We receive justification when we have conviction that we are sinners, without self-righteousness, and put all our faith in the death of Christ in our place.

It is fundamental, our unshakable faith in the death of Christ and in the power of His blood. It is exclusively by faith and not by works that we are saved.

The deception of self-righteousness

We all spend some days which we feel that we please the Lord more. There are days in which we have good communion with Him, and we surpass difficulties and give thanks for everything. We feel happy and satisfied. It is as if these days God was closer. We feel approved, worthy, and accepted.

Other days are entirely different. We do something that displeases God and we linger in mending. After, we are irritable all day. We end up sinning even more, until it finally reaches night. Only then do we recognize our error. Then we repent, we confess, and we seek mending. But it appears that God is far from us. We feel discouraged and sad. We feel guilty. We cannot have communion with God.

We need to ask a question: Did God accept us more on the first day more than on the second? No. We need to be careful, since at that time we run serious risk of confusing a just sadness, produced

by the Holy Spirit, when we are wrong, with a feeling of self-righteousness.

In neither of the two days did our behavior make us acceptable to God. On our best day our behavior reproaches us, in His sight.

On any day, good or bad, the only way for God to accept us is by means of the blood of Christ. God cannot look at us another way. He cannot accept us for our works.

Especially when we emphasize the necessity of a holy life without sin, we run the grave risk of mixing the preaching of the Gospel of the Kingdom, with a gospel that reaches salvation by means of works. Being thus, when we walk well, we feel more deserving of salvation. God free us from this deception. We are exclusively saved by faith in the work of Christ. Rom 3:20; 3:24; Eph 2:8-9



We are saved exclusively by faith in the work of Christ, and not by our good works.

And be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith. (Php 3:9)

And then what? Is it not important if we live in a holy way? Can we sin at will, because our salvation is guaranteed? How does God see us when we sin?

It is fundamental that we know very well the answers for these questions. Here this involves the essence of the Gospel, the foundation of faith. These questions will be answered in the next lesson.

Seeking Revelation

Biblical Reading

- Rom 3:8; 6:1-2; Eph 2:8-10; Jas 2:17-18; 1Jn 3:9.
- Jas 5:16; 1Jn 1:77.

Help for meditation

- Are we justified by faith, no matter if we sin or not?
- What do the works of someone demonstrate?
- Why is it necessary to confess our sins?

Memorization

If justification is by faith, can we continue in the practice of sin?

So also faith by itself, if it does not have works, is dead. (Jas 2:17)

If someone lives in the practice of sin, they have a false faith.

The faith that justifies is the same one that sanctifies.

Understanding More

The importance of works

Does it matter if we sin or not?

It is clear that it matters. A lot. We must understand this very well.

Once understanding that our justification does not depend on our works, someone can have a wicked reaction, playing with God and despising the Christ.

And why not do evil that good may come?—as some people slanderously charge us with saying. Their condemnation is just. (Rom 3:8)

What shall we say then? Are we to continue in sin that grace may abound? By no means! How can we who died to sin still live in it. (Rom 6:1-2)

Someone might want to deceive God taking the following reaction: “Since it does not depend on my behavior, why will I obey? Why should I deny myself, if it is not by my effort that I am saved? I then sin willingly. I will live in sin and use the free grace of God. The more I sin, the more I will be forgiven, greater will be the grace of God for me.” This is the reaction that Paul cites in the texts above.

The person does not deceive God. They deceive themselves.



If someone lives in the practice of sin, they have a false faith, and is not justified.

“The faith that justifies is the same that sanctifies”.

The work of Christ that produces justification of sin is the same that produces liberation from sin. If someone says they believe in the death of Christ and continue to live in the practice of sin, their faith is false. How can anyone believe that they are justified from their sins and not believe that they were freed from the slavery of sin? The faith that justifies is the same that sanctifies. Those who do not have faith to live a holy life, have no faith to be justified from their sins.

God does not accept us on the basis of our conduct. But only those who are truly born again are justified by the blood of Christ. And those who are born again do not live in the practice of sin.

No one born of God makes a practice of sinning, for God's seed abides in him, and he cannot keep on sinning because he has been born of God. (1Jn 3:9)

There is a great difference between someone who falls in an isolated sin and someone who lives in the practice of sin. To justify the one who falls and repents is what Jesus died for.

And are the works important?

Yes. The works are very important. We are not saved by the practice of good works, but we were saved to practice good works.

For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast. For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them. (Eph 2:8-10)

We do not have to practice good works in order to be saved, but we were saved so we can practice good works. We are saved to live a righteous and sinless life.



Whoever wants to live in the practice of sin, is not in Christ and was not justified from their sins.



Works do not save us, but they are evidence that we were saved.

So also faith by itself, if it does not have works, is dead. But someone will say, "You have faith and I have works." Show me your faith apart from your works, and I will show you my faith by my works. (Jas 2:17-18)

The confession of sins?

Therefore, confess your sins to one another and pray for one another, that you may be healed. (Jas 5:16)

But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. (1Jn 1:7)

What is it that cleanses us from all sin? It is the Blood of Christ. However, we see that the text establishes conditions for this blood to work in us, and for that we maintain communion with one another: to walk in the light.



*The confession
is a condition
for purification.*

To better understand this issue we should study the specific teaching of Walk in the Light.

Peace and communion with God eternally?

We confess our sins and we take possession of the power of the cross of Christ. We prove the abundant grace of Jesus. We give up all pretense of being accepted by our behavior. We have been washed by the blood of Christ and saved from eternal condemnation. No one else can accuse us or condemn us. Alleluia! (Rom 8:31-39).

What blessed hope: to think that we will spend eternity with the One who loves us so much!

Part 3	The victory over slavery
	So if the Son sets you free, you will be free indeed.
	(Joh 8:36)

Seeking Revelation

Biblical Reading

- 1Jn 4:9; Joh 10:10; Gal 2:19-20.

Help for meditation

- What is the life in abundance?
- What is the key for this life?

Memorization

What is the key for the life in abundance?

The key of life in abundance is to live through Christ.

In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him. (1Jn 4:9)

Understanding More

The secret of abundant life

In the previous part, we dealt with the death of Christ for our sins. How much love and perfection is in the path of God! Jesus have his life to save us from eternal death and to reconcile us with the Father.

However, God also needed to change our slave state to sin. If He only freed us from condemnation, but left us slaves, we would continue to practice new sins. But salvation was complete.

There is a path of glory and of victory for the children of God in the land. It is a secret fundamental. A mystery that the Lord lovingly had unveiled to the eyes of his children.

The life in abundance

... I came that they may have life and have it abundantly.
(Joh 10:10)

What news full of hope.

But, how is this abundant life? Could it be when in Heaven or here on Earth? Is it possible to live that life on this earth that Jesus promised? Is it possible to have entire days in the presence of the Lord, full of His Grace, even in our home, work, or school?

Is it possible to spend the entire day walking in the Spirit, without sin, without satisfying the desires of the flesh, full of love, joy, peace, patience, goodness, gentleness...? Is it possible always to live like this in this land full of afflictions, temptations, and persecutions?

Any common man would respond, "No, this is impossible. It is crazy." And it is even madness. This is impossible for man spoiled by sin. This is beyond the strength of any man.

But God tells us that there is a path to this abundant life. Yes, it is possible...

... to be joyful, even with problems and difficulties.

... to give thanks in the middle of financial needs.

... to stay tranquil and without complaining, in infirmity.

... to have peace with evil and selfish neighbors and colleagues.

- ... to live a spiritual life, living with a carnal family.
- ... to be holy and pure, in the middle of an impure world.
- ... to read the word and to pray, listening to the loudest neighbor stereo.
- ... to be just and truthful, in the middle of the unjust and liars.
- ... to rejoice in suffering.
- ... and to be happy in renouncing everything and losing your own life.

There is a way to live this abundant life of light and smooth form. There is a secret to be discovered and experienced by all of us.

The secret is THE LIFE OF CHRIST IN US.

In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him. (1Jn 4:9)

... it is no longer I who live, but Christ lives in me... (Gal 2:20)

God provided a complete salvation.



*The secret of the abundant life is
the life of Christ in us.*

God in his infinite love, saved us from our frailty and uselessness. He, by means of Jesus, provided for us all the resources for us to have this abundant life. Alleluia!

Let us take possession of these resources and walk the path of victory and abundant life that the Lord prepared for us through Jesus.

Seeking Revelation

Biblical Reading

- . Joh 8:34; Rom 6:16, 21-23; Rom 7:20-24;
- . Rom 1:24, 26, 28.

Help for meditation

- . What did Jesus affirm about those who commit sins?
- . Is there any man free to obey anyone?
- . If someone is not a servant of God, who is the servant?
- . What is the salary the servants of sin receive?

Memorization

What is the second aspect of sin?

Every man is a slave of sin.

Jesus answered them, “Truly, truly, I say to you, everyone who practices sin is a slave to sin”. (Joh 8:34)

Understanding More

All men are slaves

Jesus answered them, “Truly, truly, I say to you, everyone who practices sin is a slave to sin”. (Joh 8:34)

When Adam sinned, everything changed. This perfect and holy man died. And he began to suffer all the consequences of this death: **the indwelling, the slavery, and the condemnation** of sin.

We have seen what God has done to save us from the **Condemnation of sin**. Let us now deal with what God does to save us from the **Slavery of sin**.

The history of slavery of man

In the beginning, when God created man, He created him to be His son, and manifest the life of God living in obedience. However, God gave him freedom. He wanted that man voluntarily obey.

However, man did not want that. He wanted to be independent. He thought that being independent would be freedom from obedience. He deceived himself terribly. By abandoning the Lord, man has become the slave of another master: **sin**. Sin became the master of man. And now it dominates over him.

When man separated himself from God, in truth, he was choosing another master (Rom 1:24, 26, 28).

And since they did not see fit to acknowledge God, God gave them up to a debased mind to do what ought not to be done. (Rom 1:28)

Man abandoned his legitimate Lord, the creator, who loved him; and gave himself a perverse, deceitful, and destructive lord.

All men are servants

There is no man free of obedience. All men obey a master, some consciously, others unconsciously.

Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness. (Rom 6:16)

After Adam sinned, the sinful nature was transmitted to his offspring. So, all men are born slaves to sin. However, the majority do not know this. The mind of a baby is disobedient without being taught this. Man obeys sin all the time, without realizing it. He is a blind servant of injustice, of wickedness, of impurity, and of selfishness.



*This is an absolute principle:
All men on Earth obey someone:
God or sin.*

And sin is a perverse lord, who takes all his servants to death (Rom 6:21-23).

The law of sin

Now if I do what I do not want, it is no longer I who do it, but sin that dwells within me.

So I find it to be a law that when I want to do right, evil lies close at hand.

For I delight in the law of God, in my inner being, but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members.

Wretched man that I am! Who will deliver me from this body of death? (Rom 7:20-24)

Here Paul reveals to us more of the extension of the reality of sin. There is a permanent presence of sin in our flesh whose effect is slavery. Sin has power over man.

The apostle Paul calls this **the law of sin and death**. This is a spiritual law that acts over all man. **The law of sin** corrupted human nature and man became incapable to do the will of God.

We can illustrate the effect of this law. The law of sin and death is present in our flesh just as the law of gravity is present on Earth. In the same way that the law of gravity states that everybody is attracted by the Earth, so too is the law of sin states that our flesh is attracted



*Sin has
power over
man. It has
become his
lord.*

by sin. And just as one cannot eliminate the law of gravity on Earth, one cannot also eliminate the law of sin. She is present all the time, enslaving all men to sin.



*The law of sin and
death made man
useless to do the
will of God.*

This is so strong, that the apostle in a desperate cry exclaims, “O wretched man that I am! Who will deliver me from this body of death?”

The state of uselessness of man was hopeless. There was no possibility to liberate himself by his own strength.

But thanks to God for Jesus Christ our Lord, through whom we obtain powerful redemption.

| **The life of Christ in us liberates us from slavery**

Seeking Revelation

Biblical Reading

- 2Co 5:17; Rom 6:3-11; 1Co 15:45-49;
- Rom 5:10; Gal 2:20; 1Th 5:23-24.

Help for meditation

- How does God free us from the slavery of sin?
- What is the significance of “being saved by the death of Christ” and “we are saved by the life of Christ?”
- Who lives in the New Man.

Memorization

What liberates us from the slavery of sin?

The life of Christ in us frees us from slavery; So we are sanctified.

I have been crucified with Christ. It is no longer I who live, but Christ who lives in me... (Gal 2:20a)

Understanding More

The life of Christ in us liberates us from slavery

We received a new life in Christ

In Christ, God provided a radical solution for the slavery of sin. He did not give a provisional remedy. He resolved the problem definitively.

Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come. (2Co 5:17)

The only solution for the completely ruined and destroyed man was to receive a new life. And that is exactly what God did.

Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. (Rom 6:3-4)

When we are baptized in Christ, we are united to Him and we have become participants of his death and resurrection. This means that that we die together with Christ and we also resurrect with Him to a new life.

In our physical birth, we are born as descendants of Adam, slaves of sin. Now, God makes us born again, no longer in Adam, but as descendants of Christ. We are new creatures.

For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. **We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin.** (Rom 6:5-6)

When the Bible speaks of our Old Man, it is referring to the life that we lived before being born again. At that time, as descendants of Adam, we were slaves of sin.




*God resolved
the problem of
slavery, giving
a new life to
man.*

In the text above, Rom 6:6, the Word tells us that when we are united to Christ, our Old Man is crucified with Christ and dies, so that we no longer serve sin as slaves.

So you also must consider yourselves dead to sin and alive to God in Christ Jesus. (Rom 6:11)

Likewise, we died with Christ, as well as resurrecting with Him to a new life. Born a New Man. This new man is no longer a descendent of Adam, but is now a descendent of Christ. And the best: this New Man is no longer a slave of sin, but is a servant of God. Alleluia!


*Jesus is the
head of a new
race of man,
free of sin.*

What a tremendous and perfect salvation. God created a new race of man free of sin, to complete His Eternal Purpose. Jesus is the head of a new race (1Co 15:45-49).

Saved by the life of Christ


For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. (Rom 5:10)

We are saved both by the death of Christ, as well as by His life.

To save us from condemnation, Jesus died for us. Now, to save us from slavery, He lives for us.

This is the most simple and explosive truth of the Universe: **Jesus does everything for us.**

The secret for liberation of sin is in believing that today it is no longer we who live, but Christ living in us. In the same way that it is useless that we die for ourselves, so too is it useless that we try to live for ourselves.


*As Christ died
in our place,
He also lives in
our place.*

Christ is the life of the New Man

The great news in the New Man is that he has the life of Christ within him.



It is Christ who lives a new life in us.

Christ, through the Holy Spirit, comes to dwell within us, providing us His own divine nature. He goes on to speak with our lips and to work with our hands.

This is a miracle. “He who calls you is faithful, who also will do it” (1Th 5:23-24). The One who calls us to a life of righteousness is also the One that, with our consent, lives this life of righteousness through us.

The One who calls us to go out into the world, preaching the gospel to every creature, is also the One that, with our consent, goes by the world preaching the gospel to every creature through us.

Jesus starts to do in us everything that He wants for us to do. We cannot always be holy, pure, just, truthful, wise, and loving. But Christ in us does all these things.

This is the divine secret that saves us from trying to please God by our own efforts. We cannot please God and achieve His will with our effort. Furthermore, no fruit of human effort serves God. Everything must have been generated in Him and realized for Him.

| **Living by faith in the life of Christ**

Seeking Revelation

Biblical Reading

- Gal 2:19–20; Rom 1:17;
- Joh 1:16; 1Co 1:30; 1Jn 4:9.

Help for meditation

- What is the secret of the life of Paul that he reveals to us in Gal 2:19–20?
- What is the importance of faith in this type of life?
- What happens when we live by faith?

Memorization

How does this life manifest itself?

Christ lives in us by faith – the faith that “receives – catching”.

I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. (Gal 2:20)

Understanding More

Living by faith in the life of Christ

The formation of all the areas of life

I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. (Gal 2:20)

Paul discovered the secret of the abundant life. He says, “*it is no longer I who live, but Christ lives in me*”. What a tremendous declaration. This is no longer a truth in Christian life. It is the central principle of the life of Paul. It is the secret of the superabundant life that we see in the apostle.

And yet in this text, Paul gives us the key for us to experience that same reality that he experienced. He tells us how we should live this life that we still have in the flesh: “*I live by faith in the Son of God*”.

...The righteous shall live by faith. (Rom 1:17)

To receive – catching

Is it possible for someone that repented and had an experience with Christ, not experience this power of the life of Christ at work in their life? Yes, it is possible.

There are people with problems in the church who are still independent and rebellious. They are not repented and are not disposed to renounce everything for the love of Christ. But there are many others, perhaps the majority, who have repented, love the will of God with all their heart, but many times discover that they do not do the will of God. What is lacking? Sometimes what is lacking is faith.

For from his fullness we have all received, grace upon grace. (Joh 1:16)

If the text above says that we have all received **all** of his fullness, it is because we **all** received it. What is this fullness? It is His perfect holiness, His perfect love to the Father, and His pure; perfect; and humble heart. This is the fullness of Christ.



The reality of the life of Christ in us operates through faith.

However, when we look at ourselves, we ask ourselves, “Did I receive that?” When we remember the fight yesterday, the bitterness the day before that, the jealousy last week, the laziness the week before that, the impurity three weeks ago, we ask ourselves what is wrong with us.

To answer this question we must understand well how it is that we receive this fullness. In the text of Jn 1:16, the expression “we have all received,” in the original language that it was written in, is the Greek word “*lambano*.” This word is many times used in the New Testament and has the meaning *to catch*.



The key to receive the fullness of Christ is faith that receives-catching.

When Jesus tells Peter to throw the hook in the sea and catch a fish, Jesus said to Peter: Go, throw the hook and “*lambano*” a fish. Jesus was giving the fish, but Peter had to catch it. When, in another occasion says that Jesus took the five loaves and the two fish by hand and blessed it, the word that appears in the gospel is “*lambano*.”

Therefore we can now comprehend how it is that we receive the fullness of Christ. We received catching. “*Lambano*” means to *receive - catching*.

For from his fullness we have all received [caught], grace upon grace. (Joh 1:16 - the word “received” was replaced)

The miserable woman

Recount a very poor woman, who lived in a hut - the leaky roof, filth everywhere, and an infirm woman lying on a bed, unable to get up. She had no money to go to the doctor or buy medicine.

A Christian neighbor had compassion and went to visit her. Upon arriving there, he found her miserable, bitter, sad, and hopeless. After cleaning the house a little and feeding her, he asked, “Can I pray for you?”

As he prayed for her, she opened her eyes and saw a picture on the wall. It was a weird picture. It had no paint. It only had many

things written. When they finished praying he asked, “What is this on the wall?”

She responded, “Ah, my son. That is the only good thing that I have. It makes me feel a little more dignified. Do you know what it is? I do not know how to read and do not know what is written there. But a long time ago, I had a few uncles, good people. It was them that supported me and cared for me. I lived much better than now. But they were old and one day a person came here and told me that they died and that they left me this here. That was the only memory that I had of my uncles, I gathered a little money and made this frame that is around it. And every time that I feel a little discouraged, I look at this picture and remember that I am not so miserable and that I had people in my family who were good people.”

The brother took the picture and began to read it. And while he read it, his eyes grew wider. That picture was the statement of an inheritance that the uncles had left for her. This woman was very rich, had millions in the bank, in her name. She had an enormous inheritance, could have had anything she wanted, but lived a miserable life.

She had an inheritance because it had been donated. But at the same time she did not have it, because it still had not been caught, because it was not **received-catching**.

We run the risk that Christ becomes a doctrine in our guides, and the truth becomes a picture on our walls. That is not so. He is our life. We are rich. We do not live a life of poverty.

Let us receive our inheritance, catching it.

The key is faith

The only thing that we have to do is believe. The answer that God seek from us to take possession of all this reality is faith. God wants **faith**. It is we who say, “Lord, I believe in Your Word. I believe that Christ lives in me, and that He has all the power to fulfill all Your will in me.” Done. It is to believe and act according to this truth, letting Christ to do everything in us.



*That the life of
Christ in us
does not
become a
simple doctrine
stored in a
guide.*

It is as if we have a tremendous motor within us - very powerful. But this motor only functions if we turn on the key. The motor is Christ in us. The key is **faith**. The faith is what receives-catching.

Let us take possession of our inheritance

Christ is our inheritance.

And because of him you are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption. (1Co 1:30)

We are heirs of Christ Jesus. Everything that is of his, it is ours as well. His resurrection is our resurrection; his power is our power, as well; his purity is ours, as well.

A life like this is a life without limits.

We received...

... His wisdom, in place of our foolishness;

... His strength, in place of our fragility;

... His justice, in place of our injustice;

... His holiness, in place of our corruptibility.

Thanks be to God for Christ Jesus. He is everything for us. He is our life. Alleluia!

In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him. (1Jn 4:9)

The life of Christ in us is available inheritance for all:

- . new that need to overcome sins,
- . old that feel tired and need renewal,
- . the ones in stress symptoms or anguish
- . fathers and mothers tired and overburdened, without knowing for sure what to do with their children;
- . married people that suffer with their unconverted companions;
- . youths in conflict, pressured by their peers;
- . disciples that want to bear fruit.

If it is by faith, what does repentance serve?

If it is Christ who does all things in us, by faith, and if it is not by human strength, what does repentance and self-denial serve?

Repentance is fundamental. Since the problem of man began with the rebellion, independence, then the solution begins with repentance, dependence.

To repent, man still continues spoiled and useless, but God can already take him and direct to the solution, that is Jesus Christ. Without repentance, God cannot lead men to Christ.

Repentance does not give power. Repentance is a condition for Christ to be able to act. The power is in Jesus. The power comes from our faith in Jesus.



*Repentance is fundamental,
but does not give us power.
The power is in Jesus.*

The word does not say that we are saved by repentance. It says, "For by grace you have been saved through faith. And this is not your own doing; it is the gift of God". (Eph 2:8)

When Paul speaks of his victory over sin, he does not say, "Thank God for repentance". He says, "Thanks be to God through Jesus Christ our Lord!" (Rom 7:25).

The power and total victory comes only one way: By faith in the Son of God, who loved us and gave himself up for us.

Seeking Revelation

Biblical Reading

- Gal 5:16-17; Rom 7:22-25; Rom 8:1-2.

Help for meditation

- What is the conflict that happens within the New Man?
- Why does this conflict happen?
- What is our hope?

Memorization

Why do we still sin?

We still sin because there is a conflict between the flesh and the Spirit, but we have power not to sin.

But I say, walk by the Spirit, and you will not gratify the desires of the flesh. For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do. (Gal 5:16-17)

Understanding More

Why do we still sin?

If we are born again and there is such power in the life of Christ in us, why do we still sin? To answer this question, we need to understand an important aspect.

In fact, we are born again. We are new creatures. In our interior there is a new man, liberated from the slavery of sin. This new man does not have any obligation to sin.

However, as we saw in Lesson 2, sin dwells in our mortal body. And this New Man has not received a new body. The New Man, so to speak, will still use the old body. He will still live in a body with a sinful nature, ruined.

One day, in the redemption of all things, we will receive a new body (Rom 8:23; 2Co 5:2). Until then we will have in us an interior conflict, which is the flesh inclined towards sin and the spirit living for God.

The conflict between the flesh and the spirit

For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do. (Gal 5:17)

This conflict does not exist in the Old Man. He only has one manner of living: doing the will of the flesh. The New Man, however, can live in two ways: inclined to the flesh or for the spirit.

The New Man wants to please God. He has a new spirit that wants to do the will of God. But finds in himself the flesh, a ruined nature that does not want to please God.

For I delight in the law of God, in my inner being, but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members. (Rom 7:22-23)

The conflicts are daily. The spirit says: love, forgive. The flesh says: fight, complain. The spirit says: pray, satisfy the Lord. The flesh says: rest, satisfy yourself. The spirit says: preach the word. The flesh says: do not embarrass yourself. These struggles are all

day long. So Paul says, “For in this we groan, earnestly desiring to be clothed with our habitation which is from heaven” (2Co 5:2).



Our victory was already guaranteed.

But this is not a battle between two equal powers. Even as the flesh speaks loudly and appears to have great strength, sin no longer has power and authority over whom are born again.

The law of sin and death was overcome

For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death. (Rom 8:2)

As we saw in lesson 10, all of man is under a spiritual law: **the law of sin and death**. This law corrupted human nature and man became incapable to do the will of God.

In Christ, we have been liberated from the law of sin and of death. We are no longer subject to it. We are no longer slaves to sin. We have hope.

Previously, we compared the law of sin and death with the law of gravity (lesson 10). As the law of gravity holds all bodies to the Earth and all are subject to it, so too does the law of sin and death determine that our flesh is attracted by sin.

However, the text above (Rom 8:2), reveals us another law – **the law of the Spirit of life in Christ Jesus**. And this text reveals that this law is superior to the law of sin and death.




As we have seen, the law of gravity cannot be eliminated. But it can be overcome. Take for example the airplane. The law of gravity exerts force on it, pulling it down. However, during flight, there is another law operating on the plane that overcomes the law of gravity: the law of aerodynamics. This is a law that is stronger than the law of gravity and keeps the plane in the air. The plane is free to fly.

The law of the Spirit of life is superior to the law of sin and death.


Thus, we are too. We are no longer bound to the law of sin and death. We have been liberated from sin and we have power to no longer obey any orders from it.

However, we cannot forget that although we are no longer bound to the law of sin and death, it has not yet been eliminated. Sin continues to be present in our flesh. Just like the law of aerodynamics does not eliminate the law of gravity. So if the plane turns off its motor, it will fall. This is proof that the law of gravity was present the whole time, but the law of aerodynamics overcame.


*The law of sin
and death has
been defeated,
but for now,
has not been
eliminated.*

Thus, we are too. Although we have at our disposal the power, the very strong motor that frees us from the law of sin, we may or may not use that power.

Because of this, the new man has two ways to walk: according to the flesh or according to the spirit. He decides incline to the flesh or to the Spirit.


*We have
power to
never again
obey sin.
Alleluia!*

The Walk in the Spirit is the subject of the next lesson.

| **The walk in the Spirit: to be full of Christ**

Seeking Revelation

Biblical Reading

- Joh 14:16–20; Rom 8:4–11; Gal 5:16–25; Col 1:27.

Help for meditation

- In what manner did Jesus promise to return to be with his disciples?
- What are the two ways to walk, according to the texts above?
- What is the fruit of a person that walks in the Spirit?

Memorization

What happens when we walk in the Spirit?

When we walk in the Spirit, we manifest the fullness of the life of Christ in us.

But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law. (Gal 5:22–23)

Understanding More

The walk in the Spirit: to be full of Christ

Christ is the supreme source of power

The life of Christ in us is the secret that the devil wants to hide from the church, because he knows that this is the source of tremendous power for us.

The Word does not say that God manifested the maximum of his power when He created the Earth, the heavens, and all the rest of creation. It says that the “exceeding greatness of His power” is for us, we who believe (Eph 1:19, NKJV). The exceeding greatness of His power is to give us victory over sin. The exceeding greatness of His power is to strengthen and encourage us, to assist us in our weakness. The exceeding greatness of His power is Christ in us. Aleluia!

... Christ in you, the hope of glory. (Col 1:27)

This reality is accessible to all. It is not for the very mature and old. It is for all. It is not a stage of great spiritual advancement. It is the beginning of the Christian career. It is Christ’s strength and unlimited power in us.

Christ lives in us in the person of the Holy Spirit

One may ask, “How does the resurrected Christ live in me?” The answer is simple. He lives in the person of the Holy Spirit. They are one. The Father, the Son, and the Holy Spirit are one. Jesus went to the Father and sent the Comforter, and said that He would be in the Father, and we would be in Him, and He would be in us (Joh 14:16-20). What promise of intimacy with us that He made!

So, we can understand what it is to walk in the Spirit.



*Walking in the Spirit is the way of walking in
which does everything in us,
through the Holy Spirit.*

Walking in the Spirit is the way of walking in which Christ does everything in us, through the Holy Spirit. Now it is not us that do everything; it is Christ in us. He walks for us, He speaks for us, He acts for us. At last, He is our life.

Two ways of walking

In order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. (Rom 8:4)

But I say, walk by the Spirit, and you will not gratify the desires of the flesh. For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do. (Gal 5:16-17)

In Rom 8:4-11 and Gal 5:16-25 Paul, the apostle, speaks of two ways to walk: either **walking according to the flesh** or **walking according to the Spirit**.

As we have seen, sin still dwells in our mortal body. So we have in us a spiritual nature, according to the Spirit of God, and we also have in us a carnal nature, influenced by sin. And we can walk according to one or another. The New Man, daily, decides to walk according to the flesh or the Spirit.

The text of Gal 5:17 declares that there is a fight within us, “the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another.” In our new heart, we have an intense desire to be holy and to do the will of God. However, we discover daily that our flesh does not desire it to be so. So we face this fight day after day.

What can we do then? One more time we need turn to faith and encounter the help of God. Before, we were slaves of sin and could only walk according to the flesh. The flesh was our only option. Today, we need to believe that the Holy Spirit that is in us is powerful and victorious. Let us walk in the Spirit and not satisfy the passions and desires of the flesh.

The fruit of the Spirit

But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law. (Gal 5:22-23)

The text above describes nine characteristics that are the fruit of the Spirit: love, joy, peace, longsuffering (patience), kindness, goodness, faithfulness, gentleness, and self-control. These characteristics are a natural reality **in the life of someone who is walking in the Spirit.**

Is it possible to love always? To be joyful and in the midst of difficulties? To have peace in the middle of an argument? To be gentle when wronged and humiliated? For man it is impossible, but for Christ this is natural. He lived all this as a man, and now wants to live exactly this in us. This is the fruit that is manifested in us when we are walking in the Spirit.

The presence of these nine characteristics indicates that someone is walking in the Spirit. If during the day the disciple perceives that he lacks peace and joy, it is indicative of the loss of the fruit of the Spirit. In some moment before, he stopped walking in the Spirit and began walking in the flesh.

The nine characteristics are, for the disciple, like nine “gauges” on the dashboard of a car. The “gauges” of the car indicate the proper functioning of the various parts of the car. If something is not right, some of the “gauges” soon point to the problem. Likewise in us, if we lose any nine characteristics above, it is a sign that something is not going well. We should stop, pray, and see where we fall, in which moment we failed to walk in the Spirit. To find where we went wrong, we should immediately confess our sin and reestablish our full communion with God and return to walk in the Spirit.

What perfect salvation! God provided all the resources that the fullness of the life of Christ to be manifested in us.

Lesson 15 | **The walk in the Spirit:
to pray without ceasing**

Seeking Revelation

Biblical Reading

- Eph 5:18–21; Gal 6:8;
- Lk 4:1; Acts 6:3; 7:55; 11:24.

Help for meditation

- Which way did Paul give us to fill us with the Spirit? How is this in practice?
- What do the above texts mean when they say that some men were filled with the Holy Spirit?

Memorization

How do we walk in the Spirit?

We walk in the Spirit through permanent communion with God.

... be filled with the Spirit; speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father; subjecting yourselves one to another in the fear of Christ. (Eph 5:18–21, ASV)

Understanding More

The walk in the Spirit: to pray without ceasing

Christ is an infinite and inexhaustible source of power. He can be compared to powerful Power Plant that generates energy 24 hours a day.

We are like a lamp that has no energy in itself. The lamp can be very good, but if it is not connected to the Power Plant, it will not light. The Holy Spirit is the cord that connects us to the plant which is Christ.

The light of the lamp depends on what it is connected to at the Power Plant. If, at some moment the connection with the Plant is cut, the lamp will turn off, revealing that it has not power in itself, depending totally on the Plant.

So, we also depend on being 24 hours a day “linked to the Plant,” which is Christ. This means that we have to walk in the Spirit 24 hours a day. If we want to live the abundant life that Jesus promised, if we want to prove the exceeding greatness of the power of God operating in us, we walk in the Spirit.



As we walk in the Spirit at all times, we prove the exceeding greatness of the power of God operating in us.

We need constant filling

A certain brother prayed every day asking the Lord to fill him with the Holy Spirit. Day after day, he repeated this prayer. One time, another person who walked with him asked him, “Why do you ask every day to the Lord to be filled with the Holy Spirit? Will you ever come to be filled?” Then the first responded to him, “It is because I have a problem. I am a punctured vase. I need to be filled every day” .

What a truthful answer. We need filling daily.

And be not drunken with wine, wherein is riot, but be filled with the Spirit; speaking one to another in psalms and hymns and spiritual songs, singing and making

melody with your heart to the Lord; giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father; subjecting yourselves one to another in the fear of Christ. (Eph 5:18-21, ASV)

The text above gives us light about how to seek filling up yourself each day: through communion with God and with each other. We need to fill our minds with praise to God, with giving of thanks, with the Word of God, and also subjecting ourselves to each other.

Once, a converted indian sought the missionary that cared for him and opened his heart, "I do not know what is happening to me. It appears that inside of me there are two lions. One good and one bad. And they live fighting. Sometimes the good wins, sometimes the bad. What can I do to stop this?" The missionary said to him, "It is true. There is a fight within us all. And you do not have to take the bad lion from there. But there is one thing you can do. You can control the food of each one. Just give food to the good lion, and he will always be victorious."

For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life. (Gal 6:8)

While we live in this mortal body, we have to live with this conflict. But there is one thing we can do: control what we see, hear, and think. We abandon everything that is not pleasing to God and pleases our flesh. Let us leave vain conversation and television programs that speak of fornication, adultery, corruption, violence, and murder. Let us fill our minds with that which edifies. Feed our spirit and our faith with the word of God, with Psalms, hymns, and spiritual songs.



The walk in the Spirit requires constant filling.

To pray without ceasing

Pray without ceasing. (1Th 5:17)

...praying at all times in the Spirit... (Eph 6:18)

This is the secret of walking in the Spirit. It is one of the major privileges and necessities of the children of God. Walking all day praying and relating with the Lord. It is a practice that expresses himself walking in the Spirit. It is spending all day in communion

with God, depending on Him, speaking with Him, listening to Him, and obeying Him.

Is this life possible? Yes. If it were not, the word would not say, “pray without ceasing.” Let us seek to grow in this practice. Let us not be lost in our own thoughts. Let us transform each thought into prayer. Let us be in constant communion with the Lord. At home, on the street, at work, everywhere, and every instance let us pray without ceasing. This is a new style of life. A life full of the Holy Spirit. A holy and victorious life. A life full of Christ.

“Pimpleimi” and “Pleiros”

In the guide *Elementary Principles*, we studied with respect to the gift of the Holy Spirit. We saw that the gift of the Holy Spirit, or the baptism with the Holy Spirit, is a personal and defined experience that a disciple should have immediately after the entrance into the kingdom of God. It is an experience in which God fills us with His Spirit and covers us in power. We received power to witness and manifest the gifts. The Baptism with the Holy Spirit enables us for the service to God.

However, there is another aspect of being filled with the Holy Spirit. In the original language of the New Testament, we see two Greek words that are translated as “filling of the Spirit.” These are the words “pimpleimi” and “pleiros.”

The first word, “pimpleimi,” appears in the texts such as Luk 1:15 – John the Baptist, Luk 1:41 – Elizabeth, Luk 1:67-68 – Zechariah, Act 2:3-4 – Pentecost, Act 4:8 – Peter, Act 4: 31 – the disciples, Act 9:17 – Paul, and Act 13:9-11 – Paul again. This word means “to be filled” (a specific moment). It is a sudden and momentary experience, but there is no continuity. It is given to fulfill a particular job. It is the revetment of power for witness, for prophecy, to do the work of God. It is the experience of the baptism with the Holy Spirit that the disciple should have immediately at the door.

The other word, “pleiros,” appears in the texts of Luk 4:1 – Jesus, Act 6:3 – the deacons, Act 7:55 – Stephen, Act 11:24 – Barnabas, and Eph 5:18 – the command to be filled with the Spirit. This word means “to be filled,” not as an experience of the moment, but rather



Walking in the Spirit is to be filled with the Holy Spirit all the time.

as a continuity. It is not related to a work or doing a specific task to fulfill. But yes, it is a constant filling for life.

The texts where the first word appears, “pimpleimi,” gives the idea of being filled “from the outside in” (which combines with the words “fall” and “poured out”). The other word, “pleiros,” gives the impression of a filling from the inside out. The first experience is an outpouring, the second is an overflowing. The first is to witness speaking of Christ; the second is to show the character of Christ. The first enables us to manifest the gifts of the Holy Spirit described in 1Co 12:7-11; the second enables us to manifest the fruit of the Spirit described in Gal 5:22-23. The first is a defined experience. The second is a process of growth. It is the walk in the Spirit.



There are two experiences of filling with the Holy Spirit: one instant and specific and one continuous and growing.

The initial experience of baptism with the Holy Spirit is not all, it is not a testament of maturity. We should now be filled with the Holy Spirit walking in the spirit.

Some brothers who do not understand that, sometimes preach and teach with anointing, or are used with manifestations of power and miracles, but when we go meet them in intimacy we are disappointed with their lives. Their relationships in the home with their wife and children and in the church with the brothers do not demonstrate the character of Christ. The explanation is that these brothers are full “from the outside in,” a momentary filling to do a particular work, but do not walk in the Spirit. They receive a type of revetment of power that does not operate any change in the character. It is just to do a work and then, when the work ends, the revetment itself goes.

Let us seek to grow in the experience of continuous filling and growing of the Holy Spirit.

Part 4	The victory over the indwelling of sin
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For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first. Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord.

(1Th 4:16-17)

Seeking Revelation

Biblical Reading

- Rom 7:15–25;
- Php 3:20–21; Rom 8:17–23; 1Co 15:42–56; 1Th 4:16–18; Col 3:4; 1Jn 3:2.

Help for meditation

- What is the significance of the fact that sin dwells in us?
- When will the Lord free us from the presence of sin?
- How does this happen? How will our glorified bodies be?

Memorization

How do we walk in the Spirit?

We walk in the Spirit through permanent communion with God.

What is the third aspect of sin?

Sin dwells in every man.

How will we be freed from the indwelling of sin?

When Jesus comes, we will receive new bodies free from the presence of sin.

So we will be glorified in Christ.

But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ, who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself.
(Php 3:20–21)

Understanding More

Freed from the presence of sin

But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ, who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself. (Php 3:20-21)

And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies. (Rom 8:23)

Oh, how we wish we were free of the presence of sin in our mortal bodies. Although we are no longer slaves to sin, how many of us still suffer and are mistreated by its indwelling in us.

But blessed be our God, who had prepared for us a complete salvation. In the same way that He freed us from the **condemnation** and **slavery** of sin, He will also deliver us from the **indwelling** of sin. Alleluia!

What is the situation of those who are in Christ?

What is our situation today?

The Lord has resolved our problem of condemnation. How? We were forgiven through the death of Christ in our place. The work of justification is complete.

The Lord has also resolved the problem of slavery. How? We are freed daily from the power of sin, through the life of Christ in us. At present, we are sanctified. We are no longer slaves to sin.

However, our redemption is not yet complete. Sin has not yet been removed from our mortal bodies. It dwells in our flesh (Rom 7:15-25).

Now if I do what I do not want, it is no longer I who do it, but sin that dwells within me. So I find it to be a law that when I want to do right, evil lies close at hand. (Rom 7:20-21)

Consequences of the indwelling of sin in us

In the previous lesson, we have already addressed the facts and consequences linked with the indwelling of sin in us. Here we will just mention two facts:

- This indwelling of sin produces in us a conflict, a fight, between the flesh and the spirit;
- Despite this indwelling of sin bothering us, it no longer has power over us. We are no longer its slaves. The power of the life of Christ in us frees us from the power of sin.

The final victory over sin

The Lord prepares for His return and glorious redemption of all things. This is the moment that we hope for the most.

Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. For this perishable body must put on the imperishable, and this mortal body must put on immortality. When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written:

“Death is swallowed up in victory.”

“O death, where is your victory?

O death, where is your sting?”

The sting of death is sin, and the power of sin is the law.
(1Co 15:51-56)

The account of Paul is exciting. Our Lord, who was called Faithful and True, after giving His word of order and resonating the final trumpet, will descend from heaven with all His glory and power, along with His armies and will come to meet his.

Those who have died in Christ, to the sound of the trumpet, will resurrect first, with new incorruptible bodies. Then we, who live, who are left, will be raptured together with them, in the clouds, to meet the Lord in the air. For us to be forever with the Lord.

For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first. Then we who are alive, who are left, will

becaught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord. (1Th 4:16-17)

What a glorious day. Let us celebrate the victory of the Lord. Our mortal bodies will have been transformed into immortal. Our corruptible bodies will have been reverted with incorruptibility. We will have been freed all at once from the presence of sin. Let us be free of this body of humiliation.

So, will be complete the work of the Lord and will pass the Word that is written: Death is swallowed up in victory. And what will we say to Death? O Death, where is your sting? O Hades, where is your victory? The sting of death is sin. Sin and death will have finally been destroyed. Death could not deter our Lord. He is holy and victorious, and took us together with him, freeing us from the power of death. Alleluia!

We will receive new glorified bodies

And if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him. (Rom 8:17)



Those who suffer with Christ will be glorified with Him.

Unfathomable realities are reserved for us, heirs of the inheritance of God and co-heirs with Christ. What a tremendous honor! What a glorious promise: those who suffer with Him, will also be glorified with Him. We will be forever with Him.

Beloved, we are God's children now, and what we will behas not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is. (1Jn 3:2)

We do not know exactly how our future bodies will be. There will not be another person. We will be transformed ourselves (1Co 15: 53-54). Also it will not be a body resembling the current one. It will be a new body (1Co 15:35-38). Some texts give us some other indications:

- it will be similar to that of Jesus (Php 3:21; 1Jn 3:2; 1Co 15:49);

- it will be incorruptible and immortal (1Co 15:42,53-54)
– there will not be disease, decomposition, death, nor sin;
- it will be glorious (1Co 15:42; Phil 3:21);
- it will be powerful (1Co 15:43).

When Christ who is your life appears, then you also will appear with him in glory. (Col 3:4)

Let us persevere and console ourselves with this glorious hope!

Waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ. (Tit 2:13)

Therefore encourage one another with these words. (1Th 4:18)



It is impossible to express in words, in this guide, all the glorious truth of Christ. May the Holy Spirit grants us the spirit of revelation to reach full knowledge of the Son of God. For us to take possession of abundant grace that was given us in Christ Jesus.



Now to him who is able to keep you from stumbling and to present you blameless before the presence of his glory with great joy, to the only God, our Savior, through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time and now and forever.

(Jude 1:24-25)

Alleluia!

Summary Table

Problem	Justification	Sanctification	Glorification
<p>Problem</p> <p>Condemnation</p> <p>Sin condemns man to eternal punishment.</p> <p>Rom 1:18, 32; 2Th 1:7-9; Rev 21:8.</p>	<p>Slavery</p> <p>Sin dominates man.</p> <p>Joh 8:34; Rom 7:14; 3:12.</p>	<p>Indwelling</p> <p>Sin dwells in the flesh of man for all his life.</p> <p>Rom 7:15-23.</p>	
<p>Solution</p> <p>Forgiveness</p> <p>Christ died for us paying our debt.</p> <p>Rom 4:24-25; 5:8-9; 2Co 5:21; Is 53:5-6</p>	<p>Liberation</p> <p>The life of Christ in us frees us from the power of sin.</p> <p>Rom 6:5-13; 2Co 5:17; Gal 2:20; 1Jn 4:9.</p>	<p>Glorification</p> <p>In the return of Christ, we will receive new bodies without sin.</p> <p>Rom 8:22-23; 1Co 15:51-57; Php 3:20-21; 1Th 4:16-18.</p>	
	<p>PAST</p>	<p>PRESENT</p>	<p>FUTURE</p>